

## **Majjhima Nikāya - The Middle Length Discourses**

### **The Major Discourse on the Destruction of Craving (Mahaatanhaasankhayasutta)**

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. At that time to a bhikkhu named Saati the son of a fisherman this view had arisen: As I know the Teaching of the Blessed One this consciousness transmigrates through existences, not anything else. Many bhikkhus, heard that this evil view had arisen to a bhikkhu, named Saati the son of a fisherman: 'As I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else'. Then those bhikkhus approached, bhikkhu Saati the son of a fisherman and asked: Friend, Saati, is it true, that such an evil view has arisen to you: 'As I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else' Yes, friends, as I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else. Then those bhikkhus, desirous of dissuading the bhikkhu Saati from that evil view, cross questioned, asked for reasons and studied with him: Saati, do not say that, do not blame the Blessed One. It is not good to blame the Blessed One. The Blessed One did not say this. The Blessed One has said in various ways, that consciousness arises dependently. Without a cause there is no arising of consciousness. Even when those bhikkhus, cross questioned, asked for reasons and studied together with him, he held on to his evil view tenaciously and would not give it up and said. 'As I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else'

As those bhikkhus could not dissuade the bhikkhu Saati from that evil view, they approached the Blessed One, worshipped, and sat on a side. They said to the Blessed One: Venerable sir, to a bhikkhu named Saati the son of a fisherman this view has arisen: 'As I know the Teaching of the Blessed One this consciousness transmigrates through existences, not anything else' Then we approached the bhikkhu Saati and asked him. Friend, Saati, is it true, that such an evil view has arisen to you: 'As I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else'. Venerable sir, bhikkhu Saati said thus to us. Yes, friends, 'as I know

the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else'. Then, we bhikkhus, desirous of dissuading the bhikkhu Saati from that evil view, cross questioned, asked for reasons and studied with him: Saati, do not say that. Do not blame the Blessed One. It is not good to blame the Blessed One. The Blessed One did not say this. The Blessed One has said in various ways, that consciousness is dependently arisen. Without a cause there is no arising of consciousness. Even when we cross questioned, asked for reasons and studied together with him, he held on to his evil view tenaciously and would not give it up. As we could not dissuade the bhikkhu Saati from that evil view, we approached the Blessed One, to inform about this.

Then the Blessed One addressed a certain bhikkhu: Come! Bhikkhu, address the bhikkhu Saati in my words, tell that the Teacher wants him That bhikkhu agreed and approached the bhikkhu Saati and said the Blessed One wants you. Bhikkhu Saati said yes friend and approached the Blessed One, worshipped and sat on a side. Then the Blessed One addressed the bhikkhu Saati: Saati, is it true, that such an evil view has arisen to you. 'As I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else'.. Yes, venerable sir, as I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else. Saati, how is that consciousness? Venerable sir, this uttering and feeling one, that reaps the results of actions good and evil done here and there. Foolish man, to whom do you know me having preached this Teaching. Haven't I told, in various ways that consciousness is dependently arisen. Without a cause, there is no arising of consciousness. Yet, you foolish man, because of your wrong grasp, blame me, destroy yourself, and accumulate much demerit and that will be for your undoing and unpleasantness for a long time.

Then the Blessed One addressed the bhikkhus, Bhikkhus, what do you think, shouldn't this bhikkhu Saati, son of a fisherman be chastised from this dispensation of the Teaching. What is good, venerable sir, why shouldn't we? When this was said, the bhikkhu Saati became silent, confused, with drooping body and face turned down, sat down unable to reply. Then the Blessed One knowing that bhikkhu Saati son of a fisherman has become silent, confused, was unable to reply. Said thus to him. Foolish man you will be pointed out with your evil view. Now I am going to question the

bhikkhus on this. Then the Blessed One, addressed the bhikkhus: Bhikkhus, do you too know this Teaching, wrongly grasped by the bhikkhu Saati the son of a fisherman. By that he blames me. Destroys himself, and accumulates much unpleasantness. No, venerable sir. In various ways we are told, that consciousness arises dependently. Without a cause there is no arising of consciousness. Bhikkhus, it is good, you know the Teaching preached by me. In various ways I have preached that consciousness arises dependently. Without a cause, there is no arising of consciousness. Yet, this bhikkhu Saati son of a fisherman, grasping this wrong view blames me and destroys himself, and accumulates much demerit. It will be for his undoing and unpleasantness for a long time.

