

MN 38: Mahātaṇhāsaṅkhaya Sutta

The Greater Discourse on the Complete Elimination of Craving

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's Park. Now on this occasion this kind of harmful perspective had arisen in the mind of a monk named Sāti the Fisherman's Son: "As I understand the Dhamma taught by the Blessed One, it is this very consciousness which wanders in Saṃsāra, and nothing else." Many monks heard: "It seems that this kind of harmful perspective has arisen in the mind of Sāti the Fisherman's Son: 'As I understand... and nothing else.'" Then those monks approached Sāti Bhikkhu and said to him, "Venerable Sāti, is it true that this kind of harmful perspective has arisen in you: 'As I understand... and nothing else'?" "Venerable, it is in this way that I understand the Dhamma taught by the Blessed One: It is this very consciousness which wanders in Saṃsāra, and nothing else." Then those monks, wishing to detach Sāti Bhikkhu from that harmful perspective, questioned, cross-examined, and interrogated him: "Venerable Sāti, don't speak in that way. Don't misrepresent the Blessed One. It is not good to misrepresent the Blessed One. Venerable Sāti, consciousness has been spoken of in many ways by the Blessed One as conditionally arisen¹. Consciousness does not exist apart from its cause²." While Sāti Bhikkhu was being questioned, cross-examined, and interrogated in this way by those monks, he firmly held to that same harmful perspective, and persistently stated, "Venerable, it is in this way that I understand the Dhamma taught by the Blessed One: It is this very consciousness which wanders in Saṃsāra, and nothing else."

When those monks were unable to detach Sāti Bhikkhu from that harmful perspective, they approached the Blessed One. After approaching and venerating the Blessed One, they sat to one side. While they were seated to one side, those monks said to the Blessed One, "Bhante, this kind of harmful perspective has arisen in the mind of a monk named Sāti the Fisherman's Son: 'As I understand... and nothing else.' Bhante, we heard that this kind of harmful perspective had arisen in mind of Sati Bhikkhu: 'As I understand... and nothing else.' Then we approached Sāti Bhikkhu and said to him, 'Venerable Sāti, is it true that this kind of harmful perspective has arisen in you: "As I understand... and nothing else"?' Bhante, when this was said, Sāti Bhikkhu said to us, 'Venerable, it is in this way that I understand the Dhamma taught by the Blessed One: It is this very consciousness which wanders in Saṃsāra, and nothing else.' Bhante, wishing to detach Sāti Bhikkhu from that harmful perspective, we then questioned, cross-examined, and interrogated him: 'Venerable Sāti, don't speak in that way... Consciousness does not exist apart from its cause.' Bhante, while Sāti Bhikkhu was being questioned, cross-examined, and interrogated by us in this way, he firmly held to that same harmful perspective, and persistently stated, 'Venerable, it is in this way that I understand the Dhamma taught by the Blessed One: It is this very consciousness which wanders in Saṃsāra, and nothing else.' Bhante, when we were unable to detach Sāti Bhikkhu from that harmful perspective, we reported this matter to the Blessed One.

1 *Paṭicca-samuppanna.*

2 *Annatra paccayā n'atthi viññāṇassa sambhavo.*

Then the Blessed One addressed a certain monk: “Monk, go and summon Sāti Bhikkhu with my words: ‘Venerable Sāti, the Teacher summons you.’” “Yes, Bhante,” that monk replied the Blessed One. He approached Sāti Bhikkhu and said to him, “Venerable Sāti, the Teacher summons you.” “Yes, Venerable,” Sāti Bhikkhu replied to that monk, and approached the Blessed One. After approaching and venerating the Blessed One, he sat to one side. When Sāti Bhikkhu was seated to one side, the Blessed One said to him, “Sāti, is it true that this kind of harmful perspective has arisen in you: ‘As I understand... and nothing else’?” “Bhante, it is in this way that I understand the Dhamma taught by the Blessed One: It is this very consciousness which wanders in Saṃsāra, and nothing else.” “Sāti, what is that consciousness?” “Bhante, it is what speaks and feels; it is what experiences in various ways the results of good and bad actions.” “Foolish man³, for whom do you recall the Dhamma having been taught by me in that way? Foolish man, haven't I spoken of consciousness in many ways as conditionally arisen, [and that] consciousness does not exist apart from its cause? Foolish man, you misrepresent me using your own wrongly held [opinion]. You damage yourself⁴ and accumulate much demerit. Foolish man, this will lead to your long-term detriment and suffering.”

