

Dīghanakha Sutta **(Majjhima Nikāya Sutta No. 74)**

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(Paragraph numbering has been synchronised in the original and the translations)

1. Introduction by **Victor Gunasekara**

This sutta is given to the “wanderer” Dighanaka who is however addressed throughout as Aggivessana. No explanation is given for this change in names. The term “wanderer” is given to persons who were engaged in a philosophical or religious quest. From the discourse we can infer that Dighanaka was a sceptic, i.e. who did not accept any proposition. The Commentary calls him an “Annihilationist”, i.e. someone who did not believe in re-birth or in the doctrine of kamma-vipāka (action-result).

There are two major themes in the discourse. One relates to the philosophical positions that people may hold (sections 2-8) and the other is devoted to the analysis of feelings (sections 9-15). It is the latter for which this sutta is better known. It is generally regarded as an exposition on feelings or sensations (*vedanā*). The commentary refers to it in several places as the *vedanāpariggahanasuttanta* (Discourse on the Grasping after Feelings). This aspect of the Sutta is explored in the article “The Science of Feelings” by Ven. Vinayarakkhita which is given later in this document. However the discussion on feelings is only part of the discourse.

The first part of the Sutta deals with the refutation of Dighanaka’s scepticism, and other views. The Buddha confounds Dīghanaka by saying that his view that “nothing is acceptable” is also a view which at least must be acceptable, thus contradicting his claim that nothing is acceptable to him. Even though he seems to accept the logic of this statement he still insists that he hold on to his scepticism.

This leads the Buddha to make a distinction between those who hold on to their view, in spite of the existence of other plausible views, and those who are willing to give up their view. This is what the Buddha seems to say in the somewhat cryptic section 3 of the Sutta. Dighanaka is not willing to give up his view and thus belongs to the majority while there is a minority who are open-minded and willing to give up a (wrong) view, or give up all views.

In section 5 Dighanaka takes the Buddha’s position as involving a commendation of his own views. This leads the Buddha to delve more into the subject and in the course identifies several of the leading views entertained by the philosophers of his day. He does not give a comprehensive listing as in the Brahmajāla sutta where some 64 views are identified and dealt with. Instead he lists only three views which are related in some way to the skeptical view of Dighanaka.

The three views considered are: (1) Everything is acceptable to me. (2) Nothing is acceptable to me. (3) Something is acceptable to me, something is not acceptable to me. The Buddha says that a person holding any of these three views is likely to come into conflict with those who hold the other two kinds of view. These lead to clashes, disputes, quarrels and vexation. Foreseeing this the person holding any of these views will give up their view but not take any of the other views.

The Buddha then changes the subject and considers the right way of regarding the body. He says that it should be regarded as impermanent, suffering etc. This is the usual Buddhist position. This is introduced at this stage to develop on the theme of feelings (*vedanā*), one of the five components (*khandā*) which make up the empirical person.

This section is considered in the article “The science of feelings” by Ven. Vinayarakkhita which is given below.

Hence there is no need to consider it in detail here.

The Buddha identifies three kinds of feelings – pleasant, unpleasant and neutral. Only one of these feelings can exist in any given moment, although it is possible for feelings to change rapidly. Contemplation of feeling (*vedanānupassanā*) is an important meditation technique in Buddhism. The Buddha argues that all kinds of feeling are “impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and ceasing.”

However the object of contemplation of feeling is to go beyond feeling. This is called dispassion and it is through this that the mind is liberated.

Sariputta who had overheard the discourse on feelings, reflected on the discourse and attained arhantship. Dighanaka became a *sotapanna*.

2. The Discourse to Dīghanaka

Translated by Bhikkhu Bodhi

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Rajagaha in the Boar’s Cave on the mountain Vulture Peak.

2. Then the wanderer Dīghanakha went to the Blessed One and exchanged greetings with him.¹ When this courteous and amiable talk was finished, he stood at one side and said to the Blessed One: “Master Gotama, my doctrine and view is this: “Nothing is acceptable to me.”²

“This view of yours, Aggivessana, ‘Nothing is acceptable to me’, is not at least that view acceptable to you?”
“If this view of mine were acceptable to me, Master Gotama, it would be the same, it too [498] would be the same.”³

3. “Well, Aggivessana, there are plenty in the world who say: – ‘It too would be the same. it too would be the same,’ yet they do not abandon that view and they take up still some other view. Those are few in the world who say: ‘It too would be the same, it too would be the same,’ and who abandon that view and do not take up some other view.”⁴

4. “Aggivessana, there are some recluses and brahmins whose doctrine and view is this: ‘Everything is acceptable to me.’ There are some recluses and brahmins whose doctrine and view is ‘Nothing is acceptable to me.’ And there are some recluses and brahmins whose doctrine and view is this: ‘Something is acceptable to me, something

1. Dīghanakha was Ven. Sariputta’s nephew. At the time he approached the Buddha, Sariputta had been a bhikkhu for only two weeks and was still a stream-enterer.