Bhikkhus, founded on whatever, consciousness arises, it is reckoned on that. On account of eye and forms arises consciousness, it's reckoned eye consciousness. On account of ear and sounds arises consciousness, it's reckoned ear consciousness. On account of nose and smells arises consciousness, it's reckoned nose consciousness. On account of tongue and tastes arises consciousness, it's reckoned tongue consciousness. On account of body and touches arises consciousness, it's reckoned body consciousness. On account of mind and ideas arises consciousness, it's reckoned mind consciousness. Bhikkhus, just as based on whatever fire burns, it is reckoned by that. Fire ablaze with sticks is stick fire. Ablaze with twigs is twig fire. Ablaze with grass is grass fire. Ablaze with cowdung is cowdung fire. Ablaze with grain thrash is grain thrash fire. Ablaze with dirt is dirt fire. In the same manner consciousness on account is eye and forms is eye consciousness. Consciousness on account of ear and sounds is ear consciousness. Consciousness on account of nose and smells is nose consciousness. Consciousness on account of tongue and tastes is taste consciousness. Consciousness on account of body and touches is body consciousness. Consciousness on account of mind and ideas is mind consciousness.

Bhikkhus, do you see, that it has arisen (\*?(1a) Yes, venerable sir. Do you see, that it arises supported? Yes, venerable sir. Bhikkhus, Do you see, that if the support ceases, the arising too ceases? Yes, venerable sir.

Bhikkhus, when not sure whether it has arisen do doubts arise? Yes, venerable sir. When not sure, whether it is supported, do doubts arise? Yes, venerable sir. Bhikkhus, when not sure with the support ceasing the arisen too would cease, do doubts arise? Yes, venerable sir.

Bhikkhus, do doubts of one fade, when he sees with right wisdom, that it has arisen? Yes, venerable sir. Bhikkhus, do doubts of one fade, when he sees with right wisdom, that they arise supported? Yes, venerable sir. Bhikkhus, do doubts of one fade, when he sees with right wisdom that with the cessation of supports the arisen too would cease? Yes, venerable sir

Bhikkhus, this has arisen, are you with dispelled doubts about that? Yes, venerable sir. Bhikkhus, this has arisen supported, are you with dispelled doubts about that? Yes, venerable sir. Bhikkhus, when the support ceases the arising too ceases, are you with dispelled doubts about that? Yes, venerable sir.

Bhikkhus, do you clearly see, as it really is, with right wisdom, this is arising? Yes, venerable sir. Bhikkhus, do you clearly see, with right wisdom, that this arises supported? Yes, venerable sir. Bhikkhus, do you clearly see, with right wisdom, that when the support ceases the arising too ceases? Yes, venerable sir.

Bhikkhus, this view, so clean and pure, if you covet, fondle, treasure and take pride in it do you know this Teaching comparable to a raft, taught for the purpose of giving up and not for the purpose of holding? No, venerable sir. Bhikkhus, this view of yours so clean and pure, do not covet, fondle, treasure and take pride in it. Do you know this Teaching comparable to a raft, taught for the purpose of giving up and not for the purpose of holding? Yes, venerable sir.

Bhikkhus, these four are the supports, for the arisen for the upkeep of beings and as help for those seeking birth. What four. Material food, coarse or fine, the second is contact, mental cogitation is third and consciousness is fourth.

Bhikkhus, from what do these four supports originate, rise, take birth and develop?

These four supports originate, rise, take birth and develop from craving.

Bhikkhus, from what does craving originate, rise, take birth and develop?

Craving originates, rises, takes birth and develops from feelings..

Bhikkhus, from what do feelings originate, rise, take birth and develop?

Feelings originate, rise, take birth and develop from contact.

Bhikkhus, from what does contact originate, rise, take birth and develop?.

Contact originates, rises, takes birth and develops from the six mental faculties.

Bhikkhus, from what do the six mental faculties originate, rise, take birth and develop?

The six mental faculties originate, rise, take birth and develop from name and matter.

Bhikkhus, from what do name and matter originate, rise, take birth and develop?

Name and matter originate, rise, take birth and develop from consciousness.

