

Mahāsaḷāyatanika Sutta

“The Great Discourse on the Six Sense Spheres”

Translated by Bhikkhu Candana

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I have personally heard this.

At one time, The Blessed One was living in the monastery offered by Anāthapindika at Jeta’s Grove, in the City of Sāvatti.

Then, The Blessed One addressed the Bhikkhus gathered there:

“Bhikkhus!”

“Yes, Lord!” replied the Bhikkhus.

And The Blessed One continued by saying:

“Bhikkhus, I will teach you the Great Discourse on the six sense spheres. Listen carefully and pay close attention. I will now speak.”

“Yes, Bhante,” they replied.

And The Blessed One said:

1. “Bhikkhus, when you do not discern by knowing fully, as you look carefully to see what this thing called an ‘eye’ factually is, or the ‘forms’ it sees, or ‘eye-consciousness,’ or ‘eye contact,’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the eye, then, you become triggered and provoked by the eye, the forms it sees, the eye-consciousness, or eye contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the eye.

“Now, when you allow yourself to live in such a deluded manner, where you are triggered and provoked by becoming identified with and thus tied down to these feelings, you will experience tension and tightness, feeling like you are trapped with uncertainty, as you intend to run away from that experience to a much better and more satisfying one, then, what occurs is this: the wanting in you to grab on to the five aggregates intensifies and builds up, leading to this cycle of agitation repeating itself again, in the future.

“As a result of this, the craving in you also grows, which is closely tied to yearning and lusting to be reborn sometime here and sometime there, in the future. Meanwhile, your physical and mental difficulties, frustrations, along with the constant anxiety and unending sorrow also increase, as they all come to add more heated agitation into every aspect of your life, thereby making you experience further bodily, emotional, and mental suffering.

2. “Also, Bhikkhus, when you do not discern by knowing fully, as you look carefully to see what this thing called an ‘ear’ factually is, or the ‘sounds’ it hears, or ‘ear-consciousness,’ or ‘ear contact’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the ear, then, you become triggered and provoked by the ear, the sounds it hears, the ear-consciousness, or ear contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the ear.

“Now, when you allow yourself to live in such a deluded manner where you are triggered and provoked by becoming identified with and thus tied down to these feelings, you will experience tension and tightness, feeling like you are trapped with uncertainty, as you intend to run away from that experience to a much better and more satisfying one, then, what occurs is this: the wanting in you to grab on to the five aggregates intensifies and builds up, leading to this cycle of agitation repeating itself again, in the future.

“As a result of this, the craving in you also grows, which is closely tied to yearning and lusting to be reborn sometime here and sometime there, in the future. Meanwhile, your physical and mental difficulties, frustrations, along with the constant anxiety and unending sorrow also increase, as they all come to add more heated agitation into every aspect of your life, thereby making you experience further bodily, emotional, and mental suffering.

3. “Also, Bhikkhus, when you do not discern by knowing fully, as you look carefully to see what this thing called a ‘nose’ factually is, or the ‘odors’ it smells, or ‘nose-consciousness,’ or ‘nose contact’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the nose, then, you become triggered and provoked by the nose, the odors it smells, the nose-consciousness, or nose contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the nose.

“Now, when you allow yourself to live in such a deluded manner where you are triggered and provoked by becoming identified with and thus tied down to these feelings, you will experience tension and tightness, feeling like you are trapped with uncertainty, as you intend to run away from that experience to a much better and more satisfying one, then, what occurs is this: the wanting in you to grab on to the five aggregates intensifies and builds up, leading to this cycle of agitation repeating itself again, in the future.

“As a result of this, the craving in you also grows, which is closely tied to yearning and lusting to be reborn sometime here and sometime there, in the future. Meanwhile, your physical and mental difficulties, frustrations, along with the constant anxiety and unending sorrow also increase, as

they all come to add more heated agitation into every aspect of your life, thereby making you experience further bodily, emotional, and mental suffering.

4. “Also, Bhikkhus, when you do not discern by knowing fully, as you look carefully to see what this thing called a ‘tongue’ factually is, or the ‘flavors’ it tastes, or ‘tongue-consciousness,’ or ‘tongue contact’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the tongue, then, you become triggered and provoked by the tongue, the flavors it tastes, the tongue-consciousness, or tongue contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the tongue.

