

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

The longer discourse on the full moon night (Mahaapunnamasutta)

I heard thus.

At one time the Blessed One lived in the Pubba monastery, the palace of Migaara's mother, in Saavatthi. On that full moon night of the fifteenth day the Blessed One sat in the open, attended by the Community of bhikkhus. Then a certain bhikkhu got up from his seat, arranged his robe and clasping hands towards the Blessed One said. 'Venerable sir, I would ask a certain question if the Blessed one gives me leave and would explain it.'

'Bhikkhu, sit on your seat and ask the question, you desire to ask.'

'Then that bhikkhu sat on his seat and asked the Blessed One.' 'Venerable sir, are these the five holding masses? Such as the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness?'

'Bhikkhu these are the five holding masses. Such as the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness'

That bhikkhu delighting and agreeing with the words of the Blessed One asked a further question.

'Venerable sir, on what are these five holding masses based?'

'Bhikkhu, these five holding masses are based on interest.'

‘Venerable sir, is the holding on these same five holding masses? Or is there a holding other than them?’

‘Bhikkhu, the holding is on these same five holding masses, there is no holding other than them. Bhikkhu, the greed and interest for the five holding masses, is the holding there.’

‘Venerable sir, is there a difference in the greed and interest for the five holding masses.’

The Blessed One said. ‘Bhikkhu there is a difference. To someone it occurs, in the future may my matter be thus, my feelings be thus, my perceptions be thus, my determinations be thus and my consciousness be thus. That is the difference in the greed and interest for the five holding masses.’

‘Venerable sir, what is an explanation for the masses?’

‘Bhikkhu, all matter, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, that is the mass of matter. All feelings, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, that is the mass of feelings. All perceptions, coarse or fine internal or external in the past, future and the present, inferior or superior, far or near, that is the mass of .perceptions. All determinations, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, that is the mass of determinations. All consciousness, coarse or fine internal or external, in the past, future and the present, inferior or superior, far or near, that is the mass of consciousness. Bhikkhu, this is the explanation for the masses.’

‘Venerable sir, what is the cause for the mass of matter to become evident, the mass of feelings to become evident, the mass of perceptions to become evident, the mass of determinations to become evident and the mass of consciousness to become evident?’

‘Bhikkhu, because of the four primary elements the mass of matter becomes evident, because of contact, the mass of feelings becomes evident, because of contact the mass of perceptions becomes evident, because of contact, the mass of determinations becomes evident and because of name and matter the mass of consciousness becomes evident.’

‘Venerable sir, how does the view of a self arise?’

‘Bhikkhu, the not learned ordinary man, who has not seen noble ones and Great Men not clever and not trained in their Teaching, sees matter in self, or sees a material form of the self, or in self sees matter, or in matter sees self. Sees feelings in self, or sees a feeling self, or in self sees feelings, or in feelings sees self. Sees perceptons in self, or sees a perceptual self, or in self sees perceptions, or in peceptions sees self. Sees determinations in self, or sees a determining self, or in self sees determinations, or in determinations sees self Sees consciousness in self, or sees a conscious self, or in self sees consciousness or in conscioussess sees self. Bhikkhu, thus arises the self view.’ .

‘Venerable sir, how does the view of a self not arise?’

‘Bhikkhu, the learned noble disciple who has seen noble ones and Great Men clever and trained in their Teaching, does not see matter in self, or a material form of the self, or in self matter, or in matter self. Does not see feelings in self, or a feeling self, or in self feelings, or in feelings self. Does not see perceptons in self, or a perceptual self, or in self perceptions, or in peceptions self. Does not see determinations in self, or a determining self, or in self determinations, or in determinations self Does not see consciousness in self, or a conscious self, or in self consciousness or in conscioussess self. Bhikkhu, thus the self view does not arise.’

‘Venerable sir, what is the satisfaction, the danger and escape from matter? .

What is the satisfaction, the danger and escape from feelings? What is the satisfaction, the danger and escape from perceptions? What is the satisfaction, the danger and escape from determinations? What is the satisfaction, the danger and escape from consciousness?’