Bhikkhus, from what does consciousness originate, rise, take birth and develop?.

Consciousness originates rises, takes birth and develops from determinations.

Bhikkhus, from what do determinations originate, rise, take birth and develop?.

Determinations originate, rise, take birth and develop from ignorance

Thus bhikkhus, from ignorance determinations, from determinations consciousness, from consciousness name and matter, from name and matter the six mental spheres, from the six mental spheres, contact, from contact feelings, from feelings craving , from craving being, from being birth, from birth decay, death, grief, lament, unpleasantness, displeasure and distress arise. Thus the arising of this whole mass of unpleasantness.

Bhikkhus, it is said, decay and death arise from birth. Do decay and death arise from birth or not, or how does it happen here? Venerable sir, decay and death, arise from birth. It happens thus to us. Decay and death arise from birth.

Bhikkhus, it is said, birth arises from being (\*1). Does birth arise from being or not or how does it happen here? Venerable sir, birth arises from being, it happens thus to us. Birth arises from being.

Bhikkhus, it is said, being arises from holding (\*2). Does being arise from holding or not or how does it happen here? Venerable sir, being rises from holding. It happens thus to us. Being arises from holding. .

Bhikkhus, it is said, holding arises from craving (\*3). Does holding arise from craving or not or how does it happen here? Venerable sir, craving arises from holding. It happens thus to us. Craving arises from holding.

Bhikkhus, it is said, craving arises from feelings (\*4). Does craving arise from feelings or not or how does it happen here? Venerable sir, craving arises from feelings. It happens thus to us. Craving arises from feelings

Bhikkhus, it is said, feelings arise from contact (\*5). Do feelings arise from contact or not or how does it happen here? Venerable sir, feelings arise from contact It happens thus to us. Feelings arise from contact.

Bhikkhus, it is said, contact arises from the six mental spheres (\*6)..Does contact arise from the six mental spheres or not or how does it happen here?. Venerable sir, contact arises from the six mental spheres. It happens thus to us. Contact arises from the six mental spheres.

Bhikkhus, it is said, the six mental spheres arise from name and matter (\*7). Do the six mental spheres arise from name and matter, or not or how does it happen here?. Venerable sir, the six mental spheres, arise from name and matter. It happens thus to us. The six mental spheres arise from name and matter.

Bhikkhus, it is said, name and matter arise from consciousness (\*8). Do name and matter arise from consciousness, or not or how does it happen here?.Venerable sir, name and matter arise from consciousness. It happens thus to us. Name and matter. arise from consciousness.

Bhikkhus, it is said, consciousness arise from determinations (\*9) . Does consciousness arise from determinations, or not or how does it happen here? Venerable sir, consciousness arises from determinations. It happens thus to us. Consciousness arises from determinations.

Bhikkhus, it is said, determinations arise from ignorance (\*10) Do determinations arise from ignorance or not or how does it happen here?. Venerable sir, determinations arise from ignorance. It happens thus to us. Determinations arise from ignorance.

Good! Bhikkhus, you say this and I too say it. Thus when this is present, this happens. When this arises, this arise Such as, because of ignorance arise determinations. Because of determinations arise consciousness. Because of consciousness arise name and matter. Because of name and matter arise the six mental spheres. Because of the six mental spheres arise contact. Because of contact arise feelings. Because of feelings arise craving. Because of craving arise holding. Because of holding arise being. Because of being arise birth. Because of birth arise decay, death, grief, lament, unpleasantness, displeasure and distress. Thus arise the complete mass of unpleasantness. With the complete cessation of ignorance, cease determinations .With the complete cessation of determinations, cease consciousness. With the cessation of consciousness, ceases name and matter. With the cessation of name and matter, ceases the six mental spheres. With the cessation of the six mental spheres, ceases contact. With the cessation of contact, ceases feelings With the cessation of feelings, cease craving. With the cessation of craving ceases holding. With the cessation of holding, ceases being. With the cessation of being, ceases birth. With the cessation of birth cease decay, death, grief, lament, unpleasantness, displeasure and distress. Thus is the complete cessation of unpleasantness. . . .

When birth ceases decay and death cease it is said.. Bhikkhus, do decay and death cease when birth ceases, or does it not or how does it happen. Venerable sir, when birth ceases decay and death cease. Thus it happens to us, when birth ceases decay and death cease.