Then the Blessed One addressed the monks: “Monks, what do you think: has Sāti Bhikkhu kindled even a spark [of understanding] in this Dhamma-Vinaya?” “How could it be so, Bhante? Certainly not, Bhante.” When this was said, Sāti Bhikkhu sat silent, ashamed, slouching, face downcast, sullen, unresponsive. Then when the Blessed One knew that Sāti Bhikkhu was silent, ashamed, slouching, face downcast, sullen, and unresponsive, he said to Sāti Bhikkhu, “Foolish man, you will be known by your own harmful perspective. I will question the [other] monks about this.” Then the Blessed One addressed the monks: “Monks, do you recall the Dhamma having been taught by me in the way that Sāti Bhikkhu misrepresents me using his own wrongly held [opinion], damaging himself and accumulating much demerit?” “Certainly not, Bhante! Bhante, the Blessed One has spoken to us in many ways of consciousness as conditionally arisen, [and that] consciousness does not exist apart from its cause.” “Good, good, monks! Monks, it is good that you recall the Dhamma as having been taught by me in that way. Monks, I have spoken to you in many ways of consciousness as conditionally arisen, [and that] consciousness does not exist apart from its cause. However, Sāti Bhikkhu misrepresents me using his own wrongly held [opinion], damaging himself and accumulating much demerit. This will lead to that foolish man's long-term detriment and suffering.

“Monks, whatever condition consciousness arises in dependence on, it is in terms of that that it is defined as ‘consciousness.’ When consciousness arises in dependence on an eye and visual objects, it is defined as ‘eye-consciousness.’ When consciousness arises in dependence on an ear and sounds, it is defined as ‘ear-consciousness.’ When consciousness arises in dependence on a nose and fragrances, it is defined as ‘nose-consciousness.’ When consciousness arises in dependence on a tongue and flavors, it is defined as ‘tongue-consciousness.’ When consciousness arises in dependence on a body and tangible objects, it is defined as ‘body-consciousness.’ When consciousness arises in dependence on a mind and mental objects, it is defined as ‘mind-consciousness.’

3 *Mogha-purisa*. Lit. “empty man” or “hollow man.”

4 *Attānaṃ khaṇasi*. Lit. “you dig yourself.” This may mean “you dig a pitfall for yourself.”

“Monks, do you see that this has come into existence?”

“Yes, Bhante.”

“Monks, do you see that this exists because of that source⁵?”

“Yes, Bhante.”

“Monks, do you see that with the cessation of that source, what has come into existence is also of the nature to cease?”

“Yes, Bhante.”

“Monks, does doubt arise from uncertainty about whether or not this has come into existence?”

“Yes, Bhante.”

“Monks, does doubt arise from uncertainty about whether or not this exists because of that source?”

“Yes, Bhante.”

“Monks, does doubt arise from uncertainty about whether or not, with the cessation of that source, what has come into existence is also of the nature to cease?”

“Yes, Bhante.”

“Monks, is that doubt abandoned when one accurately sees with proper discernment that this has come into existence?”

“Yes, Bhante.”

“Monks, is that doubt abandoned when one accurately sees with proper discernment that this exists because of that source?”

“Yes, Bhante.”

“Monks, is that doubt abandoned when one accurately sees with proper discernment that, with the cessation of that source, what has come into existence is also of the nature to cease?”

“Yes, Bhante.”

5 *Āhāra*. Lit. “intake.” Often translated as “food” or “nutriment” (as it is below).

“Monks, are you free of doubt that this has come into existence?”

“Yes, Bhante.”