‘Bhikkhu, whatever pleasantness and pleasure that arises on account of matter, is the satisfaction in matter. That matter is impermanent, unpleasant a changeful thing, is the danger of matter. The disciplining and dispelling of interest and greed for matter is the escape from matter. Whatever pleasantness and pleasure that arises on account of feelings, is the satisfaction in feelings. That feelings are impermanent, unpleasant changeful things, is the danger of feelings. The disciplining and dispelling of interest and greed for feelings is the escape from feelings. Whatever pleasantness and pleasure that arises on account of perceptions, is the satisfaction in perceptions. That perceptions are impermanent, unpleasant and changeful things, is the danger of perceptions The disciplining and dispelling of interest and greed for perceptions is the escape from perceptions. Whatever pleasantness and pleasure that arises on account of determinations, is the satisfaction in determinations. That determinations are impermanent, unpleasant changeful things, is the danger of determinations. The disciplining and dispelling of interest and greed for determinations is the escape from determinations. Whatever pleasantness and pleasure that arises on account of consciousness, is the satisfaction in consciousness. That consciousness is impermanent, unpleasant a changeful thing, is the danger of consciousness. The disciplining and dispelling of interest and greed for consciousness is the escape from consciousness.’

‘Venerable sir knowing and seeing what does there not arise any latent tendencies of conceit and measuring in this sixfold conscious body, and all external signs?’

‘Bhikkhu, all matter, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, I’m not all that matter, it is not my self. All feelings, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, I’m not all those feelings, they are not my self. All perceptions, coarse or fine internal or external in the past, future and the present, inferior or superior, far or near, I’m not all those perceptions, they are not my self.

All determinations, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, I'm not all those determinations, they are not my self. All consciousness, coarse or fine internal or external, in the past, future and the present, inferior or superior, far or near, I'm not that consciousness, it is not my self. Bhikkhu knowing and seeing thus there does not arise any latent tendencies of conceit and measuring in this sixfold conscious body, and all external signs.'

Then this thought and thought process arose to a certain bhikkhu. "Indeed, then matter is void of self, feelings are void of self, perceptions are void of self, determinations are void of self and consciousness is void of self. How could the self be touched, by actions, done void of a self?"

Then the Blessed One penetratingly seeing that thought and thought process in that bhikkhu's mind addressed the bhikkhus for his sake. 'Bhikkhus, there is a possibility that a certain foolish man overcome by ignorance and falling for craving, should think to creep through the Dispensation of the Teacher, thinking, "Indeed, then matter is void of self, feelings are void of self, perceptions are void of self, determinations are void of self and consciousness is void of self. How could the self be touched, by actions, done void of a self?" Bhikkhus, I train you for conditionality, according to the arisen situation, in this and other instance. Is matter permanent or impermanent?'

'Venerable sir, impermanent'

'That which is impermanent, is it unpleasant or pleasant?'

'Venerable sir, unpleasant.'

'That which is impermanent, unpleasant, a changing thing is it suitable to reflect, It is mine, I'm that, it is my self?'

‘No venerable sir, it is not suitable.’

‘Are feelings,....re..... perceptions, ...re.... determinations, ...re..... is consciousness permanent or impermanent?’

‘Venerable sir, impermanent’

‘That which is impermanent, is it unpleasant or pleasant?’

. ‘Venerable sir, unpleasant.’

‘That which is impermanent, unpleasant, a changing thing is it suitable to reflect, It is mine, I’m that, it is my self?’

‘No venerable sir, it is not suitable.’

‘Therefore bhikkhus, all matter, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, I’m not all that matter, it is not my self. All feelings, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, I’m not all those feelings, they are not my self. All perceptions, coarse or fine internal or external in the past, future and the present, inferior or superior, far or near, I’m not all those perceptions, they are not my self. All determinations, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, I’m not all those determinations, they are not my self. All consciousness, coarse or fine internal or external, in the past, future and the present, inferior or superior, far or near, I’m not that consciousness, it is not my self. This should be seen with right wisdom, as it really is. Bhikkhus, when the learned noble disciple sees this, he turns away from matter, turns away from feelings, turns away from perceptions, turns away from determinations and

turns away from consciousness. Turning away is detached and released. When released, knowledge arises, I'm released. Birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'

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

When this discourse was given about sixty bhikkhus were released from desires without holdings

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