“Now, when you allow yourself to live in such a deluded manner where you are triggered and provoked by becoming identified with and thus tied down to these feelings, you will experience tension and tightness, feeling like you are trapped with uncertainty, as you intend to run away from that experience to a much better and more satisfying one, then, what occurs is this: the wanting in you to grab on to the five aggregates intensifies and builds up, leading to this cycle of agitation repeating itself again, in the future.

“As a result of this, the craving in you also grows, which is closely tied to yearning and lusting to be reborn sometime here and sometime there, in the future. Meanwhile, your physical and mental difficulties, frustrations, along with the constant anxiety and unending sorrow also increase, as they all come to add more heated agitation into every aspect of your life, thereby making you experience further bodily, emotional, and mental suffering.

5. “Also, Bhikkhus, when you do not discern by knowing fully, as you look carefully to see what this thing called a ‘body’ factually is, or the ‘textures’ it touches, or ‘body-consciousness,’ or ‘body contact’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the body, then, you become triggered and provoked by the body, the textures it touches, the body-consciousness, or body contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the body.

“Now, when you allow yourself to live in such a deluded manner where you are triggered and provoked by becoming identified with and thus tied down to these feelings, you will experience tension and tightness, feeling like you are trapped with uncertainty, as you intend to run away from that experience to a much better and more satisfying one, then, what occurs is this: the wanting in you to grab on to the five aggregates intensifies and builds up, leading to this cycle of agitation repeating itself again, in the future.

“As a result of this, the craving in you also grows, which is closely tied to yearning and lusting to be reborn sometime here and sometime there, in the future. Meanwhile, your physical and mental difficulties, frustrations, along with the constant anxiety and unending sorrow also increase, as they all come to add more heated agitation into every aspect of your life, thereby making you experience further bodily, emotional, and mental suffering.

6. “Also, Bhikkhus, when you do not discern by knowing fully, as you look carefully to see what this thing called a ‘mind’ factually is, or the ‘mental objects’ it knows, or ‘mind-consciousness,’ or ‘mind contact’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the mind, then, you become triggered and provoked by the mind, the mental objects it knows, the mind-consciousness, or mind contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the mind.

“Now, when you allow yourself to live in such a deluded manner where you are triggered and provoked by becoming identified with and thus tied down to these feelings, you will experience tension and tightness, feeling like you are trapped with uncertainty, as you intend to run away from that experience to a much better and more satisfying one, then, what occurs is this: the wanting in you to grab on to the five aggregates intensifies and builds up, leading to this cycle of agitation repeating itself again, in the future.

“As a result of this, the craving in you also grows, which is closely tied to yearning and lusting to be reborn sometime here and sometime there, in the future. Meanwhile, your physical and mental difficulties, frustrations, along with the constant anxiety and unending sorrow also increase, as they all come to add more heated agitation into every aspect of your life, thereby making you experience further bodily, emotional, and mental suffering.

1. “But, Bhikkhus, when instead you *do* discern by knowing fully, as you look carefully to see what this thing called an ‘eye’ factually is, and the ‘forms’ it sees, the ‘eye-consciousness,’ the ‘eye contact’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the eye, then, you neither become triggered nor provoked by the eye, the forms it sees, the eye-consciousness, or eye contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the eye.

“Now, when in this manner you do not allow yourself to live a deluded life, whereby you are neither triggered nor provoked by, hence not identified with and thus no longer tied down to these feelings, you will not experience tension or tightness, as well as any feeling of being trapped with uncertainty, nor try to run away from whatever experience that is happening to a much better and more satisfying one, then, there will not be any wanting in you to grab on to the five aggregates, thus bringing about the dispersal process of the five aggregates, which will gradually come apart, leading to ending the cycle of agitation from repeating itself again, in the future.

“As a result of this, the craving in you, which would otherwise lead you to be reborn in the future, sometime here and sometime there, also dies, due to the lack in yearning or lusting to be reborn. Meanwhile, your physical and mental difficulties, frustrations, along with any states of anxiety or sorrow also disappear as you continue to give up, while the serene state of tranquil contentedness spreads into every aspect of your life, thereby making you experience further bodily, emotional, and mental bliss.

