# SN 12.62 — SN 12:62 Uninstructed (2) | Assutavā Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/SN/SN12_62.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

## Text

Uninstructed (2)

Assutavā Sutta (SN 12:62)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There he addressed the monks, “Monks, an uninstructed run-of-the-mill person might grow disenchanted with this body composed of the four great elements, might grow dispassionate toward it, might gain release from it. Why is that? Because the growth & decline, the taking up & putting down of this body composed of the four great elements are apparent. Thus the uninstructed run-of-the-mill person might grow disenchanted, might grow dispassionate, might gain release there.

“But as for what’s called ‘mind,’ ‘intellect,’ or ‘consciousness,’ the uninstructed run-of-the-mill person is unable to grow disenchanted with it, unable to grow dispassionate toward it, unable to gain release from it. Why is that? For a long time this has been relished, appropriated, and grasped by the uninstructed run-of-the-mill person as, ‘This is me, this is my self, this is what I am.’ Thus the uninstructed run-of-the-mill person is unable to grow disenchanted with it, unable to grow dispassionate toward it, unable to gain release from it.

“It would be better for the uninstructed run-of-the-mill person to hold to the body composed of the four great elements, rather than the mind, as the self. Why is that? Because this body composed of the four great elements is seen standing for a year, two years, three, four, five, ten, twenty, thirty, forty, fifty, a hundred years or more. But what’s called ‘mind,’ ‘intellect,’ or ‘consciousness’ by day and by night arises as one thing and ceases as another. Just as a monkey, swinging through a forest wilderness, grabs a branch. Letting go of that, it grabs another branch. Letting go of that, it grabs another one. Letting go of that, it grabs another one. In the same way, what’s called ‘mind,’ ‘intellect,’ or ‘consciousness’ by day and by night arises as one thing and ceases as another.

“The instructed disciple of the noble ones, (however,) attends carefully & appropriately right there at the dependent co-arising: ‘When this is, that is. From the arising of this comes the arising of that. When this isn’t, that isn’t. From the cessation of this comes the cessation of that.’

“In dependence on a sensory contact that is to be felt as pleasure, monks, there arises a feeling of pleasure. When sensing a feeling of pleasure, one discerns that ‘I am sensing a feeling of pleasure.’ One discerns that ‘With the cessation of that very sensory contact that is to be felt as pleasure, the concomitant feeling—the feeling of pleasure that has arisen in dependence on the sensory contact that is to be felt as pleasure—ceases, is stilled.’ In dependence on a sensory contact that is to be felt as pain…. In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain. When sensing a feeling of neither pleasure nor pain, one discerns that ‘I am sensing a feeling of neither pleasure nor pain.’ One discerns that ‘With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling—the feeling of neither pleasure nor pain that has arisen in dependence on the sensory contact that is to be felt as neither pleasure nor pain—ceases, is stilled.’

“Just as when, from the friction & conjunction of two fire sticks, heat is born and fire appears, and from the separation & disjunction of those very same fire sticks, the concomitant heat ceases, is stilled; in the same way, in dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure…. In dependence on a sensory contact that is to be felt as pain…. In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain…. One discerns that ‘With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling… ceases, is stilled.’

“Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’”

## Publisher references (not part of the sutta)

See also: MN 38; MN 140