2. MA holds that Dighanakha is an annihilationist (*ucchedavadin*) and explains this assertion to mean: “No [mode of] rebirth is acceptable to me.” However, the text itself does not give any concrete evidence supporting this interpretation. It seems much more likely that Dīghanakha’s statement, “Nothing is acceptable to me” (*sabbalil me na khamati*), is intended to apply specifically to other philosophical views, and thus shows Dighanakha to be a radical sceptic of the class satirically characterised at MN 76.30 as “eel-wrigglers”. His assertion would then be tantamount to a wholesale repudiation of all philosophical views.

3. This exchange, as interpreted by MA and MT, should be understood as follows: The Buddha suggests, by his question, that Dighanakha’s assertion involves an inherent contradiction. For he cannot reject everything without also rejecting his own view, and this would entail the opposite position, namely, that something is acceptable to him. However, though Dighanakha recognises the implication of the Buddha’s question, he continues to insist on his view that nothing is acceptable to him.

4. MA says that the first sentence refers to those who first take up a basic eternalist or annihilationist view and then subsequently adopt secondary variations on that view; the second sentence refers to those who abandon **their** basic view without adopting an alternative. But if, *as* seems plausible, Dighanakha was a radical sceptic, then the Buddha’s statement might be understood to point to an unsatisfactoriness inherent in the sceptic’s position: it is psychologically uncomfortable to insist on remaining in the dark. Thus most sceptics, while professing a rejection of all views, surreptitiously adopt some definite view, while a few abandon their scepticism to seek a path to personal knowledge.

is not acceptable to me.⁵ Among these, the view of those recluses and brahmins who hold the doctrine and view ‘Everything is acceptable to me’ is close to lust, close to bondage, close to delighting, close to holding, close to clinging. The view of those recluses and brahmins who hold the doctrine and view ‘Nothing is acceptable to me’ is close to non-lust, close to non-bondage, close to non-delighting, close to non-holding, close to non-clinging.”

5. When this was said, the wanderer Dhghanakha remarked: “Master Gotama commends my point of view, Master Gotama recommends my point of view.”

“Aggivessana, as to those recluses and brahmins, who hold the doctrine and view ‘Something is acceptable to me, something is not acceptable to me’ - the view of theirs as to what is acceptable is close to lust, close to bondage, close to delighting, close to holding, close to clinging, while the view of theirs as to what is not acceptable is close to non-lust, close to non-bondage, close to non-delighting, close to non-holding, close to non-clinging.

6. “Now, Aggivessana, a wise man among those recluses and brahmins who hold the doctrine and view ‘Everything is acceptable to me’ considers thus: ‘If I obstinately adhere to my view “Everything is acceptable to me” and declare: “Only this is true, anything else is wrong,” then I may clash with the two others: with a recluse or brahmin who holds the doctrine [499] and view “Nothing is acceptable to me” and with a recluse or brahmin who holds the doctrine and view “Something is acceptable to me, something is not acceptable to me.” I may clash with these two, and when there is a clash, there are disputes; when there are disputes, there are quarrels; when there are quarrels, there is vexation.’ Foreseeing for himself clashes, disputes, quarrels, and vexation, he abandons that view and does not take up some other view. This is how there comes to be the abandoning of these views; this is how there comes to be the relinquishing of these views.

7. “A wise man among those recluses and brahmins who hold the doctrine and view ‘Nothing is acceptable to me’ considers thus: ‘If I obstinately adhere to my view “Nothing is acceptable to me” and declare: “Only this is true, anything else is wrong,” then I may clash with the two others: with a recluse or brahmin who holds the doctrine and view “Everything is acceptable to me” and with a recluse or brahmin who holds the doctrine and view “Something is acceptable to me, something is not acceptable to me.” I may clash with these two, and when there is a clash, there are disputes; when there are disputes, there are quarrels; when there are quarrels, there is vexation.’ Foreseeing for himself clashes, disputes, quarrels, and vexation, he abandons that view and does not take up some other view. This is how there comes to be the abandoning of these views; this is how there comes to be the relinquishing of these views.