“In this way, whatever your views might have been in the past, they now become Right View. Whatever your intentions might have been, they now become Right Intentions. And, however your speech might have been, it now becomes Right Speech. However your effort had been, it now becomes Right Effort, and however your mindfulness had been, it now becomes Right Mindfulness. Whatever your collectedness of mind had been, it now becomes Right Collectedness of mind. And whatever your actions may have been in the past, they now become Right Actions; getting purified on account of your newly chosen intentional bodily and verbal actions, making you live with Right Livelihood. In this way, the Noble Eightfold Path comes to its full development in you and gets completed.

“And when you develop the Noble Eightfold Path, as a result, the Four Establishments of Mindfulness also come to full development and get completed. Similarly, the Four Right Efforts, the Four Bases of Spiritual Powers, the Five Spiritual Faculties, the Five Spiritual Powers, and the Seven Awakening Factors, all get to be completed as well, through development.

“Meanwhile, both Calm and Insight continue growing and developing together, steadily.

“And whatever should be known accurately, through deep understanding and higher knowledge, those you come to know accurately, through your deep understanding and higher knowledge. Whatever states should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge, all those you come to abandon by intentionally relinquishing them through your deep understanding and higher knowledge. Whatever states should be developed through deep understanding and higher knowledge, those you come to develop through your deep understanding and higher knowledge. Whatever states that should be realized through deep understanding and higher knowledge, all those you come to realize through your deep understanding and higher knowledge.

“And when asked, Bhikkhus, as to ‘what are those things that should be accurately known through deep understanding and higher knowledge’?

“Then, you must reply by saying that they are, in fact, the Five Grabbing Aggregates!

“In other words, the grabbing and latching on to the form aggregate; the grabbing and latching on to the feeling aggregate; the grabbing and latching on to the perception aggregate; the grabbing and latching on to the habitual tendencies aggregate; and the grabbing and latching on to the sense awareness or consciousness aggregate. Therefore, Bhikkhus, these are the things that should be accurately known through deep understanding and higher knowledge.

“And what, Bhikkhus, are those states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge?

“Minimizing the importance for rebecoming, due to ignorance, as well as the craving for rebecoming are the states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge.

“Further, Bhikkhus, what are those states that should be developed through deep understanding and higher knowledge?

“Mental Quietude and Penetrative Insight should be developed through deep understanding and higher knowledge.

“And what states, Bhikkhus, should be realized through deep understanding and higher knowledge?

“Full Comprehension and Release should be realized through deep understanding and higher knowledge.

2. “Similarly, Bhikkhus, when you *do* discern by knowing fully, as you look carefully to see what this thing called an ‘ear’ factually is, and the ‘sounds’ it hears, the ‘ear-consciousness,’ the ‘ear contact’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the ear, then, you neither become triggered nor provoked by the ear, the sounds it hears, the ear-consciousness, or ear contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the ear.

“Now, when in this manner you do not allow yourself to live a deluded life, whereby you are neither triggered nor provoked by, hence not identified with and thus no longer tied down to these feelings, you will not experience tension or tightness, as well as any feeling of being trapped with uncertainty, nor try to run away from whatever experience is happening to a much better and more satisfying one, then, there will not be any wanting in you to grab on to the five aggregates, thus bringing about the dispersal process of the five aggregates, which will gradually come apart, leading to ending of the cycle of agitation from repeating itself again, in the future.

“As a result of this, the craving in you, which would otherwise lead you to be reborn in the future, sometime here and sometime there, also dies, due to the lack in yearning or lusting to be reborn. Meanwhile, your physical and mental difficulties, frustrations, along with any states of anxiety or sorrow also disappear as you continue to give up, while the serene state of tranquil contentedness spreads into every aspect of your life, thereby making you experience further bodily, emotional, and mental bliss.

“In this way, whatever your views might have been in the past, they now become Right View. Whatever your intentions might have been, they now become Right Intentions. And, however your speech might have been, it now becomes Right Speech. However your effort had been, it now becomes Right Effort, and however your mindfulness had been, it now becomes Right Mindfulness. Whatever your collectedness of mind had been, it now becomes Right Collectedness of mind. And whatever your actions may have been in the past, they now become Right Actions; getting purified on account of your newly chosen intentional bodily and verbal actions, making you live with Right Livelihood. In this way, the Noble Eightfold Path comes to its full development in you and gets completed.

