

A Taste of Salt

Selections from the Sutta Pīṭaka.



Just as the ocean has a single taste:
the taste of salt.
In the same way, this Dhamma and
Discipline has a single taste:
the taste of freedom.

Udanna 5.5

As the lotus
is unsmeared by water & mud,
so the sage, an exponent of peace,
without greed, is unsmeared
by sensuality & the world.

Sutta Nipata 4.9

But whoever overcomes this wretched craving,
so difficult to overcome,
from him sorrows fall away
like water from a lotus leaf.

Dhammapada

As a water bead on a lotus leaf,
as water on a red lily, does not adhere,
so the sage does not adhere
to the seen, the heard, or the sensed;

for, cleansed, he doesn't construe
in connection with the seen,
the heard, or the sensed.

In no other way does he wish for purity,
for he neither takes on passion
nor puts it away.

Sutta Nipata 4.6

You shouldn't chase after the past
or place expectations on the future.
What is past is left behind.
The future is as yet unreachd.
Whatever quality is present
you clearly see right there, right there.
Not taken in, unshaken,
that's how you develop the heart.
Ardently doing what should be done today,
for — who knows? — tomorrow death.

M 131

All dhamma have mind as their precursor. Mind is their
chief; they are all mind-wrought. If with an impure mind a
person speaks or acts suffering follows him like the wheel
that follows the foot of the ox.

All dhamma have mind as their precursor. Mind is their
chief; they are all mind-wrought. If with a pure mind a
person speaks or acts happiness follows him like his never-
departing shadow.

"He abused me, he struck me, he overpowered me, he
robbed me." Those who harbor such thoughts do not still
their hatred.

"He abused me, he struck me, he overpowered me, he
robbed me." Those who do not harbor such thoughts still
their hatred.

Hatred is never appeased by hatred in this world. By non-
hatred alone is hatred appeased. This is a law eternal.

There are those who do not realize that one day we all
must die. But those who do realize this settle their
quarrels.

Dhammapada

This Dhamma is directly visible, immediate, inviting one to
come and see, applicable, to be personally experienced by
the wise.

S 1.20

Over there are the roots of trees; over there, empty
dwellings. Practice jhana. Don't be heedless. Don't later fall
into regret. This is our message to you all."

M 152

Editor's Forward

I still remember my first experience of reading translations of the Pali Suttas in the back of Walpola Rahula's What the Buddha Taught. After reading the Four Foundations of Mindfulness I realized it went to the heart of the Buddha's teaching in a way many modern authors did not. With my curiosity perked I began a long process of reading through the Sutta Pitaka. I was struck by the clarity and novelty of the original Buddhist message. I also realized that the project of wading through thousands of pages made these teachings inaccessible to most readers. My purpose in compiling this reader is to make the Buddha's central teachings more accessible in their original format.

The Sutta Pitaka is the collection of suttas, or discourses, attributed to the Buddha and his closest disciples, containing all the central teachings of Theravada Buddhism. The suttas are divided into five collections-

- Digha Nikaya -the "long [discourse] collection"
- Majjhima Nikaya -the "middle-length [discourse] collection"
- Samyutta Nikaya -the "grouped collection"- organized by subject
- Anguttara Nikaya -the "further-factored collection"- organized by number.
- Khuddaka Nikaya -the "collection of little texts"- including some of the first Buddhist works to be put in writing.

Monks transmitted the Nikayas orally for hundreds of years before they were written down, around 100BCE. Part of the style of oral teaching was built on exhaustive repetition of the elements to be learned in their many combinations and permutations. Most translators remove some of the repetition to make the suttas more readable. The suttas also contain a great deal of traditional cosmology, legends, stereotypical story telling motifs, and ancient systems for understanding the natural world. There are a number of sutta collections that attempt to give a good representation of the wide variety of stories and themes presented in the Nikayas. The suttas and excerpts I have chosen are designed to give the reader an introduction into Buddhist psychology and meditation. They focus on The Four Noble Truths, The Four Foundations of Mindfulness, The Four right Efforts, Causation (Dependent Co-arising), The Five Aggregates, The Six Sense Bases, The Seven Factors of Enlightenment, and The Eightfold Path. These ideas are repeated many times throughout the Nikayas. They provide a practical framework for meditation and living that remains compelling and relevant 2,500 years after their birth.

The central message of the suttas describes a path to self-awareness and self-mastery. In its essence it is a deeply practical and moral vision. The Kalama Sutta advises,

"Don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, "This contemplative is our teacher." When you know for yourselves that, "These qualities are

skillful; these qualities are blameless; these qualities are praised by the wise; these qualities, when adopted & carried out, lead to welfare & to happiness" — then you should enter & remain in them." A 3.65

Rather than relying on doctrine we are asked to look deeply at our own experience.