8. “A wise man among those recluses and brahmins who hold the doctrine and view ‘Something is acceptable to me, something is not acceptable to me’ considers thus: ‘If I obstinately adhere to my view “Something is acceptable to me, something is not acceptable to me” and declare: “Only this is true, anything else is wrong,” then I may clash with the two others: with a recluse or brahmin who holds the doctrine and view “Everything is acceptable to me” and with a recluse or brahmin who holds the doctrine and view “Nothing is acceptable to me.” I may clash with these two, and when there is a clash, there are disputes; when there are disputes, there are quarrels; when there are quarrels, there is vexation.’ Foreseeing for himself clashes, disputes, quarrels, and vexation, he abandons that view and does not take up some other view. This is how there comes to be the abandoning of these views; this is how there comes to be the relinquishing of these views.

9. This body made of material form, consisting of the four great elements, procreated by a mother and father, and built up out of boiled rice and porridge, is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration. It should be regarded as impermanent, as suffering, as a disease, as a tumour, as a dart, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self. When one regards this body thus, one abandons desire for the body, affection for the body, subservience to the body.

10. “There are, Aggivessana, three kinds of feeling: pleasant feeling, painful feeling, and neither-painful~nor-pleasant feeling. On the occasion when one feels pleasant feeling, one does not feel painful feeling or neither-painful~nor-pleasant feeling; on that occasion one feels only pleasant feeling. On the occasion when one feels painful feeling,

5. MA identifies the three views here as eternalism, annihilationism, and partial eternalism. The eternalist view is close to lust (*saragaya santike*), etc., because it affirms and delights in existence in however sublimated a form; annihilationism is close to non-lust, etc., because, though involving a wrong conception of self, it leads to disenchantment with existence. If the second view is understood as radical scepticism, it could also be seen as close to non-lust in that it expresses disillusionment with the attempt to buttress the attachment to existence with a theoretical foundation and thus represents a tentative, though mistaken, step in the direction of dispassion.

one does not feel pleasant feeling or neither-painful-nor-pleasant feeling; on that occasion one feels only painful feeling. On the occasion when one feels neither painful-nor-pleasant feeling, one does not feel pleasant feeling or, painful feeling; on that occasion one feels only neither-painful-nor-pleasant feeling.

11. “Pleasant feeling, *Aggivessana*, is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and ceasing. Painful feeling too is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and ceasing. Neither-painful-nor-pleasant feeling too is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and ceasing.

12. “Seeing thus, a well-taught noble disciple becomes disenchanted with pleasant feeling, disenchanted with painful feeling, disenchanted with neither-painful-nor-pleasant feeling. Being disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’⁶

13. “A bhikkhu whose mind is liberated thus. *Aggivessana*, sides with none and disputes with none; he employs the speech currently used in the world without adhering to it.”⁷

14. Now on that occasion the venerable Sariputta was standing behind the Blessed One, [5011 fanning him. Then he thought: “The Blessed One, indeed, speaks of the abandoning of these things through direct knowledge; the Sublime One, indeed, speaks of the relinquishing of these things through direct knowledge.” As the venerable Sariputta considered this, through not clinging his mind was liberated from the taints?⁸

15. But in the wanderer *Dīghanakha*. the spotless immaculate vision of the Dhamma arose: “All that is subject to arising is subject to cessation.” The wanderer *Dīghanakha* saw the Dhamma, attained the Dhamma, understood the Dhamma, fathomed the Dhamma; he crossed beyond doubt, did away with perplexity, gained intrepidity, and became independent of others in the Teacher’s Dispensation.

16. Then he said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

3. Discourse to *Dīghanakha*

Translated by Horner (PTS)

1. Thus have I heard:⁹ At one time the Lord was staying near *Rājagaha* on Mount Vulture Peak in the Boar’s Cave.¹⁰

2. Then the wanderer *Dighanakha*¹¹ approached the Lord; having approached, he exchanged greetings with

6. 736 MA: At this point *Dighanakha* has discarded his annihilationist view. Thus the Buddha now undertakes to teach him insight meditation, first by way of the impermanence of the body and then by way of the impermanence of the mental factors under the heading of feeling.

7. MA quotes a verse that says that an arahant may use the words “I” and “mine” without giving rise to conceit or misconceiving them as referring to a self or ego (SN L5/L14). See too DN 9.53/L202, where the Buddha says of expressions employing the word “self: “These are merely names, expressions, turns of speech, designations in common use in the world, which the Tathagata uses without misapprehending them.”

8. MA: Having reflected on the discourse spoken to his nephew, Ven. Sariputta developed insight and attained arahantship. *Dighanakha* attained the fruit of stream-entry.

9. Cf. DA. 418, 882, *DhA. i.* 96, *SA. i.* 122, ii. 63, 234, etc., where this Sutta is referred to as *Vedanāpariggahanasuttanta*.

10. This cave, *Sūkarakathā*, is also mentioned at S. v. 233. *SA. iii.* 249 gives the same account of it as does *MA. iii.* 203.