“And when you develop the Noble Eightfold Path, as a result, the Four Establishments of Mindfulness also come to full development and get completed. Similarly, the Four Right Efforts,

the Four Bases of Spiritual Powers, the Five Spiritual Faculties, the Five Spiritual Powers, and the Seven Awakening Factors, all get to be completed as well, through development.

“Meanwhile, both Calm and Insight continue growing and developing together, steadily.

“And whatever should be known accurately, through deep understanding and higher knowledge, those you come to know accurately, through your deep understanding and higher knowledge. Whatever states should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge, all those you come to abandon by intentionally relinquishing them through your deep understanding and higher knowledge. Whatever states should be developed through deep understanding and higher knowledge, those you come to develop through your deep understanding and higher knowledge. Whatever states that should be realized through deep understanding and higher knowledge, all those you come to realize through your deep understanding and higher knowledge.

“And when asked, Bhikkhus, as to ‘what are those things that should be accurately known through deep understanding and higher knowledge’?

“Then, you must reply by saying that they are, in fact, the Five Grabbing Aggregates!

“In other words, the grabbing and latching on to the form aggregate; the grabbing and latching on to the feeling aggregate; the grabbing and latching on to the perception aggregate; the grabbing and latching on to the habitual tendencies aggregate; and the grabbing and latching on to the sense awareness or consciousness aggregate. Therefore, Bhikkhus, these are the things that should be accurately known, through deep understanding and higher knowledge.

“And what, Bhikkhus, are those states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge?

“Minimizing the importance for rebecoming, due to ignorance, as well as the craving for rebecoming are the states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge.

“Further, Bhikkhus, what are those states that should be developed through deep understanding and higher knowledge?

“Mental Quietude and Penetrative Insight should be developed through deep understanding and higher knowledge.

“And what states, Bhikkhus, should be realized through deep understanding and higher knowledge?

“Full Comprehension and Release should be realized through deep understanding and higher knowledge.

3. “Similarly, Bhikkhus, when you *do* discern by knowing fully, as you look carefully to see what this thing called a ‘nose’ factually is, and the ‘odors’ it smells, the ‘nose-consciousness,’

the ‘nose contact,’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the nose, then, you neither become triggered nor provoked by the nose, the odors it smells, the nose-consciousness, or nose contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the nose.

“Now, when in this manner you do not allow yourself to live a deluded life, whereby you are neither triggered nor provoked by, hence not identified with and thus no longer tied down to these feelings, you will not experience tension or tightness, as well as any feeling of being trapped with uncertainty, nor try to run away from whatever experience is happening to a much better and more satisfying one, then, there will not be any wanting in you to grab on to the five aggregates, thus bringing about the dispersal process of the five aggregates, which will gradually come apart, leading to ending of the cycle of agitation from repeating itself again, in the future.

As a result of this, the craving in you, which would otherwise lead you to be reborn in the future, sometime here and sometime there, also dies, due to the lack in yearning or lusting to be reborn. Meanwhile, your physical and mental difficulties, frustrations, along with any states of anxiety or sorrow also disappear as you continue to give up, while the serene state of tranquil contentedness spreads into every aspect of your life, thereby making you experience further bodily, emotional, and mental bliss.

“In this way, whatever your views might have been in the past, they now become Right View. Whatever your intentions might have been, they now become Right Intentions. And, however your speech might have been, it now becomes Right Speech. However your effort had been, it now becomes Right Effort, and however your mindfulness had been, it now becomes Right Mindfulness. Whatever your collectedness of mind had been, it now becomes Right Collectedness of mind. And whatever your actions may have been in the past, they now become Right Actions; getting purified on account of your newly chosen intentional bodily and verbal actions, making you live with Right Livelihood. In this way, the Noble Eightfold Path comes to its full development in you and gets completed.

“And when you develop the Noble Eightfold Path, as a result, the Four Establishments of Mindfulness also come to full development and get completed. Similarly, the Four Right Efforts, the Four Bases of Spiritual Powers, the Five Spiritual Faculties, the Five Spiritual Powers, and the Seven Awakening Factors, all get to be completed as well, through development.

“Meanwhile, both Calm and Insight continue growing and developing together, steadily.

“And whatever should be known accurately, through deep understanding and higher knowledge, those you come to know accurately, through your deep understanding and higher knowledge. Whatever states should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge, all those you come to abandon by intentionally relinquishing them through your deep understanding and higher knowledge. Whatever states should be developed through deep understanding and higher knowledge, those you come to develop through your deep understanding and higher knowledge. Whatever states that should be

realized through deep understanding and higher knowledge, all those you come to realize through your deep understanding and higher knowledge.

