

Majjhima Nikāya - The Middle Length Discourses

The Major Discourse to Saccaka (Mahaasaccakasutta)

I heard thus.

At one time the Blessed One lived in the gabled hall in the Great forest in Vesaali. One day the Blessed One put on robes in the morning and taking bowl and robes was about to leave for the alms round. Then Saccaka the son of Nigan.tha walking and wandering for exercise approached the Great forest and the gabled hall. Venerable Aananda saw Saccaka the son of Nigan.tha coming in the distance and told the Blessed One: I see Saccaka the son of Nigan.tha coming in the distance. He is a clever disputant, considered wise and welcomed by many. Venerable sir, he desires to run down the Enlightened One, the Teaching and the Community of bhikkhus. Good if the Blessed One would sit a moment out of compassion. The Blessed One sat on the prepared seat. Then Saccaka the son of Nigan.tha approached the Blessed One, exchanged friendly greetings, sat on a side and said thus:.

Good Gotama, there are certain recluses and brahmins yoked to the development of the body and not the development of the mind. They experience bodily unpleasant feelings. It happened that, to some who experienced these bodily unpleasant feelings even paralysis set in and even their hearts split and they vomited hot blood and sometimes their minds were deranged. Good Gotama, they have a mind, led by the body and over powered by the body. Why is that? Because the mind is not developed. Good Gotama, there are certain recluses and brahmins yoked to the development of the mind and not the development of the body. They experience mental unpleasant feelings. It happened that to some who experienced these mental unpleasant feelings, even paralysis set in and even their hearts split and they vomited hot blood and sometimes their minds were deranged. Good Gotama, they have a body led by the mind and over powered by the mind. Why is that? Because the body is not developed. . It occurs to me, that the disciples of good Gotama abide yoked to the development of the mind and not the development of the body.

Aggivessana, what have you heard about the development of the body. Good Gotama, Nanda Vaccha, Kisa Sankicca, and Makkhali Gosaala, go without clothes, without manners lick their hands. They do not accept an invitation, nor extend an invitation. Do not accept what is brought, or what is specially prepared. Do not accept from the rim of a pot or the rim of a cooking vessel, or when a goat is about the place. Do not accept across a stick or broom. Do not accept from two partaking

food, from a woman bearing child, from a woman giving suck, from a woman gone with a man, from a defiled woman, or from where she is supported. Do not accept from a place where flies abound. Do not accept fish or meat, or intoxicating drinks or brewed drinks. They support themselves in one house, on one morsel, in two houses on two morsels, ----or in seven houses on seven morsels. Or they are supported on what is given by one woman, two women,---- or even seven women. Or are supported on what is brought by one man, two men, --- or seven men. They are yoked to this method of partaking food for half a month- What Aggivessana are they supported on that much only? No good Gotama, on some days, they partake superior eatables and drinks and grow and develop their bodily powers. Aggivessana, what they once give up, is taken up again, and there is increase and decrease to this body. Aggivessana, what have you heard about the development of the mind?. When asked about the development of the mind, Aggivessana could not explain.

Then the Blessed One said to Saccaka the son of Nigan.tha, Aggivessana, what you earlier told as development of the body, is not the rightful development of the body in the dispensation of the noble ones. You do not know the development of the body, so from where could you know the development of the mind? Yet I will explain to you the undeveloped body and the undeveloped mind, the developed body and the developed mind. Attend carefully and listen. Saccaka the son of Nigan.tha agreed and the Blessed One said.

Aggivessana, how is the undeveloped body and the undeveloped mind. Here to a not learned ordinary man arises a pleasant feeling. Touched by that pleasant feeling he becomes greedy for pleasantness, then that pleasant feeling fades. With its fading arises unpleasant feelings. Touched by that unpleasant feeling he grieves, laments and beats his breast and comes to bewilderment of mind. Aggivessana, to him, arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body, and arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. Aggivessana, arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body. Arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. This is the undeveloped body and the undeveloped mind (*1). Aggivessana, how is the developed body and the developed mind?.