11. *Sāriputta*’s nephew.

the Lord; having conversed in a friendly and courteous way, he stood at a respectful, distance.¹² As he was standing at a respectful distance, the wanderer Dīghanakha spoke thus to the Lord:

I, good Gotama, speak thus, I am of this view: All¹³ is not pleasing to me.”

“This view of yours, Aggivessana,¹⁴ All is not pleasing to me – does this view of yours not please you ?”

“If this view were pleasing to me, good Gotama, this would be like it too, that [498] would be like it too.”¹⁵

3. “Now, Aggivessana, when those, the majority in the world, speak thus: ‘ This would be like it too, that would be like it too ‘ – they do not get rid of that very view, and they take up another view.¹⁶ Now, Aggivessana, when those, the minority in the world, speak thus: ‘This would be like it too, that would be like it too’ – they get rid of that very view and do not take up another view.

4. There are, Aggivessana, some recluses and brahmans who speak thus and are of this view: ‘All is pleasing to me.’ There are, Aggivessana, some recluses and brahmans who speak thus and are of this view: ‘All is not pleasing to me.’ There are, Aggivessana, some recluses and brahmans who speak thus and are of this view: ‘Part is pleasing to me, part is not pleasing to me.’ As to this, Aggivessana, those recluses and brahmans who speak thus and are of this view: ‘All is pleasing to me ‘ – this view of theirs is close to¹⁷ attachment, close to the fetters, close to delight, close to cleaving, close to grasping. As to this, Aggivessana, those recluses and brahmans who speak thus and are of this view: ‘All is not pleasing to me ‘ – this view of theirs is close to detachment, close to the absence of fetters, close to the absence of delight, close to the absence of cleaving, close to the absence of grasping.”

5. When this had been said, the wanderer Dīghanakha spoke thus to the Lord: “The good Gotama is complimentary to my view, the good Gotama is very complimentary to my view.”

“As to this, Aggivessana, those recluses and brahmans who speak thus and are of this view: ‘Part is pleasing to me, part is not pleasing to me’ – that which in this view is pleasing to them is close to attachment, close to the fetters ... close to grasping. But that which in this view is not pleasing to them is close to detachment, close to the absence of fetters ... close to the absence of grasping.

6. Concerning those recluses and brahmans, Aggivessana, who speak thus and are of this view: ‘All is pleasing to me,’ if a learned man be there who reflects thus: ‘If I were to express this view of mine: “All is pleasing to me,” and, obstinately holding to it and adhering to it, were to say: “This is indeed the truth, all else is falsehood “ – there would be for me dispute with two (view-holders): both with whatever recluse or brahman speaks thus and is of this view: “All is not pleasing to me,” and with whatever recluse or brahman speaks thus and [499] is of this view: “Part is pleasing to me, part is not pleasing to me” – there would be dispute for me with these two. If there is dispute there is contention; if there is contention there is trouble; if there is trouble there is vexation.’¹⁸ So he, beholding this dispute and contention and trouble and vexation for himself, gets rid of that very view and does not take up another view. Thus is the getting rid of these views, thus is the casting out of these views.

7. As to this, Aggivessana, those recluses and brahmans who speak thus and are of this view: ‘All is not pleasing to me’ – if a learned man be there who reflects thus: ‘If I were to express this view of mine that: “All is not pleasing to me,” and, obstinately holding to it and adhering to it, were to say: “This is the very truth, all else is falsehood,” there would be for me dispute with two (view-holders): both with whatever recluse or brahman speaks thus and is of this view: . All is pleasing to me,” and with whatever recluse or brahman speaks thus and is of this view: “Part is pleasing to me, part is not pleasing to me “ – there would be dispute for me with these two. If there is dispute there is contention, if there is contention there is trouble, if there is trouble there is vexation.’ So he, beholding this dispute and contention and trouble and vexation for himself, gets rid of that very view and does not take up another view. Thus is the getting rid of these views, thus is the casting out of these views.

12. *MA. iii.* 203 says that he stood at a respectful distance because the Elder (Sāriputta) was standing fanning the Lord, as below, p. 180.

13. *MA. iii.* 204 explains “all,” *sabbam*, for Dīghanakha as all uprisings and re-linkings, for to. this extent he is an annihilationist. Gotama, however, takes “all” in its literal sense.

14. Cf. *M. i.* 229 *f.*, 238 *ff.* and *M. iii.* 128 *f.* for this epithet.

15. That is, “pleasing” too.

16. *MA. iii.* 205 distinguishes these views as annihilationism and eternalism.