“Monks, are you free of doubt that this exists because of that source?”

“Yes, Bhante.”

“Monks, are you free of doubt that, with the cessation of that source, what has come into existence is also of the nature to cease?”

“Yes, Bhante.”

“Monks, has it been well-seen with proper discernment that this has come into existence?”

“Yes, Bhante.”

“Monks, has it been well-seen with proper discernment that this exists because of that source?”

“Yes, Bhante.”

“Monks, has it been well-seen with proper discernment that, with the cessation of that source, what has come into existence is also of the nature to cease?”

“Yes, Bhante.”

“Monks, this perspective is pure and bright; however, if you adhere to it, cherish it, treasure it, and treat it as yours, would this be a proper way for you to understand the Dhamma that has been taught for the sake of escaping [Samsāra] and not for the sake of grasping?”

“Certainly not, Bhante.”

“Monks, this perspective is pure and bright; however, if you do not adhere to it, cherish it, treasure it, and treat it as yours, would this be a proper way for you to understand the Dhamma that has been taught for the sake of escaping [Samsāra] and not for the sake of grasping?”

“Yes, Bhante.”

“Monks, there are four nutriments for the maintenance of beings who have come into existence, and for the assistance of those who are seeking existence⁶. What four? Physical food, coarse or subtle; sense-contact is the second; mental volition is the third;

⁶ *Sambhavesi*. Lit. “existence (*sambhava*) seeking (*esi*).”

consciousness is the fourth.

“Monks, what is the origin, source, parent, and producer of these four nutriments? These four nutriments have craving as their origin, source, parent, and producer.

“Monks, what is the origin, source, parent, and producer of craving? Craving has feeling as its origin, source, parent, and producer.

“Monks, what is the origin, source, parent, and producer of feeling? Feeling has sense-contact as its origin, source, parent, and producer.

“Monks, what is the origin, source, parent, and producer of sense-contact? Sense-contact has the six senses⁷ as its origin, source, parent, and producer.

“Monks, what is the origin, source, parent, and producer of the six senses? The six senses have mind and body⁸ as their origin, source, parent, and producer.

“Monks, what is the origin, source, parent, and producer of mind and body? Mind and body has consciousness as its origin, source, parent, and producer.

“Monks, what is the origin, source, parent, and producer of consciousness? Consciousness has conditional formations as its origin, source, parent, and producer.

“Monks, what is the origin, source, parent, and producer of conditional formations? Conditional formations have ignorance as its origin, source, parent, and producer.

“Thus, monks, due to ignorance there are conditional formations. Due to conditional formations there is consciousness. Due to consciousness there is mind and body. Due to mind and body there are the six senses. Due to the six senses there is sense-contact. Due to sense-contact there is feeling. Due to feeling there is craving. Due to craving there is clinging. Due to clinging there is existence. Due to existence there is birth. Due to birth there is old age and dieing; sorrow, lamentation, pain, depression, and anguish are produced. In this way there is the arising of this entire mass of suffering.

“It was said: 'Due to birth there is old age and dieing.' Monks, is it due to birth that there is old age and dieing, or not? What is it in this case?” “Bhante, due to birth there is old age and dieing. That is what we think in this case: due to birth there is old age and dieing.” “It was said: 'Due to existence there is birth' ... 'Due to clinging there is existence' ... 'Due to craving there is clinging' ... 'Due to feeling there is craving' ... 'Due to sense-contact there is feeling' ... 'Due to the six senses there is sense-contact' ... 'Due to mind and body there are the six senses' ... 'Due to consciousness there is mind and body' ... 'Due to conditional formations there is consciousness' ... 'Due to ignorance there are conditional formations.' Monks, is it due to ignorance that there are conditional formations, or not? What is it in this case?” “Bhante, due to ignorance there are

7 *Saḷ-āyatana*. Lit. “six extensions” or “six dimensions.” Sight, sound, smell, taste, touch, and thought.

8 *Nāma-rūpa*. Lit. “name and form.” Sometimes translated as “mentality and materiality.”

conditional formations. That is what we think in this case: due to ignorance there are conditional formations.”

