MN 149 — The Great Discourse on What Relates to the Six Sense Fields

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Text

Middle Discourses 149

The Great Discourse on What Relates to the Six Sense Fields

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I shall teach you the great discourse on what relates to the six sense fields. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, when you don't truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises dependent on eye contact, you're aroused by these things.

Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future. And their craving—which leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights—grows. Their physical and mental stress, torment, and fever grow. And they experience physical and mental suffering.

When you don't truly know and see the ear … nose … tongue … body … mind, ideas, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises dependent on mind contact, you're aroused by these things.

Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future. And their craving—which leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights—grows. Their physical and mental stress, torment, and fever grow. And they experience physical and mental suffering.

When you do truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises dependent on eye contact, you're not aroused by these things.

Someone who lives unaroused like this—unfettered, unconfused, concentrating on drawbacks—disperses the five grasping aggregates for themselves in the future. And their

craving—which leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights—is given up. Their physical and mental stress, torment, and fever are given up. And they experience physical and mental pleasure.

The view of such a person is right view. Their intention is right intention, their effort is right effort, their mindfulness is right mindfulness, and their immersion is right immersion. And their actions of body and speech, and their livelihood, have already been fully purified before. So this noble eightfold path is fully developed.

When the noble eightfold path is developed, the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

And these two qualities proceed in conjunction: serenity and discernment. They completely understand by direct knowledge those things that should be completely understood by direct knowledge. They give up by direct knowledge those things that should be given up by direct knowledge. They develop by direct knowledge those things that should be developed by direct knowledge. They realize by direct knowledge those things that should be realized by direct knowledge.

And what are the things that should be completely understood by direct knowledge? You should say: 'The five grasping aggregates.' That is: form, feeling, perception, choices, and consciousness. These are the things that should be completely understood by direct knowledge.

And what are the things that should be given up by direct knowledge? Ignorance and craving for continued existence. These are the things that should be given up by direct knowledge.

And what are the things that should be developed by direct knowledge? Serenity and discernment. These are the things that should be developed by direct knowledge.

And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are the things that should be realized by direct knowledge.

When you truly know and see the ear … nose … tongue … body … mind, ideas, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises dependent on mind contact, you are not aroused by these things. …

These are the things that should be realized by direct knowledge."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.