

In the afternoon on Day 4, we listened to a Dhamma talk by Bhante Vimalaramsi where he read and provided a commentary on the Mahatanhasankaya Sutta from Majjhima Nikaya 38. We will now read a translation of this sutta by Thanissaro Bhikkhu from the website www.accesstoinsight.org.

Mahatanhasankaya Sutta

I have heard that on one occasion the Blessed One was staying in Sāvathī, at Jeta's Grove, Anāthapiṇḍika's park. Now on that occasion this pernicious viewpoint (*diṭṭhigata*) had arisen in the monk Sāti the Fisherman's Son: "As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on [from birth to birth], not another." A large number of monks heard, "They say that this pernicious viewpoint has arisen in the monk Sāti the Fisherman's Son: 'As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on [from birth to birth], not another.'" So they went to the monk Sāti the Fisherman's Son and on arrival said to him, "Is it true, friend Sāti, that this pernicious viewpoint has arisen in you — 'As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on, not another'?"

"Exactly so, friends. I understand the Dhamma taught by the Blessed

One such that it is just this consciousness that runs and wanders on, not another."

Then those monks, desiring to pry the monk Sāti the Fisherman's Son away from that pernicious viewpoint, quizzed him back & forth and rebuked him, saying, "Don't say that, friend Sāti. Don't slander the Blessed One, for it is not good to slander the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness.'" And yet even though he was quizzed back & forth and rebuked by those monks, the monk Sāti the Fisherman's Son, through stubbornness and attachment to that very same pernicious viewpoint, continued to insist, "Exactly so, friends. I understand the Dhamma taught by the Blessed One such that it is just this consciousness that runs and wanders on, not another."

So when the monks were unable to pry the monk Sāti the Fisherman's Son away from that pernicious viewpoint, they went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they [told him what had happened].

So the Blessed One told a certain monk, "Come, monk. In my name, call the monk Sāti the Fisherman's Son, saying, 'The Teacher calls you, friend Sāti.'"

"As you say, lord," the monk answered and, having gone to the monk Sāti the Fisherman's Son, on arrival he said, "The Teacher calls you, friend

Sāti."

"As you say, friend," the monk Sāti the Fisherman's Son replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Sāti, that this pernicious view has arisen in you — 'As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on, not another'?"

"Exactly so, lord. As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on, not another."

"Which consciousness, Sāti, is that?" [\[1\]](#)

"This speaker, this knower, lord, that is sensitive here & there to the ripening of good & evil actions."

"And to whom, worthless man, do you understand me to have taught the Dhamma like that? Haven't I, in many ways, said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness'? [\[2\]](#) But you, through your own poor grasp, not only slander us but also dig yourself up [by the root] and produce much demerit for yourself. That will lead to your long-term harm & suffering."

Then the Blessed One said to the monks, "What do you think, monks? Is this monk Sāti, the Fisherman's Son, even warm in this Dhamma &

Vinaya?"

"How could he be, lord? No, lord."

When this was said, the monk Sāti, the Fisherman's Son, sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words.

Then the Blessed One, seeing that the monk Sāti, the Fisherman's Son, was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words, said to him, "Worthless man, you will be recognized for your own pernicious viewpoint. I will cross-question the monks on this matter."

Then the Blessed One addressed the monks, "Monks, do you too understand the Dhamma as taught by me in the same way that the monk Sāti, the Fisherman's Son, does when, through his own poor grasp [of the Dhamma], he not only slanders us but also digs himself up [by the root] and produces much demerit for himself?"

"No, lord, for in many ways the Blessed One has said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness.'"

"It's good, monks, that you understand the Dhamma taught by me in this way, for in many ways I have said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no coming-into-play of consciousness.' But this monk Sāti, the Fisherman's Son,

through his own poor grasp [of the Dhamma], has not only slandered us but has also dug himself up [by the root], producing much demerit for himself. That will lead to this worthless man's long-term harm & suffering.