“Good, monks. Monks, it is as you say, and also as I say - when this exists, that exists; from the arising of this, that arises - that is, due to ignorance there are conditional formations... in this way there is the arising of this entire mass of suffering. However, when there is complete detachment from and cessation of ignorance, there is the cessation of conditional formations. From the cessation of conditional formations there is the cessation of consciousness. From the cessation of consciousness there is the cessation of mind and body. From the cessation of mind and body there is the cessation of the six senses. From the cessation of the six senses there is the cessation of sense-contact. From the cessation of sense-contact there is the cessation of feeling. From the cessation of feeling there is the cessation of craving. From the cessation of craving there is the cessation of clinging. From the cessation of clinging there is the cessation of existence. From the cessation of existence there is the cessation of birth. From the cessation of birth, old age, dieing, sorrow, lamentation, pain, depression, and anguish cease. In this way there is the cessation of this entire mass of suffering.

“It was said: 'From the cessation of birth, there is the cessation of old age and dieing.' Monks, is it from the cessation of birth that there is the cessation of old age and dieing, or not? What is it in this case?” “Bhante, from the cessation of birth there is the cessation of old age and dieing. That is what we think in this case: from the cessation of birth there is the cessation of old age and dieing.” “It was said: 'From the cessation of existence there is the cessation of birth' ... 'From the cessation of clinging there is the cessation of existence' ... 'From the cessation of craving there is the cessation of clinging' ... 'From the cessation of feeling there is the cessation of craving' ... 'From the cessation of sense-contact there is the cessation of feeling' ... 'From the cessation of the six senses there is the cessation of sense-contact' ... 'From the cessation of mind and body there is the cessation of the six senses' ... 'From the cessation of consciousness there is the cessation of mind and body' ... 'From the cessation of conditional formations there is the cessation of consciousness' ... 'From the cessation of ignorance there is the cessation of conditional formations.' Monks, is it from the cessation of ignorance that there is the cessation of conditional formations, or not? What is it in this case?” “Bhante, from the cessation of ignorance there is the cessation of conditional formations. That is what we think in this case: from the cessation of ignorance there is the cessation of conditional formations.”

“Good, monks. Monks, it is as you say, and also as I say - when this exists, that exists; from the arising of this, that arises - that is, from the cessation of ignorance there is the cessation of conditional formations... in this way there is the cessation of this entire mass of suffering.

“Monks, knowing and seeing in this way, would you chase after the past, [thinking] 'Did we exist in the past? Did we not exist in the past? What were we in the past? How were we in the past? Having been what, what did we become in the past?’”

“Certainly not, Bhante.”

“Monks, knowing and seeing in this way, would you chase after the future, [thinking] 'Will we exist in the future? Will we not exist in the future? What will we be in the future? How will we be in the future? Having been what, what will we become in the future?’”

“Certainly not, Bhante.”

“Monks, knowing and seeing in this way, would you be internally confused about the present, [thinking] 'Do I exist? Do I not exist? What am I? How am I? Where has this being come from? Where will it go?’”

“Certainly not, Bhante.”

“Monks, knowing and seeing in this way, would you say, 'We respect our teacher, and we speak in this way because of respect for our teacher'?”

“Certainly not, Bhante.”

“Monks, knowing and seeing in this way, would you say, 'The contemplative said this, and we speak in this way because of the contemplative'?”

“Certainly not, Bhante.”

“Monks, knowing and seeing in this way, would you appoint another teacher?”⁹

“Certainly not, Bhante.”

“Monks, wouldn't you say it because it is your own, known by yourself, seen by yourself, understood by yourself?”

“Yes, Bhante.”

“Excellent, monks! Monks, you have been guided by me, using this visible, timeless, experienceable, inviting Dhamma, that is to be personally understood by the wise. Monks, this Dhamma is visible, timeless, experienceable, inviting, and it is to be personally understood by the wise - thus it was said; it was in reference to this that it was said.