When being ceases birth ceases it is said. Bhikkhus, does birth cease when being ceases, or does it not, or how does it happen?. Venerable sir, when being ceases birth ceases. Thus it happens to us. When being ceases birth ceases.

When holding ceases being ceases it is said. Bhikkhus, does holding cease when being ceases, or does it not, or how does it happen?. Venerable sir, when holding ceases being cease. Thus it happens to us. When holding ceases being cease.

When craving ceases holding ceases it is said. Bhikkhus, does craving cease when holding ceases, or does it not, or how does it happen?. Venerable sir, when craving ceases holding cease. Thus it happens to us. When craving ceases holding ceases.

When feeling ceases craving ceases it is said, bhikkhus, does craving cease when feeling ceases, or does it not, or how does it happen?. Venerable sir, when feeling ceases craving ceases. Thus it happens to us. When feeling ceases craving ceases.

When contact ceases feeling ceases it is said, bhikkhus, does feeling cease when contact ceases or does it not, or how does it happen?. Venerable sir, when contact ceases feeling ceases. Thus it happens to us. When contact ceases feeling ceases.

When the six mental spheres cease contact ceases it is said. Bhikkhus, do the six mental spheres cease when contact ceases or does it not, or how does it happen?. Venerable sir, when the six mental spheres cease contact ceases. Thus it happens to us. When the six mental spheres cease contact ceases.

When name and matter cease the six mental spheres cease it is said. Bhikkhus, do the six mental spheres cease when name and matter cease or does it not, or how do they happen?. Venerable sir,

when name and matter cease the six mental spheres cease. Thus it happens to us. When name and matter cease the six mental spheres cease.

When consciousness ceases name and matter cease it is said. Bhikkhus, do name and matter cease when consciousness ceases or do they not, or how does it happen?. Venerable sir, when consciousness ceases name and matter cease. Thus it happens to us. When consciousness ceases name and matter cease.

When determinations cease consciousness ceases it is said. Bhikkhus does consciousness cease when determinations cease or does it not, or how does it happen?.

Venerable sir, when determinations cease consciousness ceases. Thus it happens to us.

When determinations cease consciousness ceases

When ignorance cease determinations cease it is said. Bhikkhus, do determinations cease when ignorance ceases or does it not, or how does it happen. Venerable sir, when ignorance ceases determinations cease. Thus it happens to us, when ignorance ceases determinations cease.

Good O! bhikkhus, you say this, and I too say it. When this is not present, this is not. When this ceases this ceases. Such as with the cessation of ignorance cease determinations. With the cessation of determinations cease consciousness. With the cessation of consciousness cease name and matter. With the cessation of name and matter cease the six mental spheres. With the cessation of the six mental spheres cease contact. With the cessation of contact cease feelings. With the cessation of feelings cease craving. With the cessation of craving cease holding. With the cessation of holding cease being. With the cessation of being cease birth. With the cessation of birth cease decay, death,

grief, lament, unpleasantness, displeasure and distress..Thus cease the complete mass of unpleasantness.

Yet bhikkhus, you who know thus and see thus, would your mind run to the past? Was I in the past or was I not in the past?. What was I in the past? How was I in the past?. Being who was I in the past? No, venerable sir. Bhikkhus, would your mind who knows and see thus, run to the future? Will I be in the future, or will I not be in the future?. What will I be in the future? How will I be in the future?. Who will I be in the future?.No, venerable sir.Bhikkhus, you who know, and see thus, would you have doubts of the present? Am I, or am I not? What am I? How am I?. This being from where did it come? Where will it go? No, venerable sir..

Yet bhikkhus, you who know and see thus would you say, we have reverence for the Teacher. We say it out of reverence to the Teacher?. No, venerable sir. Yet bhikkhus, you who know and see thus would you say. Our recluse said it, these are the recluse's words. We do not say that? No, venerable sir. Bhikkhus, you who know and see thus would you seek another teacher? No, venerable sir. Bhikkhus, you who know and see thus, would you see essence in religious rites, ceremonies and festivals of other recluses and brahmins? No, venerable sir. Bhikkhus, isn't it that you by yourself knowing, seeing and experiencing say it? Yes, venerable sir. Good! O! bhikkhus, I have led you up in this Teaching. It is here and now. Time does not matter. It is open to inspection, leads to the beyond and is to be experienced by the wise, by themselves. Bhikkhus, if it was said the Teaching is here and now. Time does not matter, is open to inspection, leads to the beyond and is to be realised by the wise by themselves, it was said on account of this.

