

Aṅguttara Nikāya

006. Mahavagga. – The longer section

7. Majjhessuttam – In the middle

006.07. At one time The Blessed One was living in the deer park in Isipatana in Benares. At that time many elder bhikkhus after the meal and returning from the alms round were seated and conversing in the circular hall about this answer given by The Blessed One to Metteyya's question in the Parayana Vagga:

'He who knows both ends and has no secret plans in the middle, Is a Great Man. He has gone beyond the seamstress.'

Friends, **what is one end, what is the second end, what is the middle and who is the seamstress?**

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, *contact is one end, the arising of contact is the second end, the cessation of contact is the middle. Craving is the seamstress.* Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, the past is *one end, the future is the second end, the present is the middle. Craving is the seamstress.* Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, pleasant feeling is *one end, unpleasant feeling is the second end, neither unpleasant nor pleasant feeling is the middle. Craving is the seamstress.* Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, *name is one end, matter is the second end, consciousness is the middle. Craving is the seamstress.* Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, *the internal spheres is one end, the external spheres is the second end, consciousness is the middle. Craving is the seamstress.* Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, *self is one end, the arising of self is the second end, the cessation of self is the middle. Craving is the seamstress.* Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, we have all declared according to our understanding. **Let us now approach The Blessed One**, and declare all this and according to what The Blessed One declares about it let us bear in mind. The elder bhikkhus agreed and they approached The Blessed One, worshipped, sat on a side and informed The Blessed One all the conversation that took place. Venerable sir, whose words are the good words? Bhikkhus, **all your words are good words.** Yet listen for what reason this was told by me to Metteyya's question in the Parayana Vagga.

'He who knows both ends and has no secret plans in the middle,

Is a Great Man. He has gone beyond the seamstress.'

I will tell attend carefully. Those bhikkhus said. Yes, venerable sir and The Blessed One said:

Bhikkhus, **contact is one end, the arising of contact is the second end, the cessation of contact is the middle. Craving is the seamstress.** Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

=====

Copy & Paste from below Sutta link

<http://www.metta.lk/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara4/6-chakkanipata/006-mahavaggo-e.html>