“And when asked, Bhikkhus, as to ‘what are those things that should be accurately known through deep understanding and higher knowledge’?

“Then, you must reply by saying that they are, in fact, the Five Grabbing Aggregates!

“In other words, the grabbing and latching on to the form aggregate; the grabbing and latching on to the feeling aggregate; the grabbing and latching on to the perception aggregate; the grabbing and latching on to the habitual tendencies aggregate; and the grabbing and latching on to the sense awareness or consciousness aggregate. Therefore, Bhikkhus, these are the things that should be accurately known, through deep understanding and higher knowledge.

“And what, Bhikkhus, are those states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge?

“Minimizing the importance for rebecoming, due to ignorance, as well as the craving for rebecoming are the states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge.

“Further, Bhikkhus, what are those states that should be developed through deep understanding and higher knowledge?

“Mental Quietude and Penetrative Insight should be developed through deep understanding and higher knowledge.

“And what states, Bhikkhus, should be realized through deep understanding and higher knowledge?

“Full Comprehension and Release should be realized through deep understanding and higher knowledge.

4. “Similarly, Bhikkhus, when you *do* discern by knowing fully, as you look carefully to see what this thing called a ‘tongue’ factually is, and the ‘flavors’ it tastes, the ‘tongue-consciousness,’ the ‘tongue contact,’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the tongue, then, you neither become triggered nor provoked by the tongue, the flavors it tastes, the tongue-consciousness, or tongue contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the tongue.

“Now, when in this manner you do not allow yourself to live a deluded life, whereby you are neither triggered nor provoked by, hence not identified with and thus no longer tied down to these feelings, you will not experience tension or tightness, as well as any feeling of being trapped with uncertainty, nor try to run away from whatever experience is happening to a much better and more satisfying one, then, there will not be any wanting in you to grab on to the five aggregates, thus bringing about the dispersal process of the five aggregates, which will gradually come apart, leading to ending of the cycle of agitation from repeating itself again, in the future.

“As a result of this, the craving in you, which would otherwise lead you to be reborn in the future, sometime here and sometime there, also dies, due to the lack in yearning or lusting to be reborn. Meanwhile, your physical and mental difficulties, frustrations, along with any states of anxiety or sorrow also disappear as you continue to give up, while the serene state of tranquil contentedness spreads into every aspect of your life, thereby making you experience further bodily, emotional, and mental bliss.

“In this way, whatever your views might have been in the past, they now become Right View. Whatever your intentions might have been, they now become Right Intentions. And, however your speech might have been, it now becomes Right Speech. However your effort had been, it now becomes Right Effort, and however your mindfulness had been, it now becomes Right Mindfulness. Whatever your collectedness of mind had been, it now becomes Right Collectedness of mind. And whatever your actions may have been in the past, they now become Right Actions; getting purified on account of your newly chosen intentional bodily and verbal actions, making you live with Right Livelihood. In this way, the Noble Eightfold Path comes to its full development in you and gets completed.

“And when you develop the Noble Eightfold Path, as a result, the Four Establishments of Mindfulness also come to full development and get completed. Similarly, the Four Right Efforts, the Four Bases of Spiritual Powers, the Five Spiritual Faculties, the Five Spiritual Powers, and the Seven Awakening Factors, all get to be completed as well, through development.

“Meanwhile, both Calm and Insight continue growing and developing together, steadily.

“And whatever should be known accurately, through deep understanding and higher knowledge, those you come to know accurately, through your deep understanding and higher knowledge. Whatever states should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge, all those you come to abandon by intentionally relinquishing them through your deep understanding and higher knowledge. Whatever states should be developed through deep understanding and higher knowledge, those you come to develop through your deep understanding and higher knowledge. Whatever states that should be realized through deep understanding and higher knowledge, all those you come to realize through your deep understanding and higher knowledge.

“And when asked, Bhikkhus, as to ‘what are those things that should be accurately known through deep understanding and higher knowledge’?

“Then, you must reply by saying that they are, in fact, the Five Grabbing Aggregates!