Bhikkhus, with the coming together of three things a descent to the womb comes about: Here the mother and father come together. It is not the season of the mother. The one to be born does not attend Then there is no descent to the womb. Here, mother and father come together. It is the season of the mother. The one to be born does not attend. Then there is no descent to the womb. Here mother and father come together. It is the season of the mother and the one to be born attends. Then there is a descent to the womb. That mother protects the womb for nine or ten months with great

anxiety and trouble. After nine or ten months that mother gives birth with great anxiety and trouble. She supports the born with her own blood. In the noble ones' dispensation mother's milk is called blood. Bhikkhus, that boy grows and his faculties mature and he plays games that boys play. Such as mock games as taking a bowl, turning somersaults, making toy wind mills with palm leaves, making small carts and bows. Bhikkhus, that boy, grows and his faculties develop and is provided with the five strands of sense pleasures, and he lives enticed by pleasing agreeable forms cognisable by eye consciousness, agreeable sounds cognisable by ear consciousness, agreeable smells cognisable by nose consciousness, agreeable tastes cognisable by tongue consciousness and agreeable touches cognisable by body consciousness.

He seeing a form with the eye becomes greedy for a pleasant form, or averse to a disagreeable form. Abides with mindfulness of the body not established and with a limited mind. Not knowing the release of mind nor the release through wisdom as it really is, where thoughts of demerit cease completely (\*11). He falls to the path of agreeing and disagreeing and feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Delighted and pleased with those feelings he appropriates them. To him delighted, pleased and appropriating those feelings arises interest. That interest for feelings is the holding (\* 12) To him holding, there is being, from being arises birth, from birth decay and death, grief, lament, unpleasantness, displeasure and distress, thus arises the complete mass of unpleasantness. Hearing a sound with the ear, cognising a smell with the nose, cognising a taste with the tongue, cognising a touch with the body, cognising an idea with the mind, becomes greedy for a pleasant idea. Becomes averse to a disagreeable idea. Abides with mindfulness of the body not established and with a limited mind. Not knowing the release of mind nor the release through wisdom as it really is. Not knowing how thoughts of demerit cease completely. He falls to the path of agreeing and disagreeing and feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Delighted and pleased with those feelings, appropriates them. To him delighted, pleased and appropriating those feelings arise interest. That interest for feelings is the holding (\*12) To him holding, there is being, from being arises birth, from birth decay and death, grief, lament, unpleasantness, displeasure and distress, thus arises the complete mass of unpleasantness.

. Here bhikkhus, the Thus Gone One is born in the world perfect rightfully enlightened. Endowed with knowledge and conduct, well gone, knower of the worlds the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He proclaims to this world of gods and men, together with its Maaras, Brahmaas, the community of recluses, brahmins, gods and men. The Teaching good at the beginning, in the middle and in the end. Full of meaning even in the letters and declaring the complete and pure holy life. A householder, or the son of a householder or one born in some clan, hears the Teaching and gains faith in the Thus Gone One. With that gain of faith reflects. The household life is full of difficulties, is a defiling path. Going forth is like open space. Living in a household it is not easy to lead a holy life complete and pure without being defiled. What if I. shave head and beard, put on yellow clothes and go forth as a homeless. At some suitable time he gives up a little wealth or a large mass of wealth.. Leaves behind a small circle of friends, or a large circle of friends. Shaving head and beard and donning yellow clothes goes forth as a homeless.

Gone forth he becomes a trainer in the life of a bhikkhu, gives up hurting living things, throwing away stick and weapon, ashamed and compassion aroused, abides with compassion for all beings. Abstaining from taking what is not given, desires the given, the self made pure without thieving he abides. .Abstaining from low sexual intercourse leads the holy life .Abstaining from telling lies becomes reliable and trustworthy and abides without a dispute with the world. Gives up slandering, hearing here does not say it elsewhere, to split these. Hearing elsewhere does not say it here to split those. Thus he unites the split, promotes unity, fond of unity talks words to unite. Giving up rough talk, says pleasant words pleasing to the ears. Says words going straight to the heart of the populace at large. Abstains from frivolous talk. Says appropriate words, that are truthful, meaningful, in accordance with the Teaching and Discipline, those words that could be treasured.