17. As at *M. i.* 411.

18. There is no indication whether the thoughts of the learned man stop here or at the end of the previous sentence.

8. As to this, Aggivessana, those recluses and brahmins who speak thus and are of this view: ‘Part is pleasing to me, part is not pleasing to me’ – if a learned man be there who reflects thus: ‘If I were to express this view of mine: “Part is pleasing to me, part is not pleasing to me,” and, obstinately holding to it and adhering to it, were to say: “This is the very truth, all else is falsehood,” there would be for me dispute with two (view-holders): both with whatever recluse or brahmin speaks thus and is of this view: “All is pleasing to me,” and with whatever recluse or brahmin speaks thus and is of this view: “All is not pleasing to me” – there would be dispute for me with these two. If there is dispute there is contention, if there is contention there is trouble, if there is trouble there is vexation. ‘So he, beholding this dispute and contention and trouble and vexation for himself, gets rid of that very view and does not take up another view. Thus is the getting rid of these views, thus is the casting out of these views.

9. But this body, Aggivessana, which has material shape, is made up of the four great elements, originating from mother and father, nourished on gruel and sour milk of a nature to be constantly rubbed away, pounded away, broken up and scattered, should be regarded as impermanent, suffering, as a disease, an imposthume, a dart, a misfortune, an affliction, as other, as decay, empty, not-self. When he regards this body as impermanent, suffering, as a disease, an imposthume, a dart, a misfortune, an affliction, as other, as decay, empty, not-self, whatever in regard to body is desire for body, affection for body, subordination to body, this is got rid of.

10. There are these three feelings, Aggivessana: pleasant feeling, painful feeling, feeling that is neither painful nor pleasant. At the time, Aggivessana, when one feels a pleasant feeling, at that time one feels neither a painful feeling nor does one feel a feeling that is neither painful nor pleasant. At the time, Aggivessana, when one feels a painful feeling, at that time one feels neither a pleasant feeling nor does one feel a feeling that is neither painful nor pleasant. At the time, Aggivessana, when one feels a feeling that is neither painful nor pleasant, at that time one feels neither a pleasant feeling nor does one feel a painful feeling.

11. Pleasant feelings, Aggivessana, are impermanent, compounded, generated by conditions, liable to destruction, liable to decay, liable to fading away, liable to stopping.¹⁹ And painful feelings . . . And, Aggivessana, feelings that are neither painful nor pleasant are impermanent, compounded, generated by conditions, liable to destruction, liable to decay, liable to fading away, liable to stopping.

12. Seeing it thus, Aggivessana, an instructed disciple of the ariyans turns away from pleasant feelings and he turns away from painful feelings and he turns away from feelings that are neither painful nor pleasant; turning away he is dispassionate, being dispassionate he is freed, in freedom the knowledge comes to be that he is freed and he comprehends: ‘Destroyed is birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more of being such or so.’

13. A monk whose mind is freed thus, Aggivessana, does not concur with anyone, he does not dispute with anyone.²⁰ He makes use of the common phrases of the world without adhering to them.”

14. Now at that time the venerable Sāriputta was standing behind the Lord, fanning the Lord. Then it occurred to the venerable Sāriputta: “The Lord speaks to us of getting rid of these things and those by means of super-knowledge,²¹ the Well-farer speaks to us of casting out these things and those by means of super-knowledge.” While the venerable Sāriputta was reflecting on this, his mind was freed from the cankers without clinging.

15. But to the wanderer Dīghanakha there arose the stainless, spotless vision of *dhamma*, that whatever is of the nature to arise all that is of the nature to stop. Then the wanderer Dīghanakha, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, having put away uncertainty, attaining without another’s help to full confidence in the Teacher’s instruction, spoke thus to the Lord:

16. “It is excellent, good Gotama, excellent, good Gotama. It is, good Gotama, as if one might set upright what had been upset, or might disclose what had been covered, or point out the Way to one who had gone astray, or might bring an oil-lamp into the darkness so that those with vision might see material shapes – even so in many a figure has *dhamma* been made clear by the good Gotama. I am going to the revered Gotams, for refuge and to *dhamma* and to

19. Cf. D. iii. 275, “the escape from what has become, in composite, originating from conditions, is its stopping”; and see S. ii. 26 which enumerates the things that, arising from cause, are impermanent, etc.; cf. A. v. 187.

20. Cf. S. iii. 138. MA. iii. 208 says he does not concur with the eternalists nor dispute with the partial-eternalists.

21. MA. iii. 208 says “he talked about the getting rid of the eternal having known through super-knowledge the eternalism of these things and those; he speaks of getting rid of the partially eternal through super-knowledge as to annihilation, as to partial eternalism; he speaks of getting rid of material shape through super-knowledge as to material shape”.

the Order of monks. May the revered Gotama accept me as a layfollower going for refuge from today forth for as long as life lasts.”