"This Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise." S 1.20

Metaphysical questions such as 'are the soul and body the same?' or 'is the universe eternal?' are described as, "a thicket of views, a wilderness of views." At numerous points in the suttas the Buddha steers seekers away from these questions to focus on the five aggregates, dependent co-arising, and the four noble truths. In the Simsapa grove the Buddha instructs his monks,

What I have revealed to you is only a little...

What I have revealed is: 'This is Suffering, this is the Arising of Suffering, this is the Cessation of Suffering, and this is the Path that leads to the Cessation of Suffering.' And why, monks, have I revealed it? Because this is related to the goal, fundamental to the holy life, conduces to disenchantment, dispassion, cessation, tranquility, higher knowledge, enlightenment and Nibbana, therefore I have revealed it. S 56.31

Choosing material from such a vast source as the Sutta Nikaya requires not-choosing a vast body of writing. This collection is meant as a starting point, an introduction to the "Dhamma that is directly visible, ...applicable, to be personally experienced." I encourage anyone whose interest is perked to dig deeper and read more of the suttas as well the history behind them.

Where I have removed short repetitive sections I have followed the tradition of many translators by indicating missing sections with three periods... The meaning in these cases can be deduced from previous repetitions. Wherever I have edited larger sections, I have noted the selection as an excerpt or indicated missing sections with three asterisks set apart:

This collection includes work from many translators. Each translator invariably brings a unique character to his or her work. Hopefully, seeing the variation in interpretations will help the reader get a fuller sense of the original Pali. In the interest of clarity I have occasionally consulted other translations for alternate choices of words or phrasing.

I give special thanks to Thanissaro Bhikkhu and the other translators for their amazing work which has brought these teachings to a modern English speaking audience. I also want to thank them for making these translations available to everyone at no cost. This project would not have been possible without their efforts and generosity.

-Mark Breneman 1/15/10

Contents:

Editor's Forward.....	3
-----------------------	---

First Discourses and Kalama Sutta 10

S 56.11 Dhammacakkappavattana Sutta Setting the Wheel of Dhamma in Motion	10
S 22.59 Anatta-lakkhana Sutta The Discourse on the Not-self Characteristic.....	11
S 35.28 Adittapariyaya Sutta The Fire Sermon.....	11
A 3.65 Kalama Sutta.....	12

Digha Nikaya: The Long Discourse Collection..... 14

D 22 Maha-satipatthana Sutta The Four Foundations of Mindfulness.....	14
D 15 Maha-nidana Sutta The Great Causes Discourse (excerpt).....	20
D 11 Kevaddha Sutta The Miracle of Instruction (excerpts).....	23
D 16 Maha-parinibbana Sutta Last Days of the Buddha (excerpts).....	26

Majjhima Nikaya: The Middle-Length Discourse Collection..... 30

M 2 Sabbasava Sutta All the Fermentations	30
M 13 Maha-dukkhakkhandha Sutta The Great Mass of Stress	33
M 18 Madhupindika Sutta The Ball of Honey.....	35
M 19 Dvedhavitakka Sutta Two Sorts of Thinking (excerpt).....	37
M 20 Vitakkasanthana Sutta The Relaxation of Thoughts..	38
M 22 Alagaddupama Sutta The Snake Simile.....	40
M 38 Mahatanhasankhaya Sutta The Destruction of Craving	44
M 41 Saleyyaka Sutta The Brahmins of Sala (excerpt).....	48
M 43 Mahavedalla Sutta The Greater Set of Questions and Answers	49
M 44 Cula-vedalla Sutta The Shorter Set of Questions-and-Answers	52
M 61 Ambalatthika-rahulovada Sutta Instructions to Rahula at Mango Stone	55
M 63 Cula-Malunkya Sutta The Shorter Instructions to Malunkya.....	57
M 70 Kitagiri Sutta Gradual Training (excerpt).....	58
M 72 Aggi-Vacchagotta Sutta To Vacchagotta on Fire	58
M 74 Dighanaka Sutta To Long Nails (excerpt).....	60
M 76 Sandaka Sutta Unsatisfactory (excerpt).....	60
M 77 Mahasakuludayi Sutta 37 Wings (excerpt).....	61
M 78 Samana-Mundika Sutta Mundika the Contemplative	62
M 95 Canki Sutta Truth (excerpt).....	64
M 104 Samagama Sutta 6 Causes of Dispute.....	66
M 107 Ganakamoggallana Sutta Gradual Training.....	67