Abstains from destroying seed groups and vegetable groups. Partaking one meal a day, abstains from food at night and at untimely hours. Abstains from dance, singing, music, decorations, flowers and scents, ointments and adornments. Abstains from high and stately beds. Abstains from accepting gold and silver, uncooked rice and uncooked flesh,. Abstains from accepting women and girls, slaves, men or women, Abstains from accepting goats, cows, fowl, pigs, elephants, cattle, .horses and mares.

Abstains from accepting fields and wealth. Abstains from doing the work of a messenger and buying and selling. Abstains from unfair ways of weighing and measuring. Abstains from cutting severing, destroying and highway robbery, and wrong ways of obtaining morsel food.

Satisfied, covering the body with robes, feeding the belly with morsel food, goes with all the belongings where ever he goes. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes, feeding the belly with morsel food, goes with all the belongings where ever he goes. Endowed with this mass of virtues, he experiences the pleasure of blamelessness internally. Seeing a form with the eye, does not take the sign or the elements .To one abiding with the mental faculty of the eye uncontrolled, may trickle demerit and displeasure by coveting. He abides protecting the mental faculty of the eye..Hearing a sound with the ear, Cognizing a smell with the nose, tasting a taste with the tongue, Cognizing a touch with the body, Cognizing an idea with the mind, does not take the sign or the elements. To one abiding, with the mental faculty of the mind uncontrolled, may trickle demerit and displeasure by coveting. He abides protecting the mind. Endowed with the noble ones' control of the mental faculties, he experiences the untouched pleasure of the mental faculties Coming forward and returning is aware, looking on and aside is aware. Bending and stretching is aware. Bearing bowl and the three robes is aware. Tasting, drinking, eating and enjoying is aware.Going, standing, sitting, lying, awake, and keeping silence is aware.

Endowed with this mass of virtues, this control of the mental faculties of the noble ones, the mindful awareness of the noble ones abides in a secluded dwelling, a forest, the root of a tree, a mountain grotto or cave, a charnel ground, a jungle forest, an open space, or a heap of straw.. Returning from the alms round after the meal is over, sits in a cross legged position, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world he abides, cleaning the mind of covetousness Dispelling anger he abides cleaning the mind of anger with compassion for all born Dispelling sloth and torpor he abides, mindful and aware of a perception of light, cleaning sloth and torpor from the mind.

Dispelling restlessness and worry he abides with a mind internally appeased, cleaning the mind of restlessness and worry. Abides with doubts dispelled of meritorious things that should be done

The bhikkhu dispelling the five hindrances of the mind and wisely making the minor defilements weak, turns out sensual thoughts and thoughts of demerit. With thoughts and thought processes and with joy and pleasantness born of seclusion attained to abides in the first jhaana.

Again, the bhikkhu overcoming thoughts and thought processes, the mind, internally appeased in one point, with joy and pleasantness born of concentration attained to abides in the second jhaana. Again the bhikkhu with equanimity to joy and detachment abides mindful and aware, with the body experiencing pleasantness too attained to abides in the third jhana.. To this the noble ones say mindfully abiding in pleasantness with equanimity.

Again the bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, with mindfulness purified with equanimity attained to abides in the fourth jhaana.

He seeing a form with the eye does not greed for a pleasant form, nor become averse to a disagreeable form. Abides with mindfulness of the body established and with a limitless mind, knowing the release of mind and the release through wisdom as it really is, where thoughts of demerit cease completely. Dispelling agreeing and disagreeing feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Neither delighted nor pleased with those feelings does not appropriate them. To him neither delighted, nor pleased and not appropriating those feelings the interest for them ceases. When interest ceases the holding ceases. When holding ceases being ceases. When being ceases birth ceases. When birth ceases decay and death, grief, lament, unpleasantness, displeasure and distress cease. Thus the complete mass of unpleasantness. ceases. Hearing a sound with the ear, cognising a smell with the nose, cognising a taste with the tongue, cognising a touch with the body, cognising an idea with the mind, does not become greedy for a pleasant idea. Does not become averse to a disagreeable idea. Abides with mindfulness of the body established and with