4. Advice to Dīghanaka

Translated by Sister Uppalavana

1. I heard thus. At one time the Blessed One lived on vultures’ peak where pigs were molested, in Rajagaha.
2. Then the wandering ascetic Dighanaka 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.’
3. ‘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’.
4. ‘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’.
5. When this was said, the wandering ascetic Dighanaka 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..
6. ‘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.
7. 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.
8. 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.
9. 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.

10. Aggivessana, these three are the feelings, pleasant, unpleasant and neither unpleasant nor pleasant. 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.

11. 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.

12. When the noble disciple sees this, his mind breaks away from pleasant feelings, unpleasant feelings and even from neither unpleasant-nor-pleasant 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.

13. 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.

14. 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.

15. To the wandering ascetic Dighanakha the stainless, pure vision arose. Whatever arises, all that ceases²². 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.

16. 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.

5. The Science of Feelings

by Ven M. Vinayarakkhita

VEDANANUPASSANA

What I feel that is, what I don't feel that is not. This is the common feeling of all. Feelings form an important part of life. The body exists because one feels the body, pain exists because one feels the pain, and pleasure exists because one feels pleasure, and hence the general understanding that I feel therefore 'I am' looks as if it is absolutely right. This in turn leads to all other negativity's like Ego, Pride, selfishness, hatred, jealousy and false view of Soul or Atman.

Buddha taking these very subject of feelings as the basis for his teaching, taught his followers the science of feelings called Vedananupassana also known as the contemplation on feelings and thus leading them on to the path of Sila, Samadhi, and Panya he finally made them realize the ultimate truth of Impermanence, Suffering and No-Self.

Buddha in Dighanaka sutta (M.N.74.11-13 B.P.S.) while explaining the doctrine to Aggivessana says: "Pleasant feeling Aggivessana is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away and ceasing. Painful feeling too is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away and ceasing. Neither-painful-nor-pleasant feeling too is impermanent, conditioned, dependently

22. 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.

arisen, subject to destruction, vanishing, fading away and ceasing.” “Seeing thus, a well taught noble disciple becomes disenchanted with pleasant feeling, disenchanted with painful feeling, disenchanted with neither-painful-nor-pleasant feeling. Being disenchanted he becomes dispassionate. Through dispassion his mind is liberated. When it is liberated there comes the knowledge: “It is liberated”. He understands birth is destroyed, the holy life has been lived, what had to be done has been done; there is no more coming to any state of being. “He whose mind is liberated thus, Aggivessana, sides with none and disputes with none; he employs the speech currently used in the world without adhering to it.”

The modern humanity too is suffering from three feelings namely feeling of excitement, feeling of entertainment and feeling of exhaustion. This triangle of triple E’s i.e. excitement, entertainment and exhaustion can be equated to the mystical Bermuda triangle, which pulls anything down to the seabed, by its strange gravitational power. Same is the case with this triple E’s triangle. Firstly one by feeling various things gets excited and runs after it and having entertained himself / herself with it, sooner or later he / she gets exhausted and with an interval this process of excitement, entertainment and exhaustion starts again. This process is repeated again and again throughout one’s life till death.

Buddha with his own effort and wisdom discovered the anti-dotes for these three evil E’s. He taught Sila, Samadhi and Panya. The anti-dote for excitement is sila because it teaches restraint and this restraint is the direct and immediate way to counter excitement. The anti-dote for entertainment is samadhi because when compared to the worldly entertainment with its evil consequences Samadhi is the real happiness with no evil consequences at all. The anti-dote for exhaustion is Panya, which gives the right understanding, and bliss sought by the suffering and exhausted humans and is born out of through understanding of Impermanence, Suffering and No-Self.(Anitya, Dukkha, Anatta).

The Buddha says of expressions employing the word “I” and “Self”. These are merely names, expressions, turns of speech; designations in common use in the world, which the Tathaagata too uses without misapprehending them. (D.N.9.53/i.202,B.P.S.)