Consciousness Classified by Requisite Condition

"Consciousness, monks, is classified simply by the requisite condition in dependence on which it arises. Consciousness that arises in dependence on the eye & forms is classified simply as eye-consciousness. Consciousness that arises in dependence on the ear & sounds is classified simply as ear-consciousness. Consciousness that arises in dependence on the nose & aromas is classified simply as nose-consciousness. Consciousness that arises in dependence on the tongue & flavors is classified simply as tongue-consciousness. Consciousness that arises in dependence on the body & tactile sensations is classified simply as body-consciousness. Consciousness that arises in dependence on the intellect & ideas is classified simply as intellect-consciousness.

"Just as fire is classified simply by whatever requisite condition in dependence on which it burns — a fire that burns in dependence on wood is classified simply as a wood-fire, a fire that burns in dependence on wood-chips is classified simply as a wood-chip-fire; a fire that burns in dependence on grass is classified simply as a grass-fire; a fire that burns in dependence on cow-dung is classified simply as a cow-dung-fire; a fire that burns in dependence on chaff is classified simply as a chaff-fire; a fire that burns in dependence on rubbish is classified simply as a rubbish-fire — in the same way, consciousness is classified simply

by the requisite condition in dependence on which it arises. Consciousness that arises in dependence on the eye & forms is classified simply as eye-consciousness. Consciousness that arises in dependence on the ear & sounds is classified simply as ear-consciousness. Consciousness that arises in dependence on the nose & aromas is classified simply as nose-consciousness. Consciousness that arises in dependence on the tongue & flavors is classified simply as tongue-consciousness. Consciousness that arises in dependence on the body & tactile sensations is classified simply as body-consciousness. Consciousness that arises in dependence on the intellect & ideas is classified simply as intellect-consciousness.

On Becoming

"Monks, do you see, 'This has come to be'?" [\[3\]](#)

"Yes, lord."

"Monks, do you see, 'It comes into play from that nutriment'?"

"Yes, lord."

"Monks, do you see, 'From the cessation of that nutriment, what has come to be is subject to cessation'?"

"Yes, lord."

"From the doubt — 'Has this come to be?' — does uncertainty arise?"

"Yes, lord."

"From the doubt — 'Does it come into play from that nutriment?' — does

uncertainty arise?"

"Yes, lord."

"From the doubt — 'From the cessation of that nutriment, is what has come to be subject to cessation?' — does uncertainty arise?"

"Yes, lord."

"Monks, for one who sees with right discernment, as it has come to be, that 'This has come to be,' is that uncertainty abandoned?"

"Yes, lord."

"For one who sees with right discernment, as it has come to be, that 'It comes into play from that nutriment,' is that uncertainty abandoned?"

"Yes, lord."

"For one who sees with right discernment, as it has come to be, that 'From the cessation of that nutriment, what has come to be is subject to cessation,' is that uncertainty abandoned?"

"Yes, lord."

"Monks, are you thus free from uncertainty here that 'This has come to be'?"

"Yes, lord."

"Are you thus free from uncertainty here that 'It comes into play from that nutriment'?"

"Yes, lord."

"Are you thus free from uncertainty here that 'From the cessation of that nutriment, what has come to be is subject to cessation'?"

"Yes, lord."

"Monks, is it well seen (by you) that 'This has come to be'?"

"Yes, lord."

"Is it well seen (by you) that 'It comes into play from that nutriment'?"

"Yes, lord."

"Is it well seen (by you) that 'From the cessation of that nutriment, what has come to be is subject to cessation'?"

"Yes, lord."

"Monks, if you were to adhere to this view — so pure, so bright — if you were to cherish it, treasure it, regard it as 'mine,' would you understand the Dhamma taught as analogous to a raft,[\[4\]](#) for crossing over, not for holding on to?"

"No, lord."

"If you were not to adhere to this view — so pure, so bright — if you were to not to cherish it, not to treasure it, not to regard it as 'mine,' would you understand the Dhamma taught as analogous to a raft, for crossing over, not for holding on to?"