M 109 Maha-punnama Sutta The Great Full-moon Night..	69
M 111 Anupada Sutta One After Another.....	71
M 117 Maha-cattarisaka Sutta The Great Forty.....	73
M 118 Anapanasati Sutta Mindfulness of Breathing.....	75
M 119 Kayagata-sati Sutta Mindfulness Immersed in the Body (excerpt).....	78
M 121 Cula-suññata Sutta Lesser Discourse on Emptiness	80
M 123 Acchariyabbhutta Sutta Wonderful (excerpt)	82
M 125 Dantabhumi Sutta Tamed.....	82
M 128 Upakilesa Sutta The Minor Defilements (excerpt) ..	85
M 131 Bhaddekaratta Sutta An Auspicious Day.....	86
M 137 Salayatana-vibhanga Sutta An Analysis of the Six Sense-media	87
M 138 Uddesa-vibhanga Sutta Analysis of the Statement ..	89
M 140 Dhatu-vibhanga Sutta Analysis of the Properties (excerpt).....	91
M 141 Saccavibhanga Sutta Analysis of the Truths.....	94
M 143 Anathapindikovada Sutta Instructions to Anathapindika	95
M 148 Chachakka Sutta The Six Sextets	96
M 149 Maha-salayatanika Sutta The Great Six Sense-media Discourse	99
M 152 Indriya-bhavana Sutta Development of the Faculties	100

Samyutta Nikaya: The Grouped Collection..... 101

Sagathavagga: The Book with Verses

(excerpts)	101
S 6.1 Ayacana Sutta Teach the Dhamma	106
S 7.2 Akkosaka Sutta Insulter	106
S 7.11 Kasi Bharadvaja Sutta Plowing.....	107

Nidanavagga: Book of Causation..... 109

S 12.2 Paticca-samuppada-vibhanga Sutta Analysis of Dependent Co-arising.....	109
S 12.11 Ahara Sutta Nutriment.....	110
S 12.15 Kaccayanagotta Sutta Right View	111
S 12.17 Acela Sutta To the Clothless Ascetic	112
S 12.20 Paccaya Sutta (excerpt).....	112
S 12.25 Bhumiya Sutta	113
S 12.31 Bhutamidam Sutta This Has Come Into Being.....	113
S 12.35 Avijjapaccaya Sutta Which Ignorance? Whose?..	114
S 12.38 Cetana Sutta Intention.....	115
S 12.46 Aññatra Sutta A Certain Brahman.....	115
S 12.48 Lokayatika Sutta The Cosmologist	116
S 12.52 Upadana Sutta Clinging.....	116
S 12.61 Assutava Sutta Uninstructed	116
S 12.64 Atthi Raga Sutta Where There is Passion.....	117
S 12.66 Sammasa Mastering the Teaching	118
S 12.67 Nalakalapiyo Sutta Sheaves of Reeds	119
S 14.7 The Discourse on the Diversity of Perception.....	120
14.12 With a Source.....	121
S 15.3 Assu Sutta Tears	122
S 17.4 Long Fleece.....	122
S 17.2.11 Latent Tendencies.....	122

S 20.1 The Roof Peak	123
S 20.5 Satti Sutta The Spear	123
S 20.7 Ani Sutta The Peg	123
S 21.1 Kolita Sutta	123
S 21.10 Theranama Sutta On Solitude.....	124

Khandha-vagga: The Book of Aggregates

.....	124
S 22.1 Nakulapita Sutta Assuming Self.....	124
S 22.2 Devadaha Sutta Passion	125
S 22.3 Haliddakani Sutta Dwelling at Home.....	126
S 22.18 Impermanent With a Cause.....	127
S 22.20 Non-self With a Cause.....	128
S 22.22 Bhara Sutta The Burden.....	128
S 22.23 Pariñña Sutta Comprehension.....	128
S 22.24 To Know Accurately by Experiencing	128
S 22.26 Satisfaction.....	129
S 22.33 Not Yours	129
S 22.36 Bhikkhu Sutta Identifying with the Aggregates.....	130
S 22.37 Ananda.....	130
S 22.40-42 Living According to the Teaching	130
S 22.43 Be a Light for Yourself.....	131
S 22.44 The Method	131
S 22.46 Impermanence II	132
S 22.47 Samanupassana Sutta Assumptions.....	132
S 22.48 Khandha Sutta Aggregates.....	132
S 22.52 Nandikkhaya Destruction of Interest.....	133
S 22.53 Upaya Sutta Attached	133
S 22.55 Udana Sutta Exclamation	133
S 22.56 Parivatta Sutta The Fourfold Round (excerpt)	134
S 22.57 Sattatthana Sutta Seven Bases.....	135
S 22.79 Khajjaniya Sutta Chewed Up.....	136
S 22.81 Parileyyaka Sutta An End to the Effluents	137
S 22.86 Anuradha Sutta Can't Pin Down	138
S 22.89 Khemaka Sutta I Am	139
S 22.94 Flowers.....	141
S 22.95 Phena Sutta A Glob of Foam.....	142
S 22.99 Gaddula Sutta The Leash	143
S 22.101 Nava Sutta The Ship.....	143
S 22.102 The Perception of Impermanence	144
S 22.103 Four Portions	145
S 22.109 Sotaapanno Sutta 'Stream-winner'	145
S 22.112 Chandaraga Interest and Greed.....	145
S 22.120 Bonds.....	145
S 22.121 Upadana Sutta Clinging.....	145
S 22.150 This is Mine.....	146
S 22.151 This is Self.....	146
S 22.153 Wrong View (excerpt).....	146
S 22.157 Abhinvesa Settlement (Excerpt).....	146
S 23.2 Satta Sutta A Being	146
S 27.1-10 Upakkilesa Samyutta Defilements	147