Feelings (vedana) in paticcasamupaada is explained as follows:

<i>Vedana paccaya tanha;</i>	<i>feelings as the base, craving arises;</i>
<i>Tanha paccaya upadanam;</i>	<i>craving as the base, attachment arises;</i>
<i>Upadana paccaya bhava;</i>	<i>attachment as the base, the process of becoming arises;</i>
<i>Bhava paccaya jati;</i>	<i>process of becoming as the base, birth arises;</i>
<i>Jati paccaya jara-maranam;</i>	<i>birth as the base, ageing and death arise;</i>
<i>Soka-parideva</i>	<i>together with sorrow, lamentation,</i>
<i>Dukkha-domanassupayasa sambhavanti.</i>	<i>physical & mental sufferings & tribulations.</i>
<i>Evame-tassa kevalassa dukkhakkhandhassa</i>	<i>thus arises this entire mass of suffering</i>
<i>samudayo hoti.</i>	

When these very vedana (feelings) are understood properly and one develops detachment and equanimity towards them it leads to the cessation of entire mass of suffering as explained in the following:

<i>Vedana nirodha tanha nirodho;</i>	<i>with cessation of attachment to feelings, craving ceases;</i>
<i>Tanha nirodha upadana nirodho;</i>	<i>with cessation of craving, clinging ceases;</i>
<i>Upadana nirodha ...</i>	
<i>Evame-tassa kevalassa dukkhakkhandhassa nirodho hoti.</i>	<i>- thus the entire suffering ceases.</i>

Thus Buddha has very well explained how delusive are the feelings of I, Self, Ego etc. These feelings when misapprehended develops false view thereby leading human beings to greed, hatred and delusion. Here naturally a question arises if there is no I or self, who gets the results of kamma. The Buddha in answer said: “I have taught you, O bhikkhus, to see conditionality everywhere in all things i.e. *Imasmim sati idam hoti;* - when this is, that is; *Imassupada idam uppajjati;* - this arising, that arises; *Imasmim asati idam na hoti;* - when this is not, that is not; *Imassa nirodha idam nirujjhati.* - this ceasing, that ceases.”

In addition to the paticcasamupaada and the conditioned genesis as explained above the Buddha throughout his teaching as stressed to see the reality as it is and experience the ultimate true nature of all things i.e.

Impermanence in permanence,

Suffering in pleasures and
No self in ourselves.

Albert Einstein has rightly said, “The religion in the future will be a cosmic religion. It should transcend a personal God and avoid dogma and theology covering both the natural and the spiritual; it should be based on a religious sense arising from the experience of all things, natural and spiritual, as a meaningful unity. BUDDHISM answers this description.”

6. Pali Text of the Sutta

Dīghanakhasuttam

1. Evaṃ me sutam– ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate sūkarakhatāyaṃ.
2. Atha kho dīghanakho paribbājako yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho dīghanakho paribbājako bhagavantaṃ etadavoca– “ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi– ‘sabbam me nakkhamatī’”ti. “Yāpi kho te esā, aggivessana, diṭṭhi– ‘sabbam me nakkhamatī’ti, esāpi te diṭṭhi nakkhamatī”ti? “Esā ce , me, bho gotama, diṭṭhi khameyya, taṃpassa tādisameva, taṃpassa tādisamevā”ti.
3. “Ato kho te, aggivessana, bahū hi bahutarā lokasmiṃ ye evamāhaṃsu– ‘taṃpassa tādisameva, taṃpassa tādisamevā’ti. Te tañceva diṭṭhiṃ nappajahanti aññañca diṭṭhiṃ upādiyanti. Ato kho te, aggivessana, tanū hi tanutarā lokasmiṃ ye evamāhaṃsu– ‘taṃpassa tādisameva, taṃpassa tādisamevā’ti. Te tañceva diṭṭhiṃ pajahanti aññañca diṭṭhiṃ na upādiyanti.
4. Santaggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino– ‘sabbam me khamatī’ti; santaggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino– ‘sabbam me nakkhamatī’ti; santaggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino– ‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ti. Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino– ‘sabbam me khamatī’ti tesamayaṃ diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike ajjhosānāya santike (2.0166) upādānāya santike; tatraggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino– ‘sabbam me nakkhamatī’ti tesamayaṃ diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike”ti.
5. Evaṃ vutte, dīghanakho paribbājako bhagavantaṃ etadavoca– “ukkamaṃseti, me bhavaṃ gotamo diṭṭhigataṃ, samukkamaṃseti, me bhavaṃ gotamo diṭṭhigatan”ti. “Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino– ‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ti. Yā hi tesam khamati sāyaṃ diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike; yā hi tesam nakkhamati sāyaṃ diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike.
6. Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino– ‘sabbam me khamatī’ti tattha viññū puriso iti paṭisaṅcikkhati– ‘yā kho me ayaṃ diṭṭhi– sabbam me khamatīti, imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ– idameva saccaṃ moghamaññanti; dvīhi me assa viggaho– yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi– sabbam me nakkhamatīti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi– ekaccaṃ me khamati, ekaccaṃ me nakkhamatīti– imehi assa dvīhi viggaho. Iti viggahaṃ sati vivādo, vivāde sati vighāto, vighāte sati vihesā’. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhiṃ pajahati aññañca diṭṭhiṃ na upādiyati. Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.
7. “Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino– ‘sabbam me nakkhamatī’ti tattha viññū puriso iti paṭisaṅcikkhati– ‘yā kho me ayaṃ diṭṭhi– sabbam me nakkhamatī’ti, imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ– idameva saccaṃ moghamaññanti; dvīhi me assa viggaho– yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi (2.0167)– sabbam me khamatīti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi– ekaccaṃ me khamati ekaccaṃ me nakkhamatīti– imehi assa dvīhi viggaho. Iti viggahaṃ sati vivādo, vivāde sati vighāto, vighāte sati vihesā’. Iti so viggahañca vivādañca vighātañca