“Monks, when three things come together, conception occurs. If the mother and father come together, but the mother is not in season¹⁰ and a being seeking rebirth¹¹ is not present, then conception does not occur. If the mother and father come together and the mother is in season, but a being seeking rebirth is not present, then conception does not occur. If the mother and father come together, the mother is in season, and a being

9 This idiom usually means “Would you follow the teachings of a non-Buddhist teacher?”

10 That is, she is not currently fertile.

11 *Gandhabba*. This is also the name of a particular kind of celestial being, characterized by a love of music and sensuality. In this context, however, it appears to mean a being who is seeking rebirth.

seeking rebirth is present, then since these three things have come together, conception occurs. Monks, for nine or ten months carries the embryo in her womb, with much worry¹²; it is a heavy¹³ burden. When it is born, she nourishes it using her own blood. Monks, this is 'blood' in the discipline of the noble ones: mother's milk. Monks, as the child grows and its faculties mature, it plays with a child's toys, such as toy plows, toy balls, toy wheels, toy windmills, toy scales, toy vehicles, and toy weapons. Monks, as the child grows and its faculties mature, it enjoys itself using the five kinds of sensuality - visible objects cognizable by the eye which are wished for, desired, pleasant, lovable, sensual, and exciting; sounds cognizable by the ear... fragrances cognizable by the nose... flavors cognizable by the tongue... tangible objects cognizable by the body which are wished for, desired, pleasant, lovable, sensual, and exciting.

“When it sees a visible object with the eye, it becomes infatuated with the object if the object is lovable, it becomes averse to the object if the object is unlovable, and it abides with mindfulness of the body unestablished and with a limited mind. It does not accurately understand mental liberation and liberation by means of discernment, where these harmful, unskillful phenomena cease without remainder. Engaged in approval and opposition in this way, then whatever feeling it feels - pleasant, painful, or neutral - it delights in, welcomes, and adheres to that feeling. As it delights in, welcomes, and adheres to that feeling, delight arises. Delight in regard to feelings is [a form of] clinging. When there is clinging, there is existence. When there is existence, there is birth. When there is birth, there is old age and dieing; and sorrow, lamentation, pain, dejection, and anguish come to be. In this way there is the arising of this entire mass of suffering.

“Here, monks, the Tathāgata¹⁴ arises in the world - the Worthy One, the Rightly Self-Awakened One, perfect in knowledge and conduct, sublime¹⁵, the world-knower, the unsurpassed trainer of trainable people, teacher of angels¹⁶ and humans, enlightened and blessed. From a basis of personal knowledge, he teaches this world with its angels, demons¹⁷, gods¹⁸, contemplatives, and priests; this generation with its celestial and human beings. He teaches the Dhamma which is good¹⁹ in the beginning, good in the middle, and good in its conclusion, using the right words and phrasing. He makes known the thoroughly complete and absolutely pure holy life. That Dhamma is heard by a

12 *Samsaya*. This can also mean “doubt” or “concern.”

13 *Garu*. This is probably a pun, as *garu* can mean either “heavy” or “serious.”

14 One possible etymology is *tathā* (truth) *āgata* (came to) - ergo, “one who has arrived at the truth,” or, more concisely, “Truth-Finder.”

15 *Sugata*. Lit. “well-gone.” This may mean “one who has gone to the final goal,” and thus would be a synonym for “enlightened.”

16 *Deva*. This may mean either “shining one” or “playful one.” Either way, it refers to all the celestial beings who are superior to humans in happiness and longevity. We might refer to them as deities, demi-gods, gods, etc. However, it must be understood that they are mortal, just as we are, and will eventually die. They are also neither omnipotent nor omniscient.

17 *Māra*. A kind of *deva*. They are characterized by deceptiveness. One of them appears frequently in the Suttas as the Buddha's adversary, who frequently tries to tempt practitioners to engage in unwholesome behavior.

18 *Brahmā*. Another kind of *deva*. They are exceptionally long-lived, powerful, and knowledgeable, though still not immortal, omnipotent, or omniscient.

