

Majjhima Nikāya - The Middle Length Discourses

Uninterrupted Concentration (Anupadasuttam)

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. 'Bhikkus, Saariputta is wise, has wide wisdom, bright intelligence, spontaneous and sharp wisdom and penetrating wisdom. Saariputta concentrates a fortnight uninterrupted, secluded from sensual desires and thoughts of demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion abides in the first jhana. These things of the first jhana such as thoughts, thought processes, joy, pleasantness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, mindfulness, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming thoughts and thought processes, the mind internally appeased in one point, with joy and pleasantness born of concentration abides in the second jhana. These things of the second jhana such as internal appeasement, joy, pleasantness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, mindfulness, equanimity and attention, follow one after the other, to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, with equanimity to joy and detachment abides mindful and aware, and with the body experiences pleasantness too and abides in the third jhana. The noble ones say it's abiding in pleasantness mindfully. These things of the third jhana such as equanimity, pleasantness, mindful awareness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, dispelling pleasantness and unpleasantness, earlier having overcome pleasure and displeasure purifying mindfulness with equanimity abides in the fourth jhana. These things of the fourth jhana such as equanimity, neither unpleasant nor pleasant feelings, observed feelings not enjoyed, purified mindfulness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming all perceptions, of matter and anger, not attending to various perceptions, with space is boundless attains to the sphere of space. Those things of the sphere of space such as the perception of space, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming all perceptions of space with consciousness is boundless attains to the sphere of consciousness. Those things of the sphere of consciousness such as the perception of consciousness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming all perceptions of consciousness with there is nothing attains to the sphere of nothingness. Those things of the sphere of nothingness such as the perception of nothingness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released, unyoked and unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming all perceptions of nothingness attains to the sphere of neither perception nor non perception. He mindfully rises from that attainment and reflects the things, that have passed away ceased and changed. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming all the sphere of neither perception nor non perception attains the cessation of perceptions and feelings. Seeing it with wisdom his desires get destroyed. He mindfully rises from that attainment and reflects the things, that have passed away ceased and changed. He knows, these things come to be and cause feelings to rise. When these things follow one

after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted. knows there is nothing beyond this. With much practise nothing comes to him.

Bhikkhus, saying it rightly, it is Saariputta that has mastered and completed the noble ones' virtues, mastered and completed the noble ones' concentration, mastered and completed the noble ones' perception, mastered and completed the noble ones' release. Saying it rightly it is only Saariputta that has mastered and completed the noble ones' virtues, concentration, wisdom and release.

Bhikkhus, saying it rightly, he is the Blessed One's own son born of the mouth, born of the Teaching, the sign of the Teaching, the heritage of the Teaching and not one born from the heritage of material.

Bhikkhus, Saariputta follows rolling the noble wheel of the Teaching, rightfully rolled by the Thus Gone One.

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

Source: BudSas.org | PDF by Doan, Thoai MD (BudSas.top)