vihesaṅca attani sampassamāno tañceva diṭṭhiṃ pajahati aññaṅca diṭṭhiṃ na upādiyati. Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

8. “Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino– ‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ ti tattha viññū puriso iti paṭisañcikkhati– ‘yā kho me ayaṃ diṭṭhi– ekaccaṃ me khamati, ekaccaṃ me nakkhamatīti, imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ– idameva saccaṃ moghamaññanti; dvīhi me assa viggaho– yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi– sabbhaṃ me khamatīti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi– sabbhaṃ me nakkhamatīti– imehi assa dvīhi viggaho. Iti viggahahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā’. Iti so viggahaṅca vivādaṅca vighātaṅca vihesaṅca attani sampassamāno tañceva diṭṭhiṃ pajahati aññaṅca diṭṭhiṃ na upādiyati. Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

9. “Ayaṃ kho panaggivessana, kāyo rūpī cātumahābhūṭiko, mātāpettikasambhavo odanakummāsupacayo aniccucchādanaparimaddanabhedanavidhamsanadhammo, aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassitabbo. Tassimaṃ kāyaṃ aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassato yo kāyasmīṃ kāyachando kāyasneho kāyanvayatā sā pahīyati.

10. “Tisso kho imā, aggivessana, vedanā– sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Yasmiṃ, aggivessana, samaye sukhaṃ vedanaṃ vedeti (2.0168), neva tasmiṃ samaye dukkhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti; sukhaṃyeva tasmiṃ samaye vedanaṃ vedeti. Yasmiṃ, aggivessana, samaye dukkhaṃ vedanaṃ vedeti, neva tasmiṃ samaye sukhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti; dukkhaṃyeva tasmiṃ samaye vedanaṃ vedeti. Yasmiṃ, aggivessana, samaye adukkhamasukhaṃ vedanaṃ vedeti, neva tasmiṃ samaye sukhaṃ vedanaṃ vedeti, na dukkhaṃ vedanaṃ vedeti; adukkhamasukhaṃyeva tasmiṃ samaye vedanaṃ vedeti.

11. Sukhāpi kho, aggivessana, vedanā aniccā sañkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā; dukkhāpi kho, aggivessana, vedanā aniccā sañkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā; adukkhamasukhāpi kho, aggivessana, vedanā aniccā sañkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

12. Evaṃ passaṃ, aggivessana, sutavā ariyasāvako sukhāyapi vedanāya nibbindati, dukkhāyapi vedanāya nibbindati, adukkhamasukhāyapi vedanāya nibbindati; nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ, vimuttamiti ñaṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti.

13. Eṃ vimuttacitto kho, aggivessana, bhikkhu na kenaci saṃvadati, na kenaci vivadati, yañca loke vuttaṃ tena voharati, aparāmasan” ti.

14. Tena kho pana samayena āyasmā sārīputto bhagavato piṭṭhito ṭhito hoti bhagavantaṃ bījayamāno ., . Atha kho āyasmato sārīputtassa etadahosi– “tesaṃ tesaṃ kira no bhagavā dhammānaṃ abhiññā pahānamāha, tesaṃ tesaṃ kira no sugato dhammānaṃ abhiññā paṭinissaggamāhā” ti. Iti hidaṃ āyasmato sārīputtassa paṭisañcikkhato anupādāya āsavehi cittaṃ vimucci.

15. Dīghanakhassa pana paribbājakassa virajaṃ vītamalaṃ dhammacakkuṃ udapādi– “yaṃ kiñci samudayadhammaṃ sabbhaṃ taṃ nirodhadhamman” ti. Atha kho dīghanakho paribbājako diṭṭhadhammo pattadhammo vidadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca–

16. “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ (2.0169) ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya– cakkhumanto rūpāni dakkhantīti– evameva kho bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṅca bhikkhusaṅghaṅca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan” ti.

Dīghanakhasuttaṃ niṭṭhitaṃ catutthaṃ.