19 *Kalyāṇa*. This can also mean “beautiful.”

householder, a householder's child, or a person born in a certain family. After hearing that Dhamma, he acquires faith in the Tathāgata. With that acquisition of faith, he reflects in this way: 'The household life is cramped and dirty; the renunciate life is [like] the open air. While living the household life, it is not easy to follow the Holy Life, which is completely perfect and pure, like a polished shell. Perhaps I should shave off my hair and beard, put on brown robes, and go forth from the household life into homelessness.' At a later occasion he abandons a small or large mass of wealth, he abandons a small or large circle of relatives, he shaves off his hair and beard, puts on brown robes, and goes forth from the household life into homelessness.

“When he has become a renunciate in this way, and is endowed with the training and lifestyle of a monk, he abandons killing and abstains from killing; he abides as one who has set aside cudgel and sword, who is conscientious and compassionate, one who wishes for the welfare of all living beings.

“He abandons stealing and abstains from stealing. He takes only what is given, he expects only what is given, he abides cleanly, free of theft.

“He abandons unchastity and is celibate. He abstains from sexuality, the conduct of villagers, and stays far away from it.

“He abandons false speech and abstains from false speech. His statements are true, reliable, trustworthy; he does not deceive the world²⁰.

“He abandons malicious speech and abstains from malicious speech. What he has heard here he does not repeat there in order to cause dissension; what he has heard there he does not repeat here in order to cause dissension. He unites those who are divided, supports mutual benefit, likes concord, enjoys concord, delights in concord, and uses speech that produces concord.

“He abandons harsh speech and abstains from harsh speech. He uses speech that is gentle, pleasing to the ear, amiable, heart-touching, polite, desired by most people, pleasing to most people.

“He abandons useless speech and abstains from useless speech. He uses speech that is timely, beneficial, connected with Dhamma, connected with Vinaya, worth treasuring, reasonable, moderate, and useful.

“He abstains from damaging seeds and plants. He eats one meal a day, and does not eat at night; he abstains from eating at the wrong time. He abstains from dance, song, music, and watching shows. He abstains from wearing necklaces, perfumes, cosmetics, jewelry, and adornments. He abstains from using high or large beds. He abstains from receiving gold, silver, raw grain, raw meat, women, girls, slaves, goats, sheep, chickens, pigs, elephants, cattle, horses, donkeys, fields, and land. He abstains from running errands and carrying messages. He abstains from buying and selling. He abstains from

²⁰ *Avisaṃvādaka*. This can also mean “He does not speak poisonous speech.”

false scales, false weights, and false measuring devices. He abstains from bribery, cheating, fraud, and deceit. He abstains from injuring²¹, killing, imprisoning, robbery, theft, and violence.

“He is content with a robe to take care of his body and alms-food to take care of his stomach. Wherever he goes, he goes with only these. Just as wherever a winged bird goes, it goes weighed down only by its feathers, in the same way a monk is content with a robe to take care of his body and alms-food to take care of his stomach. Wherever he goes, he goes with only these. Endowed with this noble collection of virtues, he experiences the internal happiness of blamelessness.²²”

“When he sees a visible object with the eye, he does not grasp at its characteristics or details. When one lives with the eye-faculty unrestrained, harmful, unskillful mindstates of covetousness and dejection might invade the mind; therefore, he practices restraint, guards the eye-faculty, and attains restraint in the eye-faculty. When he hears a sound with the ear... smells a fragrance with the nose... tastes a flavor with the tongue... touches a tangible object with the body... cognizes a thought with the mind, he does not grasp at its characteristics or details. When one lives with the mind-faculty unrestrained, harmful, unskillful mindstates of covetousness and dejection might invade the mind; therefore, he practices restraint, guards the eye-faculty, and attains restraint in the mind-faculty. Endowed with this noble sense-restraint, he experiences the internal happiness of impeccability²³.”

