SN 12.62 — Unlearned (2nd)

English translation by Bhikkhu Sujato.
Source: https://suttacentral.net/sn12.62/en/sujato
Source revision: 3bc8665e0e28e70518eba94304a2fafcab80f933
License: CC0-1.0 — https://creativecommons.org/publicdomain/zero/1.0/

Text

Linked Discourses 12.62

7. The Great Chapter

Unlearned (2nd)

At Sāvatthī.

“Mendicants, an unlearned ordinary person might become disillusioned, dispassionate, and freed from this body made up of the four principal states. Why is that? This body made up of the four principal states is seen to accumulate and disperse, to be taken up and laid to rest. That’s why an unlearned ordinary person might become disillusioned, dispassionate, and freed from it. But an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed from that which is called ‘mind’ and also ‘sentience’ and also ‘consciousness’. Why is that? Because for a long time they’ve been attached to it, thought of it as their own, and mistaken it: ‘This is mine, I am this, this is my self.’ That’s why an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed from it.

But an unlearned ordinary person would be better off taking this body made up of the four principal states to be their self, rather than the mind. Why is that? This body made up of the four principal states is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer. But that which is called ‘mind’ and also ‘sentience’ and also ‘consciousness’ arises as one thing and ceases as another all day and all night.

In this case, a learned noble disciple carefully and rationally applies the mind to dependent origination itself: ‘So, when this exists, this comes to be; due to the arising of this, this arises. When this doesn’t exist, this doesn’t come to be; due to the cessation of this, this ceases.’ Pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling arises dependent on a contact to be experienced as painful. With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops. Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant. With

the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling … Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

Seeing this, a learned noble disciple grows disillusioned with contact, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'"