"Yes, lord."

Nutriment & Dependent Co-Arising

"Monks, there are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth.

"Now, these four nutriments have what as their cause, what as their origination, through what are they born, through what are they brought into being? These four nutriments have craving as their cause, craving as their origination, are born from craving, are brought into being from craving.

"And this craving has what as its cause, what as its origination, through what is it born, through what is it brought into being?

"Craving has feeling as its cause... is brought into being through feeling.

"And this feeling has what as its cause... through what is it brought into being?

"Feeling has contact as its cause...

"And this contact has what as its cause... through what is it brought into being?

"Contact has the six sense-media as its cause...

"And these six sense-media have what as their cause... through what are they brought into being?

"The six sense-media have name-&-form as their cause...

"And this name-&-form has what as its cause... through what is it brought into being?

"Name-&-form has consciousness as its cause...

"And this consciousness has what as its cause... through what is it brought into being?

"Consciousness has fabrications as its cause...

"And these fabrications have what as their cause... through what are they brought into being?

"Fabrications have ignorance as their cause, ignorance as their origination, are born from ignorance, are brought into being from ignorance.

The Arising of Stress & Suffering

"Thus:

"From ignorance as a requisite condition come fabrications.
From fabrications as a requisite condition comes consciousness.
From consciousness as a requisite condition comes name-&-form.
From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.
From contact as a requisite condition comes feeling.
From feeling as a requisite condition comes craving.
From craving as a requisite condition comes clinging/sustenance.
From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"From birth as a requisite condition comes aging-&-death': Thus was it said. Now, monks, is it the case that from birth as a requisite condition comes aging-&-death, or not, or how is it here?"

"Lord, from birth as a requisite condition comes aging-&-death. That's how it is for us here: From birth as a requisite condition comes aging-&-death."

[Similarly with the remaining requisite conditions down to:]

"From ignorance as a requisite condition come fabrications': Thus was it said. Now, monks, is it the case that from ignorance as a requisite condition come fabrications, or not, or how is it here?"

"Lord, from ignorance as a requisite condition come fabrications. That's how it is for us here: From ignorance as a requisite condition come fabrications."

"It's good, monks, that you say that, and I say that, [\[5\]](#) too.

"When this is, that is. From the arising of this comes the arising of that.

"In other words: From ignorance as a requisite condition come

fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-and-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress & suffering.

The Cessation of Stress & Suffering

"Now from the remainderless fading and cessation of that very ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

From the cessation of consciousness comes the cessation of name-&-form.

From the cessation of name-&-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth.

From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress & suffering.

"From the cessation of birth comes the cessation of aging-&-death': Thus was it said. Now, monks, is it the case that from the cessation of birth comes the cessation of aging-&-death, or not, or how is it here?"

"Lord, from the cessation of birth comes the cessation of aging-&-death. That's how it is for us here: From the cessation of birth comes the cessation of aging-&-death."

[Similarly with the remaining requisite conditions down to:]

"From the cessation of ignorance comes the cessation of fabrications': Thus was it said. Now, monks, is it the case that from cessation of ignorance comes the cessation of fabrications, or not, or how is it here?"

"Lord, from the cessation of ignorance comes the cessation of fabrications. That's how it is for us here: From the cessation of ignorance comes the cessation of fabrications."

"It's good, monks, that you say that, and I say that, [\[6\]](#) too.

"When this isn't, that isn't. From the cessation of this comes the cessation of that.

"In other words: From the cessation of ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

From the cessation of consciousness comes the cessation of name-&-form.

From the cessation of name-&-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth.

From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

Inappropriate Questions Avoided

"Now, monks, knowing thus and seeing thus, would you run after the past, thinking, '*Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what were we in the past?*'?"

"No, lord."

"Knowing thus and seeing thus, would you run after the future, thinking, '*Shall we be in the future? Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall we be in the future?*'?"

