

Majjhima Nikāya - The Middle Length Discourses

The Longer Discourse on the six spheres (Mahasalayatānika Sutta)

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi and addressed the bhikkhus from there. 'Bhikkhus, I will preach the discourse on the six spheres. Listen carefully and attentively. Bhikkhus, to someone who does not learn and realize, eye, forms, eye-consciousness, eye contact and whatever feelings, pleasant or unpleasant or neither unpleasant nor pleasant born of eye contact, as they really are. There arise attachments for eye, forms, eye-consciousness, eye contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of that eye contact. This deluded one, abiding attached to these as satisfactory and agreeable accumulate in the five holding masses for the future. His craving too grows with interest and greed to be here and there in the future.. His bodily and mental troubles, anxiety and laments increase. Further he experiences bodily and mental unpleasantness.

To someone who does not learn and realize ear, sounds,...re...nose, scents, ..re.. tongue, tastes,..re... body, touches,...re.... mind, thoughts, mind-consciousness, mind contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of mind contact, as they really are. There arises attachment for mind, thoughts, mind-consciousness, mind contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of that mind contact. This deluded one abiding attached to these as satisfactory and agreeable accumulates in the five holding masses for the future. His craving too grows with interest and greed to be here and there in the future. His bodily and mental troubles, anxiety and laments increase. Further he experiences bodily and mental unpleasantness.

To someone who learns and realizes, eye, forms, eye-consciousness, eye contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of eye contact, as they really

are. Attachment does not arise for eye, forms, eye-consciousness, eye contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of that eye contact. This one not attached, unyoked and not deluded, abiding seeing the danger does not accumulate in the five holding masses for the future. His craving, interest and greed, to be here and there in the future, cease. His bodily and mental troubles, anxiety and laments cease. Further he experiences bodily and mental pleasantness. Whatever his view, it becomes right view. Whatever his thoughts, they become right thoughts. Whatever his speech it becomes right speech. Whatever his actions, they become right actions. Whatever his effort, it becomes right effort. Whatever his mindfulness, it becomes right mindfulness. Whatever his concentration, it becomes right concentration. Even earlier his livelihood was purified on account of his bodily and verbal actions. His Noble Eightfold path by development gets completed. When he develops the Noble Eightfold path, the four establishments of mindfulness get completed. So also, the four right exertions, the four super-normal powers, the five mental faculties, the five powers and the seven enlightenment factors by development get completed. The two things calm and insight proceed to him yoked. Whatever things should be dispelled knowing deeply, those are known from the depth and dispelled. Whatever things should be developed knowing deeply, those are known from the depth and developed. Whatever things should be realized knowing deeply, those are known from the depth and realized. Bhikkhus, what things should be thoroughly known from the depth? The reply is 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. Bhikkhus, what things should be dispelled knowing from the depth? Ignorance and the craving 'to be' should be dispelled knowing deeply. Bhikkhus, what things should be developed knowing deeply? Calm and insight should be developed knowing deeply. Bhikkhus, what things should be realized knowing deeply? Knowledge and release should be realized knowing deeply.

. To someone who learns and realizes, ear, sounds,re.... nose, scents,...re... tongue, tastes,..re... mind, thoughts, mind-consciousness, mind contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of mind contact, as they really are. Attachment does not arise for mind, thoughts, mind-consciousness, mind contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of that mind contact. Not attached, unyoked and not deluded

he abides seeing the danger and does not accumulate in the five holding masses for the future. His craving, interest and greed, to be here and there in the future, cease. His bodily and mental troubles, anxiety and laments cease. Further he experiences bodily and mental pleasantness. Whatever his view, it becomes right view. Whatever his thoughts, they become right thoughts. Whatever his speech it becomes right speech. Whatever his actions, they become right actions. Whatever his effort, it becomes right effort. Whatever his mindfulness, it becomes right mindfulness. Whatever his concentration, it becomes right concentration. Even earlier his livelihood was purified on account of his bodily and verbal actions. His Noble Eightfold path by development gets completed. When he develops the Noble Eightfold path, the four establishments of mindfulness get completed. So also, the four right exertions, the four super-normal powers, the five mental faculties, the five powers and the seven enlightenment factors by development get completed. The two things calm and insight proceed to him yoked. Whatever things should be dispelled knowing deeply, those are known from the depth and dispelled. Whatever things should be developed knowing deeply, those are known from the depth and developed. Whatever things should be realized knowing deeply, those are known from the depth and realized. Bhikkhus, what things should be thoroughly known from the depth? The reply is 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. Bhikkhus, what things should be dispelled knowing from the depth? Ignorance and the craving 'to be' should be dispelled knowing deeply. Bhikkhus, what things should be developed knowing deeply? Calm and insight should be developed knowing deeply. Bhikkhus, what things should be realized knowing deeply? Knowledge and release should be realized knowing deeply.

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)