Here, to the learned noble disciple arises a pleasant feeling, touched by that pleasant feeling does not become greedy for pleasantness. When that pleasant feeling fades unpleasant feelings arise. Touched by that unpleasant feeling he does not grieve, lament, and beat the breast and does not come to bewilderment of mind. Aggivessana, to him, arisen pleasant feelings do not take hold of the mind and settle on account of the developed body, and arisen unpleasant feelings do not take hold of the mind and settle on account of the developed mind. Aggivessana, to whomever arisen pleasant feelings do not take hold of the mind and settle on account of the developed body, and arisen unpleasant feelings do not take hold of the mind and settle on account of the developed mind. This is the developed body and the developed mind (*2).

I'm pleased, and sure that good Gotama is with developed body and developed mind..Indeed Aggivessana, you speak words close upon praise, yet I will tell you how, from the day I shaved head and beard, put on yellow clothes, left the household and became a homeless, how it was not possible that arisen pleasant feelings should take hold of my mind and settle, arisen unpleasant feelings should take hold of my mind and settle.Is it that such pleasant feelings do not arise to good Gotama to take hold of the mind and settle? Such unpleasant feelings do not arise, to take hold of the mind and settle? Aggivessana, how could it not be?

‘Aggivessana, before my enlightenment, when I was not enlightened, yet a seeker of enlightenment, it occurred to me: The household life is full of troubles and defilements. It is not possible to lead the completely pure holy life while living in a household. What if I shaved head and beard, donned yellow clothes and went forth. Even in the prime of youth, with black hair, against the wish of mother and father, when they were crying with tearing eyes, I shaved head and beard, donned yellow robes leaving the household became homeless. I becoming a seeker of good and a seeker of the incomparable peaceful state approached Aalāra Kālāma and said: ‘Venerable one, I want to lead the holy life in this dispensation.’ ‘Come friend, the wise before long realize this teaching and abide like the teacher. Aggivessana, I quickly learned that Teaching to acknowledge I know and see by uttering and reciting as the elders did. Then it occurred to me merely with this faith Aalāra Kālāma would not acknowledge, I know and realized this Teaching. Indeed he abides knowing and seeing this teaching. Then I approached Aalāra Kālāma and asked him. Venerable one, how do you abide knowing and realizing this teaching? Aalāra Kālāma declared the sphere of nothingness. Then it occurred to me, it is not only Aalāra Kālāma who has faith, effort,

mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. I will arouse effort to realize this Teaching realized by him. Before long I realized that Teaching. Then I approached Aalāra Kālāma and asked: Venerable one, is it this much, the teaching you have realized. Friend, it is this much only, the teaching that I have realized, declare and abide in. Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. That the Teaching I have realized, you too have realized. So that, whatever Teaching, I know, that, you too know. Now the two of us are on equal grounds. Let us together guide this following. Aggivessana, it was in this manner that my teacher Aalāra Kālāma honoured me, his pupil, giving me equal status. Then it occurred to me: This teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of nothingness only. Not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state I approached Uddaka Rāmaputta and said. Venerable one, I want to lead the holy life in this dispensation. Come friend, wise ones, before long realize this teaching and abide like the teacher. Aggivessana, I quickly learned that teaching to acknowledge, I know and see to utter and recite as the elders did. Then it occurred to me. Merely with this faith, Uddaka Rāmaputta would not acknowledge I know and have realised this Teaching. Indeed he abides knowing and seeing this Teaching. Then I approached Uddaka Rāmaputta and asked him. Venerable one, how do you know and realize this teaching? Uddaka Rāmaputta declared the sphere of neither perception-nor non-perception. Aggivessana, then it occurred to me. It is not only Uddaka Rāmaputta who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. What if I put forth effort to realize this. Before long I realized that teaching. Then I approached Uddaka Rāmaputta and asked him. Venerable one, is it this much, the Teaching, you have realized? Friend, it is this Teaching that I have realized, declare and abide Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. The teaching I have realized, you too have realized.. So that Teaching I know, you too know. Now the two of us are on equal grounds. Come friend, you guide this following. Thus Uddaka Rāmaputta my co-associate put me in the place of his teacher. Then it occurred to me. This Teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of neither-perception-nor-non-perception only. Not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state wandering in stages came to the village of Senaani in Uruwela, there I saw a pleasant piece of land, with a forest, a flowing river with well formed white banks and in the vicinity a village to pasture. Then it occurred to me: Indeed this stretch of land is pleasant, there is a forest, a flowing river and in the vicinity is a village to pasture. Then I sat thinking this is the ideal place to make effort for a clansman

