

NAMOBUDDAYA!

Namothassa Bhagawato Arahato Samma Sambuddassa....

Homage to the Blessed One. The Worthy One. The Supremely Enlightened One.

Connected Discourses on the Six Sense Bases

The internal as impermanent in the three time(sn-35:7)

At Savatthi. "Bhikkhus, the eye is impermanent, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent (uninterested, dispassionate) towards the eye of the past; he does not seek delight in the eye of the future; and he is practising for revulsion (get disgusted) towards the eye of the present, for its fading away and cessation (termination, ending).

"The ear is impermanent both of the past and the future...

The nose is impermanent both of the past and the future...

The tongue is impermanent both of the past and the future...

The body is impermanent both of the past and the future...

The mind is impermanent, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent (uninterested, dispassionate) towards the mind of the past; he does not seek delight in the mind of the future; and he is practising for revulsion (get disgusted) towards the mind of the present, for its fading away and cessation."

The external as impermanent in the three time(sn-35:8)

At Savatthi. "Bhikkhus, the forms are impermanent, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards the forms of the past; he does not seek delight in the forms of the future; and he is practising for revulsion (get disgusted) towards the forms of the present, for its fading away and cessation.

"The sounds are impermanent, both of the past and the future...

The smells are impermanent, both of the past and the future...

The tastes are impermanent, both of the past and the future

The tangibles are impermanent, both of the past and the future...

The thoughts are impermanent, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards the thoughts of the past; he does not seek delight in the thoughts of the future; and he is practising for revulsion towards the thoughts of the present for its fading away and cessation."

Discourses of Kamma – Kammnirodha sutta(sn-35:146)

"Bhikkhus, I will teach you new and old kamma (result of current action), the cessation (ending, termination) of kamma, and the way leading to the cessation of kamma. Listen to that and attend closely, I will speak....

"And what, bhikkhus, is old kamma (a current result of past action)? The eye is old kamma, to be seen as generated and fashioned by volition (wishful action), as something to be felt.

The ear is old kamma ...

The nose is old kamma...

The tongue is old kamma...

The body is old kamma...

The mind is old kamma, to be seen as generated and fashioned by volition, as something to be felt. This is called old kamma.

"And what, bhikkhus is new kamma (a future result of current action)? Whatever action one does now by body, speech, or mind. This is called new kamma.

"And what, bhikkhus, is the cessation (ending, termination) of kamma? When one reaches liberation through the cessation of bodily action, verbal action, and mental action, this is called the cessation of kamma.

"And what, bhikkhus, is the way leading to the cessation of kamma? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Thus, bhikkhus, I have taught old kamma, I have taught new kamma, I have taught the cessation of kamma, I have taught the way leading to the cessation of kamma. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you."

Sādhu ! Sādhu !! Sādhu !!!

(Excellent)

(The Connected Discourses of the Buddha, Translated by Ven. Bhikkhu Bodhi, Wisdom Publications)

1. In the Buddha's Words - Ven. Bhikkhu Bodhi,
2. The Connected Discourses of the Buddha – Ven. Bhikkhu Bodhi,
3. The middle Length Discourses of the Buddha – Ven. Bhikkhu Nanamoli and Ven. Bhikkhu Bodhi,
4. The Numerical Discourses of the Buddha – Ven. Bhikkhu Bodhi,
5. The Long Discourses of the Buddha – Maurice Walshe

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