

## Majjhima Nikāya - The Middle Length Discourses

### Advice to Dighanakha the wandering Ascetic (Diighanakhasutta)

I heard thus.

At one time the Blessed One lived on vultures' peak where pigs were molested, in Rajagaha. Then the wandering ascetic Dighanakha approached the Blessed One, exchanged friendly greetings, stood on a side, and said to the Blessed One: 'Good Gotama, I'm of this view, and declare Everything is not pleasing to me'. 'Aggivessana, according to this view of yours, everything is not pleasing to me. Is that view pleasing to you?' 'Good Gotama, that view pleases me and such others like them.' 'Aggivessana, there are very many in the world, who have this view, that too is like that and that too is like that. They do not give up that view, but take up another view. Aggivessana, only a few in this world say, that too is like that and that too is like that, and they give up that view and do not uphold another view'.

'Aggivessana, there are recluses and brahmins, in this world, who uphold this view and declare it. Every thing is pleasing to me Aggivessana, there are recluses and brahmins in this world, who uphold this view and declare it. Every thing is not pleasing to me. Aggivessana, there are recluses and brahmins, in this world, who uphold this view and declare it. Some things are pleasing to me and other things are not pleasing to me. Aggivessana the view of those recluses and brahmins, every thing is pleasing to me, is close upon greed, is yoked to interest, appropriating and seizing. Aggivessana the view of those recluses and brahmins, every thing is not pleasing to me, is away from greed, not yoked to interest, appropriating and seizing'. When this was said, the wandering ascetic Dighanakha said thus to the Blessed One.' Does good Gotama, praise my view.' 'Aggivessana, the view of those recluses and brahmins, some things are pleasing to me and other things are not pleasing. Pleasing things, are close upon greed, yoked to interest, appropriating and seizing. The things not pleasing, are away from greed, unyoked from interest, appropriating and seizing..

Aggivessana, a wise man reflects, if I held this view, every thing is pleasing to me, this only is the truth all else is false, stubbornly and did not give it up easily. I have to worry on account of two things. About the recluses and brahmins of this view, every thing is not pleasing to me and the

recluses and brahmins of this view, some things are pleasing to me and some other things are not pleasing to me. On account of these two views, there is a split. On account of a split, a dispute, and trouble. Then seeing that his view has split, and there is a dispute and trouble, he gives up that view and does not uphold another view. This is the giving up of such views. Aggivessana, a wise man reflects. If I held this view, every thing, is not pleasing to me, this is the truth. All else is false, stubbornly and not give it up easily. I have to worry on account of two things. About the recluses and brahmins of this view. Every thing is pleasing, to me and the recluses and brahmins of this view, some things are pleasing to me and some other things are not pleasing to me. On account of these two views, there is a split, a dispute and trouble. Then seeing that his view has split, and there is a dispute and trouble, he gives up that view and does not uphold another. This is the giving up of such views Aggivessana, a wise man reflects. If I held this view, some things are pleasing to me and other things are not pleasing to me, this is the truth. All else is false, stubbornly and not give it up easily. I have to worry on account of two things. About the recluses and brahmins of the view, every thing is pleasing to me and the recluses and brahmins of the view, every thing is not pleasing to me. On account of these two views, there is a split, a dispute and trouble. Then seeing that his view has split, he gives up that view and does not uphold another. This is the giving up of such views.

Aggivessana, this material body of the four primary elements, brought forth by mother and father and supported on rice and bread, is subject to change through brushing and breaking. It should be reflected, as impermanent, unpleasaant, an illness, an abscess, an arrow, a troublesome thing, as foreign and as breaking apart, as void, and as not mine. When he sees this body as impermanent, unpleasaant, an illness, an abscess, an arrow, as a troublesome thing, as foreign and as breaking apart, as void, and as not mine, the interest for the body, the love for it and following the needs of the body, fade.

Aggivessana, these three are the feelings, pleasant, unpleasant and neither unpleasant nor pleasaant. Aggivessana, when a pleasant feeling is felt, at such time an unpleasant feeling or a neither unpleasant nor pleasant feelings is not felt. Only the pleasant feeling is felt. Aggivessana, when an unpleasant feeling is felt, at such times a pleasant feeling or a neither unpleasant nor pleasant feelings is not felt. Only the unpleasant feeling is felt. . Aggivessana, when a neither unpleasant nor pleasant feeling is felt, at such time a pleasant feeling or an unpleasant feelings is not felt. Only the neither unpleasant nor pleasant feeling is felt. Aggivessana, even the pleasant feelings are impermanent,

compounded, dependently arisen. They get destroyed, fade, get detached and cease. Aggivessana, even the unpleasant feelings are impermanent, compounded and dependently arisen. They get destroyed, fade, get detached and cease. Aggivessana, even the neither unpleasant nor pleasant feelings are impermanent, compounded and dependently arisen. They get destroyed, fade, get detached and cease. When the noble disciple sees this, his mind breaks away from pleasant feelings, unpleasant feelings and even from neither unpleasant- norpleasant feelings. When the mind breaks away, it gets detached, when detached it is released. When released knowledge arises I'm released. Birth is destroyed, the holy life is lived. What should be done is done. He knows there is nothing more to wish. Aggivessana, the so released mind does not disagree with anyone has no dispute with any one, abides with the truth vogue in the world without a dispute. At that time venerable Sariputta was fanning the Blessed One, standing beside him, and it occurred to venerable Sariputta. This is the reason, that the Blessed One asked us constantly, to dispel thoughts. When venerable Sariputta reflected on this, his mind was released from desires, without holdings. To the wandering ascetic Dighanakha the stainless, pure vision arose. Whatever arises, all that ceases. (\* 1) Then the wandering ascetic Dighanakha here and now, mastered the Teaching, experienced it and penetrated it, without doubts became confident of things that should be done and should not be done and did not need a teacher in the dispensation any more. Then he said. I understand good Gotama. It is like something over turned is reinstalled. Something covered is made manifest. As though the path is told to one who had lost his way. As though an oil lamp was lighted for those who have sight to see forms in the dark. In various ways, good Gotama explained it. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple from today until life lasts. ..

Notes:

1. Whatever arises, all that ceases.'ya.m kinci samudayadhamma.m sabba.m tam nirodhadhamma.m ti.' This is the core of the Teaching, and it is this realization, that happens, when he enters the stream of the Teaching.