Aggivessana, then three comparisons occurred to me never heard before. Just as a man would come with an over cover to a wet, sappy log of wood put in the water saying, I will make fire out of this. Aggivessana, would he be able to make fire rubbing on that wet sappy log of wood? No, good Gotama.. What is the reason?.That wet, sappy log of wood put in the water, when rubbed with the over cover, will not produce fire. That man will reap only fatigue. Aggivessana, in the same way, when recluses or brahmins, abide not even bodily secluded from sensuality the sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally. They experience sharp rough unpleasant feelings and it is not possible that they should realize knowledge and vision and noble enlightenment...Even if these good recluses and brahmins do not feel sharp rough unpleasant feelings it is not possible that they should realise knowledge and vision and noble enlightenment. This is the first comparison that came to me not heard before.

Aggivessana, then another comparison came to me never heard before. A man would come with an over cover to a sappy log of wood put on dry land, far away from water saying I will make fire out of this. Aggivessana, would he be able to make fire rubbing that sappy log of wood put on dry land far away from water? Good Gotama, that sappy log of wood, however far it may be from water, rubbed with the over cover would not produce fire. That man will reap only fatigue. Aggivessana, in the same way, recluses and brahmins that abide not even bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally, experience sharp rough unpleasant feelings. It is not possible that they should realize knowledge and vision and noble enlightenment. Even if these good recluses and brahmins do not feel sharp rough unpleasant feelings, it is not possible that they should realize knowledge and vision and noble enlightenment This is the second comparison that came to me not heard before.

Aggivessana, a third comparison came to me never heard before. Just as a man would come with an over cover to a dry sapless log of wood, thrown far away from water, saying I will make fire out of this. Aggivessana, would he be able to make fire rubbing that dry sapless log of wood, thrown far away from water? Yes, good Gotama. What is the reason? That dry sapless log of wood, thrown far away from water, rubbed with the over cover would produce fire. Aggivessana, in the same way, recluses and brahmins that abide bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning well turned out internally, experience sharp rough unpleasant feelings. Yet it is possible that they should realize knowledge and vision and noble enlightenment..Even if these good recluses and brahmins do not feel sharp rough unpleasant feelings it is possible that they should realize knowledge and vision and noble enlightenment. This is the third comparison that came to me not heard before.

Aggivessana, it occurred to me, what if I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Then even while sweat was dripping from my armpits, I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Like a strong man taking hold of a weaker one would press him and worry him. In the same manner I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind, while sweat was dripping from my arm pits. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me, what if I practiced stopping the in-breaths and the out-breaths, entering through the nose and mouth When I practiced stopping in-breaths and out-breaths entering through the nose and mouth, air entering through the ear lobes made much noise. It was like the sound that came from the bellows of the smithy. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, air entering through the ear lobes made much noise My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths further. I stopped the air, entering through the nose and mouth and ear lobes. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes, a lot of air disturbed my top.. Like a strong man was carving my top with a sharp blade. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, and ear lobes, a lot of air disturbed my top. My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths still more. I stopped the air, entering through the nose, mouth and ear lobes, further.. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes further, I felt a lot of pain in the head...Like a strong man giving a head wrap with a strong turban. In the same manner when I stopped in-breaths and out breaths, entering through the nose, mouth, and ear lobes further, I felt a lot of pain in the head. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose mouth and ear lobes, for a longer time. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes for a longer time, I felt a lot of pain in the stomach .As though a clever butcher or his apprentice was carving the stomach with a butcher's knife. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, and ear lobes for a longer time I felt a lot of pain in the stomach. My effort was aroused repeatedly, unconfused mindfulness established. My body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose mouth and ear lobes, for a longer time. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes for a longer time, I felt a lot of burning in the body. Like a strong man taking a weaker one, by his hands and feet was burning and scorching him in a pit of burning charcoal.. In the same manner when I stopped in-breaths and out breaths, entering through my nose and mouth, and ear lobes for a longer time I felt a lot of burning in the body.. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle. Then the gods seeing me thus said, the recluse Gotama is dead. A certain deity said thus: The recluse Gotama is not dead. Will not die. Will become perfect like this.

Aggivessana, then it occurred to me, what if I give up partaking all food. The gods approached me and said, good sir, do not fall to that method, if you do we will inject heavenly essence through the pores of the skin and will support. you Then it occurred to me: When I abstain from all food if these gods inject, heavenly essence, that action of mine would be a deception. So I dismissed those gods.