“In other words, the grabbing and latching on to the form aggregate; the grabbing and latching on to the feeling aggregate; the grabbing and latching on to the perception aggregate; the grabbing and latching on to the habitual tendencies aggregate; and the grabbing and latching on to the sense awareness or consciousness aggregate. Therefore, Bhikkhus, these are the things that should be accurately known, through deep understanding and higher knowledge.

“And what, Bhikkhus, are those states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge?

“Minimizing the importance for rebecoming, due to ignorance, as well as the craving for rebecoming are the states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge.

“Further, Bhikkhus, what are those states that should be developed through deep understanding and higher knowledge?

“Mental Quietude and Penetrative Insight should be developed through deep understanding and higher knowledge.

“And what states, Bhikkhus, should be realized through deep understanding and higher knowledge?

“Full Comprehension and Release should be realized through deep understanding and higher knowledge.

5. “Similarly, Bhikkhus, when you *do* discern by knowing fully, as you look carefully to see what this thing called a ‘body’ factually is, and the ‘textures’ it touches, the ‘body-consciousness,’ the ‘body contact,’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the body, then, you neither become triggered nor provoked by the body, the textures it touches, the body-consciousness, or body contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the body.

“Now, when in this manner you do not allow yourself to live a deluded life, whereby you are neither triggered nor provoked by, hence not identified with and thus no longer tied down to these feelings, you will not experience tension or tightness, as well as any feeling of being trapped with uncertainty, nor try to run away from whatever experience is happening to a much better and more satisfying one, then, there will not be any wanting in you to grab on to the five aggregates, thus bringing about the dispersal process of the five aggregates, which will gradually come apart, leading to ending of the cycle of agitation from repeating itself again, in the future.

“As a result of this, the craving in you, which would otherwise lead you to be reborn in the future, sometime here and sometime there, also dies, due to the lack in yearning or lusting to be reborn. Meanwhile, your physical and mental difficulties, frustrations, along with any states of anxiety or sorrow also disappear as you continue to give up, while the serene state of tranquil contentedness spreads into every aspect of your life, thereby making you experience further bodily, emotional, and mental bliss.

“In this way, whatever your views might have been in the past, they now become Right View. Whatever your intentions might have been, they now become Right Intentions. And, however your speech might have been, it now becomes Right Speech. However your effort had been, it now becomes Right Effort, and however your mindfulness had been, it now becomes Right

Mindfulness. Whatever your collectedness of mind had been, it now becomes Right Collectedness of mind. And whatever your actions may have been in the past, they now become Right Actions; getting purified on account of your newly chosen intentional bodily and verbal actions, making you live with Right Livelihood. In this way, the Noble Eightfold Path comes to its full development in you and gets completed.

“And when you develop the Noble Eightfold Path, as a result, the Four Establishments of Mindfulness also come to full development and get completed. Similarly, the Four Right Efforts, the Four Bases of Spiritual Powers, the Five Spiritual Faculties, the Five Spiritual Powers, and the Seven Awakening Factors, all get to be completed as well, through development.

“Meanwhile, both Calm and Insight continue growing and developing together, steadily.

“And whatever should be known accurately, through deep understanding and higher knowledge, those you come to know accurately, through your deep understanding and higher knowledge. Whatever states should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge, all those you come to abandon by intentionally relinquishing them through your deep understanding and higher knowledge. Whatever states should be developed through deep understanding and higher knowledge, those you come to develop through your deep understanding and higher knowledge. Whatever states that should be realized through deep understanding and higher knowledge, all those you come to realize through your deep understanding and higher knowledge.

“And when asked, Bhikkhus, as to ‘what are those things that should be accurately known through deep understanding and higher knowledge’?

“Then, you must reply by saying that they are, in fact, the Five Grabbing Aggregates!

“In other words, the grabbing and latching on to the form aggregate; the grabbing and latching on to the feeling aggregate; the grabbing and latching on to the perception aggregate; the grabbing and latching on to the habitual tendencies aggregate; and the grabbing and latching on to the sense awareness or consciousness aggregate. Therefore, Bhikkhus, these are the things that should be accurately known, through deep understanding and higher knowledge.

“And what, Bhikkhus, are those states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge?

“Minimizing the importance for rebecoming, due to ignorance, as well as the craving for rebecoming are the states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge.

“Further, Bhikkhus, what are those states that should be developed through deep understanding and higher knowledge?