“He is completely aware while advancing or retreating. He is completely aware while looking forward or backward. He is completely aware while contracting or extending [his limbs]. He is completely aware while carrying his cloak, robe, and bowl. He is completely aware while eating, drinking, consuming, and tasting. He is completely aware while defecating and urinating. He is completely aware while moving, standing, sitting, falling asleep, waking up, speaking, and remaining silent.

“Endowed with this collection of noble virtues, this noble sense-restraint, and this noble mindfulness and complete awareness, he resorts to secluded dwelling²⁴ places – a forest, the foot of a tree, a mountain, a gully, a hill-cave, a cemetery, an isolated grove, the open air, a heap of straw. When he returns from alms-round after his meal, he sits down in a cross-legged position with his body upright and establishes mindfulness as foremost. He abandons covetousness in regard to the world, and abides with a mind free of covetousness; he purifies his mind of covetousness. He abandons aversion and hatred, and abides with a mind free of aversion; he wishes for the welfare of all living beings, and purifies his mind of aversion and hatred. He abandons dullness and torpor, and abides free of dullness and torpor, percipient of light; mindful and completely aware, he purifies his mind of dullness and torpor. He abandons restlessness and remorse, and abides

21 *Chedana*. Lit. “cutting.”

22 *Ajjhattam anavajjasukham paṭisamvedeti*. This could instead be rendered “He internally experiences a blameless happiness.”

23 *Avyāseka*. Lit. “untarnished.”

24 *Senāsana*. Lit. “sleeping and sitting.”

unagitated, with a mind that is internally peaceful; he purifies his mind of restlessness and remorse. He abandons doubt, and abides as one who has gone beyond doubt, who is free of confusion about skillful phenomena; he purifies the mind of doubt.

“When he has abandoned these five hindrances – defilements of the mind that weaken wisdom – then, secluded from sensuality, secluded from unskillful phenomena, he attains and remains in the first *jhāna*²⁵, which has thought and consideration, and has rapture and pleasure produced by seclusion. With the calming of thought and consideration, and with internal composure and mental focus, he attains and remains in the second *jhāna*, which is free of thought and free of consideration, and has rapture and pleasure born from concentration. With the fading away of rapture, Sāriputta remains equanimous, mindful, and clearly comprehending, and experiences pleasure with the body; he attains and remains in the third *jhāna*, which the noble ones describe as 'Equanimous, mindful, and dwelling happily.' With the abandoning of pleasure, the abandoning of pain, and the prior disappearance of elation and depression, Sāriputta attains and remains in the fourth *jhāna*, which has neither pain nor pleasure, and has purity due to mindfulness and equanimity.

“When he sees a visible object with the eye, if it is an agreeable object he does not become infatuated with it, and if it is a disagreeable object he does not become averse to it; he abides with mindfulness of the body established and with an immeasurable²⁶ mind. He accurately understands that liberation of mind and liberation by wisdom where those harmful, unskillful phenomena cease without remainder. When he has abandoned approval and opposition in this way, then whatever feeling he feels – pleasant, painful, or neutral – he does not delight in that feeling, he does not welcome it, and he does not adhere to it. Since he does not delight in, welcome, or adhere to that feeling, then delight in regard to feelings ceases. From the cessation of his delight there is the cessation of clinging. From the cessation of clinging there is the cessation of existence. From the cessation of existence there is the cessation of birth. From the cessation of birth there is the cessation of old age and dying; and sorrow, lamentation, pain, dejection, and anguish cease. In this way there is the cessation of this entire mass of suffering.

“When he hears a sound with the ear... smells a fragrance with the nose... tastes a flavor with the tongue... touches a tangible object with the body... cognizes a thought with the mind, if it is an agreeable object he does not become infatuated with it... In this way there is the cessation of this entire mass of suffering.

“Monks, remember this as liberation by means of the complete elimination of craving, that has been briefly [explained] by me. However, Sāti Bhikkhu is not free from a tangled mass of craving, from the net of craving.”

This is what the Blessed One said. Satisfied, those monks delighted in the Blessed One's speech.

25 A state of deep concentration. For more detail, see the Anupada Sutta (MN111).

26 *Appamāṇa*.