"No, lord."

"Knowing thus and seeing thus, would you be inwardly perplexed about the immediate present, thinking, '*Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?*'"[\[7\]](#)

"No, lord."

"Knowing thus and seeing thus, would you say, 'The Teacher is our respected mentor. We speak thus out of respect for the Teacher'?"

"No, lord."

"Knowing thus and seeing thus, would you say, 'The Contemplative says this. We speak thus in line with the Contemplative's words'?"

"No, lord."

"Knowing thus and seeing thus, would you dedicate yourselves to another teacher?"

"No, lord."

"Knowing thus and seeing thus, would you return to the observances, grand ceremonies, & auspicious rites of common contemplatives & brahmans as having any essence?"

"No, lord."

"Is it the case that you speak simply in line with what you have known, seen, & understood for yourselves?"

"Yes, lord."

"Good, monks. You have been guided by me in this Dhamma which is to be seen here & now, timeless, inviting verification, pertinent, to be realized by the observant for themselves. For it has been said, 'This Dhamma is to be seen here & now, timeless, inviting verification, pertinent, to be by the observant for themselves,' and it was in reference to this that it was said.

The Birth & Growth of a Being

"Monks, the descent of the embryo occurs with the union of three things. There is the case where there is no union of the mother & father, the mother is not in her season, and a gandhabba [8] is not present, nor is there a descent of an embryo. There is the case where there is a union of the mother & father, and the mother is in her season, but a gandhabba is not present, nor is there a descent of an embryo. But when there is a union of the mother & father, the mother is in her season, and a gandhabba is present, then with this union of three things the descent of the embryo occurs.

"Then for nine or ten months the mother shelters the embryo in her womb with great anxiety, as a heavy burden. Then, at the end of nine or ten months, she gives birth with great anxiety, as a heavy burden. Then, when the child is born, she feeds it with her own blood — for mother's milk is called blood in the discipline of the noble ones.

"Then, as the child grows and his faculties mature, he plays at children's [9] games: toy plows, stick games, somersaults, toy windmills, toy measures, toy carts, and a toy bow & arrow.

"As he grows and his faculties mature [still further], he enjoys himself provided & endowed with the five strings of sensuality: forms cognizable via the eye — agreeable, pleasing, charming, endearing, enticing, accompanied with sensual desire; sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body — agreeable, pleasing, charming, endearing, enticing, accompanied with sensual desire.

Limited Awareness

"On seeing a form with the eye, he is infatuated with pleasing forms, and gets upset over unpleasing forms. He dwells with body-mindfulness unestablished,[\[10\]](#) with limited awareness. He doesn't discern, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities cease without remainder. Engaged thus in compliance & opposition, he relishes any feeling he feels — pleasure, pain, neither-pleasure-nor-pain — welcomes it, & remains fastened to it. As he relishes that feeling, welcomes it, & remains fastened to it, delight arises. Now, any delight in feeling is clinging/sustenance. From his clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress & suffering.

"On hearing a sound with the ear...

"On smelling an aroma with the nose...

"On tasting a flavor with the tongue...

"On sensing a tactile sensation with the body...

"On cognizing an idea with the intellect, he is infatuated with pleasing ideas, and gets upset over unpleasing ideas. He dwells with body-mindfulness unestablished, with limited awareness. He doesn't discern, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities cease without remainder. Engaged thus in compliance & opposition, he relishes any feeling he feels — pleasure, pain, neither-pleasure-nor-pain — welcomes it, & remains fastened to it. As he relishes that feeling, welcomes it, & remains fastened to it, delight arises. Now, any delight in feeling is clinging/sustenance. From his clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

The Path to Unlimited Awareness

"Now, there is the case where a Tathāgata appears in the world, worthy and rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"He [the person discussed above], hearing the Dhamma, gains conviction in the Tathāgata and reflects: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the

holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

Virtue

"When he has thus gone forth, endowed with the monks' training & livelihood, then — abandoning the taking of life — he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.