Aggivessana, then it occurred to me, what if I partake food in trifling amounts, drop by drop, the essence of, green grams, peas, chick-peas or pea soup. I partook food in trifling amounts, the essence of, green grams, peas, chick peas, or pea soup. Partaking food in this manner my body emaciated much. I looked as though I had reached my eightieth year or had come to the end of life Thus were my limbs large and small. My back was like a camel's foot, the backbone was like a threaded string of beads when bending and stretching, My rib bones were like the beams of the roof of a decaying hall, that were about to fall apart. My eyes, deeply set in the sockets were like two stars set in a deep well. The skin of my head was like a bitter- goad plucked young and dried in the sun and hot air. Thus were my limbs large and small owing to taking trifling amounts of food. When I touched the skin of the stomach, I got hold of the back bone. When excreting or urinating, I fell face downwards. If I touched the body to appease it, the hairs of the body decayed at the roots fell off. Thus was my body owing to taking trifling amounts of food. People seeing me said, the recluse Gotama is dark.

One said, he is not dark but tan. Another said the recluse Gotama is neither dark nor tan but of golden hue. Aggivessana, my pure skin complexion was destroyed owing to partaking trifling amounts of food.

Aggivessana, then it occurred to me, whoever recluse or brahmin experienced sharp, rough, unpleasant feelings, in the past, he did not experience anything more than this. Whoever recluse or brahmin, would experience sharp rough unpleasant feelings in the future, would not experience anything more than this. Whoever recluse or brahmin experiences sharp, rough, unpleasant feelings, at present, he does not experience anything more than this. It occurred to me: Doing these difficult exertions, I will not attain, any noble distinctive knowledge and vision above human. There should be some other method for the realization of enlightenment. Then Aggivessana, I recalled the experience under the shade of the rose apple tree near my father's field: Secluded from sensual thoughts and secluded from thoughts of demerit, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion, how I attained to the first jhaana. Then consciousness arose is this the path to enlightenment. I thought, why should I fear this pleasantness, which is other than sensual pleasure and away from thoughts of demerit

Aggivessana, then it occurred to me, it is not easy to attain that pleasantness with this emaciated body, what if I take some coarse food some cooked rice and bread. At that time the fivefold bhikkhus attended on me, thinking whatever noble thing the recluse Gotama attains he will inform us. When I partook of coarse food such as cooked rice and bread, they went away thinking the recluse Gotama has given up exerting and has returned to abundance.

Partaking coarse food and gaining strength, secluded from sensual thoughts and thoughts of demerit with thoughts and discursive thoughts and with joy and pleasantness born of seclusion I attained to the first jhaana. Aggivessana, even those arisen pleasant feelings did not take hold of my mind and settle. Overcoming thoughts and discursive thoughts, with the mind internally appeased, and brought to a single point, without thoughts and discursive thoughts and with joy and pleasantness born of concentration I attained to the second jhaana. Aggivessana, even those arisen pleasant feelings did

not take hold of my mind and settle. With equanimity to joy and detachment abode mindful and aware, and with the body experienced pleasantness and attained to the third jhaana. To this abiding the noble ones said, abiding mindfully in pleasantness. Aggivessana, even those pleasant feelings did not take hold of my mind and settle. Dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity, I attained to the fourth jhaana. Aggivessana, even those pleasant feelings, did not take hold of my mind and settle.

When the mind was concentrated, pure, free from minor defilements, malleable workable not disturbed, I directed the mind for the knowledge of previous births. I recollected the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details I recollected. the manifold previous births...Aggivessana, this is the first knowledge I attained in the first watch of the night, ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle..

When the mind was concentrated, pure, free from minor defilements malleable workable not disturbed, I directed my mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, I saw beings disappearing and appearing un-exalted and exalted, beautiful and ugly, arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human, I saw beings disappearing and

appearing. Aggivessana, this is the second knowledge I attained in the second watch of the night. Ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle.