a limitless mind, knowing the release of mind and the release through wisdom as it really is, where thoughts of demerit cease completely. Dispelling agreeing and disagreeing feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Neither delighted nor pleased with those feelings does not appropriate them. Then the interest for those feelings cease. When interest ceases the holding ceases. When holding ceases being ceases. When being ceases birth ceases. When birth ceases decay and death, grief, lament, unpleasantness, displeasure and distress, cease. Thus the complete mass of unpleasantness ceases. Bhikkhus, remember this as the destruction of unpleasantness in short. As for the bhikkhu Saati the son of a fisherman is bound in a net of much craving.

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One...

Notes.

1a. Bhikkhus, do you see that it has arisen? 'bhuutamidanti bhikkhave passathaati' The Blessed One alludes it, to consciousness.

1. Birth arises from being, 'bhava paccayaa jaati ti'
2. Being arises from holding, 'upaadaana paccayaa bhavo'
3. Holding arises from craving, 'tanhaa paccayaa upaadaana.m'
4. Craving arises from feelings, 'vedanaa paccayaa tanhaa'. Turning this the other way round we see that the centrifugal point is feeling. It is from a feeling that craving, holding, being and birth come about. With a contact there is a feeling. On account of the feeling there is craving, Craving is the interested following up of the feeling, either with like or dislike. Then there is a mental hold of this situation, on account of which is being, that is being with those feelings, perceptions and thoughts. On account of this there is birth. It's the birth of a thought. Or even birth too happens in this manner.



5. Feelings arise from contact. 'phassa paccayaa vedanaa' Contact is impingement at one or the other of the doors of mental contact, which causes to arouse feelings.
6. Contact arises from the six mental spheres. 'salaayatana paccayaa phasso' Contact is for someone who has his six spheres of mental contact, and has a self to wake, at any moment.
7. The six mental spheres arise from name and matter. 'naama ruupa paccayaa salaayatana.m' The waking of the self complete with his six doors of mental contact takes place at one or the other of the doors of mental contact. This point of waking is called name and matter. Name are the fivefold reactions of the mind in the form of feelings, perceptions, attention, contact and mental cognition. Matter is this body of ours together with the doors of mental contact, and the various things that matter at the doors, such as sights, sounds etcetra
8. Name and matter arises from consciousness 'vi~n~naana paccayaa naama ruupa.m' There should be a conscious door, eye, ear or anything else, for name and matter to take birth.
9. Consciousness arises from determinations, 'sankhaara paccayaa vi~n~naana.m ti' Determinations are threefold, as bodily, verbal and mental. Bodily determinations are in and out breaths, verbal determinations are thinking and pondering and mental determinations are feelings and perceptions. When these internal and prior activities of breathing, thinking, feeling and perceiving are present, there a consciousness would arise.
10. Determinations arise from ignorance 'avijjhaa paccayaa sankhaaraati' These activities of breathing, thinking, pondering, feeling and perceiving is on account of ignorance.
11. Abides with mindfulness of the body not established, not knowing the release of mind and the release through wisdom, where thoughts of demerit cease completely. 'anupa.t.thita kaaya sati vaa viharati paritta cetaso tanca ceto vimutti.m pa~n~naa vimutti.m yataa bhuuta.m nappajaanaati' The release of mind is gained when the bhikkhu completely handles the control of his mental faculties. Such a one enjoys the non-touched pleasure of his doors of mental contact. This is also called the release through knowing. The release through wisdom is gained by attaining to the jhaanas, ascending from the first and descending from the top most. Throughout these abidings, the mind ceases to behave in demerit. When the mind abides in jhaanas and higher abidings, the message should be registered in the mind, that those pure states of mind are impermanent, so unpleasant, and

it is foolish to take them as me or mine. This is for the purpose of giving up the self view-  
'sakkaayadi.t.thi'

12.The interest for feelings is the holding'yaa vedanaasu nandi tad-upaadaana,m' This is one of the twelve links of dependent arising. Here the Blessed One points out how we should pierce through from one of these links, so that we could see dependent cessation. It is this interest for feelings that we have to dispel little by little. Reading the discourse several times would be helpful, for realising dependent arising and dependent cessation

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