"Abandoning divisive speech he abstains from divisive speech. What he

has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

"He abstains from damaging seed & plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents & cosmetics.

"He abstains from high and luxurious beds & seats.

"He abstains from accepting gold & money.

"He abstains from accepting uncooked grain... raw meat... women & girls... male & female slaves... goats & sheep... fowl & pigs... elephants, cattle, steeds, & mares... fields & property.

"He abstains from running messages... from buying & selling... from dealing with false scales, false metals, & false measures... from bribery, deception, & fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, and violence.

"He is content with a set of robes to provide for his body and alms food to provide for his hunger. Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along.

"Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless.

Sense Restraint

"On seeing a form with the eye, he doesn't grasp at any theme or details by which — if he were to dwell without restraint over the faculty of the eye — evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear... On smelling an aroma with the nose...

On tasting a flavor with the tongue... On touching a tactile sensation with the body... On cognizing an idea with the intellect, he doesn't grasp at any theme or details by which — if he were to dwell without restraint over the faculty of the intellect — evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless.

Mindfulness & Alertness

"When going forward and returning, he makes himself alert. When looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe, and his bowl... when eating, drinking, chewing, and tasting... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself alert.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill

will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

The Four Jhānas

"Having abandoned these five hindrances — imperfections of awareness that weaken discernment — then, quite secluded from sensuality, secluded from unskillful qualities, he enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"With the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation — internal assurance.

"With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"With the abandoning of pleasure & pain — as with the earlier

disappearance of joy & distress — he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

Unlimited Awareness

"On seeing a form with the eye, he isn't infatuated with pleasing forms, and doesn't get upset over unpleasing forms. He dwells with body-mindfulness established,[\[11\]](#) with unlimited awareness. He discerns, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities cease without remainder. Having thus abandoned compliance & opposition, he doesn't relish any feeling he feels — pleasure, pain, neither-pleasure-nor-pain — doesn't welcome it, doesn't remain fastened to it. As he doesn't relish that feeling, doesn't welcome it, & doesn't remain fastened to it, delight doesn't arise. From the cessation of his delight comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"On hearing a sound with the ear...

"On smelling an aroma with the nose...

"On tasting a flavor with the tongue...

"On sensing a tactile sensation with the body...

"On cognizing an idea with the intellect, he isn't infatuated with pleasing

ideas, and doesn't get upset over unpleasing ideas. He dwells with body-mindfulness established, with unlimited awareness. He discerns, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities cease without remainder. Having thus abandoned compliance & opposition, he doesn't relish any feeling he feels — pleasure, pain, neither-pleasure-nor-pain — doesn't welcome it, doesn't remain fastened to it. As he doesn't relish that feeling, doesn't welcome it, & doesn't remain fastened to it, delight doesn't arise. From the cessation of his delight comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"Monks, remember this, my brief [account of] release through the destruction of craving; and Sāti, the Fisherman's Son, as tied up in the great net of craving, the great tangle of craving."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Sadhu, Sadhu, Sadhu.

This concludes the reading of the Mahatanhasankaya Suta Sutta.

May you realise the Dependent Origination as expounded by the Buddha

in the Mahatanhasankaya Sutta.

May you cultivate right understanding.

May you be well and happy.

Please tune in to the Buddhist Hour next week when we will share Part 5 of the teachings we received during our recent Christmas Bhavana Retreat.

Today's script was compiled by Anita Carter, Frank Carter and Claire Ransome from teachings we received from Venerable Bhante Vimalaramsi and Venerable Sister Khanti Khema.

Reference for Mahatanhasankhaya Sutta:

Reference: "Mahatanhasankhaya Sutta: The Greater Craving-Destruction Discourse" (MN 38), translated from the Pali by Thanissaro Bhikkhu. *Access to Insight (BCBS Edition)*, 30 November

2013, <http://www.accesstoinsight.org/tipitaka/mn/mn.038.than.html> .