“Mental Quietude and Penetrative Insight should be developed through deep understanding and higher knowledge.

“And what states, Bhikkhus, should be realized through deep understanding and higher knowledge?

“Full Comprehension and Release should be realized through deep understanding and higher knowledge.

6. “Similarly, Bhikkhus, when you *do* discern by knowing fully, as you look carefully to see what this thing called a ‘mind’ factually is, and the ‘mental objects’ it knows, the ‘mind-consciousness,’ the ‘mind contact,’ and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the mind, then, you neither become triggered nor provoked by the mind, the mental objects it knows, the mind-consciousness, or mind contact, and whatever kind of feelings that may arise from it, be it pleasant, painful, or neutral, which result from the contact being made by the mind.

“Now, when in this manner you do not allow yourself to live a deluded life, whereby you are neither triggered nor provoked by, hence not identified with and thus no longer tied down to these feelings, you will not experience tension or tightness, as well as any feeling of being trapped with uncertainty, nor try to run away from whatever experience is happening to a much better and more satisfying one, then, there will not be any wanting in you to grab on to the five aggregates, thus bringing about the dispersal process of the five aggregates, which will gradually come apart, leading to ending of the cycle of agitation from repeating itself again, in the future.

“As a result of this, the craving in you, which would otherwise lead you to be reborn in the future, sometime here and sometime there, also dies, due to the lack in yearning or lusting to be reborn. Meanwhile, your physical and mental difficulties, frustrations, along with any states of anxiety or sorrow also disappear as you continue to give up, while the serene state of tranquil contentedness spreads into every aspect of your life, thereby making you experience further bodily, emotional, and mental bliss.

“In this way, whatever your views might have been in the past, they now become Right View. Whatever your intentions might have been, they now become Right Intentions. And, however your speech might have been, it now becomes Right Speech. However your effort had been, it now becomes Right Effort, and however your mindfulness had been, it now becomes Right Mindfulness. Whatever your collectedness of mind had been, it now becomes Right Collectedness of mind. And whatever your actions may have been in the past, they now become Right Actions; getting purified on account of your newly chosen intentional bodily and verbal actions, making you live with Right Livelihood. In this way, the Noble Eightfold Path comes to its full development in you and gets completed.

“And when you develop the Noble Eightfold Path, as a result, the Four Establishments of Mindfulness also come to full development and get completed. Similarly, the Four Right Efforts, the Four Bases of Spiritual Powers, the Five Spiritual Faculties, the Five Spiritual Powers, and the Seven Awakening Factors, all get to be completed as well, through development.

“Meanwhile, both Calm and Insight continue growing and developing together, steadily.

“And whatever should be known accurately, through deep understanding and higher knowledge, those you come to know accurately, through your deep understanding and higher knowledge. Whatever states should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge, all those you come to abandon by intentionally relinquishing them through your deep understanding and higher knowledge. Whatever states should be developed through deep understanding and higher knowledge, those you come to develop through your deep understanding and higher knowledge. Whatever states that should be realized through deep understanding and higher knowledge, all those you come to realize through your deep understanding and higher knowledge.

“And when asked, Bhikkhus, as to ‘what are those things that should be accurately known through deep understanding and higher knowledge’?

“Then, you must reply by saying that they are, in fact, the Five Grabbing Aggregates!

“In other words, the grabbing and latching on to the form aggregate; the grabbing and latching on to the feeling aggregate; the grabbing and latching on to the perception aggregate; the grabbing and latching on to the habitual tendencies aggregate; and the grabbing and latching on to the sense awareness or consciousness aggregate. Therefore, Bhikkhus, these are the things that should be accurately known, through deep understanding and higher knowledge.

“And what, Bhikkhus, are those states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge?

“Minimizing the importance for rebecoming, due to ignorance, as well as the craving for rebecoming are the states that should be abandoned by intentionally relinquishing them through deep understanding and higher knowledge.

“Further, Bhikkhus, what are those states that should be developed through deep understanding and higher knowledge?

“Mental Quietude and Penetrative Insight should be developed through deep understanding and higher knowledge.

“And what states, Bhikkhus, should be realized through deep understanding and higher knowledge?

“Full Comprehension and Release should be realized through deep understanding and higher knowledge.”

This is what The Blessed One said, and those Bhikkhus carefully listening to Him were delighted in hearing The Blessed One’s words.

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