When the mind was concentrated, pure, free from minor defilements, was malleable workable not disturbed, I directed the mind for the destruction of desires.. Knew this is unpleasant, knew this is arising of unpleasantness, knew this is cessation of unpleasantness and knew this is the path to the cessation of unpleasantness as it really is.: Knew these are desires, knew the arising of desires, knew the cessation of desires and knew the path to the cessation of desires as it really is. I, knew and saw them and the mind was released, from sensual desires, from desires 'to be', and from ignorant desires. When released knowledge arose, I'm released, birth is destroyed, what should be done is done.. The holy life is lived to the end. I knew, there is nothing more to wish. Aggivessana, this is the third knowledge, I attained in the last watch of the night. Ignorance was dispelled, knowledge arose, as it happens to those abiding diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle.

Aggivessana, I know of giving instructions to innumerable crowds. Of them a certain one would think, it is to me that the recluse Gotama is preaching. Aggivessana, it should not be thought in that manner. Thus Gone Ones preach with the intention of making others knowledgeable. I on the other hand, at the end of that discourse, establish my mind on the same thought I was established in, before the discourse. Good Gotama, after the attainment of perfection, and rightful enlightenment, do you know of sleeping in the day time? In the last month of Summer, after returning from the alms round having folded the robe in four and turning to my right, I know of going to sleep mindful and aware. Some recluses and brahmins say that, it is abiding in delusion. Aggivessana, with this much it is not a deluded abiding, nor a non-deluded abiding. Yet I will tell you the deluded abiding and the non-deluded abiding. Listen and attend to it carefully.

Aggivessana, if someone's desires, the defilements to be born again, with unpleasant results of future birth, decay and death are not dispelled, to that I say delusion. When desires are not dispelled, that

is delusion.. Aggivessana, if someone's desires, the defiling things to be born again, with unpleasant results of future birth, decay, death are dispelled, to that I say non-delusion. When desires are dispelled, that is non-delusion. Aggivessana, in the Thus Gone One, the desires, the defiling things to be born again, with unpleasant results of future birth, decay and death are dispelled .They are pulled out from the roots, made palm stumps and made things that would not rise again. Aggivessana, when the top of the palm is cut, it would not grow again. The desires, defiling things to be born again, with unpleasant results of future birth, decay and death are dispelled in the Thus Gone One, and made things that would not rise again.

When this was said Saccaka the son of Nigan.tha said thus to the Blessed One. It is wonderful when questions closely directed are asked, the purity of the skin becomes more apparent and the face becomes pleasant, as it is of the perfect rightfully enlightened one. I have experience of disputing with Puraana Kassapa, when refuted he turned the question aside and showed ill will and displeasure. On the other hand when questions closely directed are asked, the purity of the skin colour becomes more apparent and the face becomes pleasant as it is of the perfect rightfully enlightened one.. I have experience of disputing with Makkhali Gosaala—Ajita Kesakambala—Pakudha Kaccaayana,—Sa~njaya Bela,t.thiputta—with Nigan.thanaataputta, when refuted he turned the question aside and showed ill will and displeasure. On the other hand when questions closely directed are asked, the purity of the skin colour becomes more apparent and the face becomes pleasant as it is of the perfect rightfully enlightened one..Good Gotama, now we will go we have much work to do. Aggivessana, do as you think fit.

Then Saccaka the son of Nigan.tha delighted and agreeing with the words of the Blessed One got up from his seat and went away.

Notes.

1. Aggivessana, this is the undeveloped body and the undeveloped mind. 'eva.m kho Aggivessana, abhaavita khaayoca abhaavita cittoca' The Blessed One explains, the feelings of a worldling. Arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body. Arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. Pleasant feelings constantly arise, at one or the other of the doors of mental contact. It's when they fade that unpleasant feelings arise. 'sukha, dukkha' When these two feelings take hold of the mind and settle, it is called dukkha-unpleasant. The Blessed One throughout this sutta, explains that the mind should be freed from these feelings. The mind should not be elevated on account of pleasant feelings and it should not be depressed on account of unpleasant feelings. For this we should be watchful of feelings, see how they arise, see how they fade and see how they fade for good.

2 Aggivessana, this is the developed body and the developed mind. 'eva.m kho Aggivessana, bhaavita khaayoca bhaavita cittoca'. The Blessed One alludes the developed body and the developed mind to those who are perfect ie. arahants. Throughout this sutta it is shown, how the Blessed One had not settled in the worst of feelings, nor in the best of feelings, ie those attained to in the jhaanas and the higher abidings. The mind should be released from all these feelings.

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