Salayatanavagga: The Six Sense Bases ...

S 35.1-6 Impermanence, Suffering, Non-self	148
S 35.13 Sambodhena With Enlightenment.....	149
S 35.19 Abhinandena Delight.....	149
S 35.23 Sabba Sutta The All	149
S 35.25 Pahana Dispelling	149
S 35.26 Aparijana Knowing Accurately	150
S 35.31 Sappàya Suitable for Dispelling	150

S 35.63 Migajala Sutta Living Alone	150
S 35.68 Samiddhi.....	151
S 35.72 Chaphassayatanika Six Spheres of Mental Contact	151
S 35.80 Abandoning Ignorance	152
S 35.82 Loka Sutta The World.....	152
S 35.85 Suñña Sutta Empty.....	152
S 35.88 Punna Sutta Not Relishing	152
S 35.93 Dvaya Sutta: A Pair	153
S 35.94 Samgayha Untamed... Unguarded.....	154
S 35.95 Malunkyaputta Sutta.....	154
S 35.96 Parihana Decrease.....	155
S 35.99 Samadhi Sutta Concentration	156
S 35.101 Na Tumhaka Sutta Not Yours	156
S 35.110 Upadanam Holding.....	157
S 35.116 The End of the World.....	157
S 35.117 Lokakamaguna The Five Strands of Sensuality (excerpt).....	157
S 35.118 Sakka's Question	157
S 35.127 Bharadvaja Sensual Pleasures.....	158
S 35.132 Lohicca Sutta.....	159
S 35.140 Hetuna ajjhatta	160
S 35.146 Kamma Sutta Action.....	160
S 35.153 Indriya Sutta: Faculties.....	160
S 35.158 Nandikkhaya Destruction of Delight	161
S 35.160 Jivakambavane.....	161
S 35.167 Attano View Following the Self.....	161
S 35.230 Balisika Sutta The Fisherman	161
S 35.232 Kotthita Sutta The Fetter	162
S 35.239 The Simile of the Chariot.....	162
S 35.243 Avassuto Leaking (excerpt)	163
S 35.247 Chappana Sutta The Six Animals	164
S 35.248 Yavakalapi Sutta The Sheaf of Barley (excerpts).....	165
S 36 Vedanasamutta: Feeling	165
S 36.1 Samadhi Sutta: Concentration	165
S 36.2 Sukha Sutta: Happiness	165
S 36.3 Pahana Sutta Giving Up.....	165
S 36.4 Patala Sutta The Bottomless Chasm (excerpt)	166
S 36.5 Datthabba Sutta: To Be Known.....	166
S 36.6 Sallatha Sutta The Arrow	166
S 36.7 Gelanna Sutta The Sick Ward.....	167
S 36.10 Phassamulaka Sutta: Rooted in Sense-impression	168
S 36.11 Rahogata Sutta Alone	169
S 36.12 Akasa Sutta: In the Sky	169
S 36.15 Santaka Sutta: To Ananda	169
S 36.19 Pancakanga Sutta: Carpenter Fivetools	170
S 36.21 Sivaka Sutta: To Sivaka	171
S 36.22 Atthasatapariyaya Sutta: One Hundred Eight Feelings	171
S 38.14 Dukkha Sutta Stress.....	172
S 38.15 Sakkayo Self View.....	172
S 41.7 Godatta Sutta: (On Awareness-release)	172
S 42.2 Talaputa Sutta: The Actor (excerpt)	173
S 42.7 The Simile of the Field	173
S 42.8 Sankha Sutta: The Conch Trumpet (excerpt)	174
S 42.12-55 The Uncompounded	175
S 44.7 Moggallana Sutta (excerpt)	176
S 44.8 Vacchagotta Sutta (excerpt)	176

S 44.10 Ananda Sutta Is There a Self?	176
Maggavagga: The Great Book.....	177
S 45 Maggasamyutta: The Path.....	177
S 45.1 Avijja Sutta Ignorance.....	177
S 45.2 Upaddha Sutta Half of the Holy Life.....	177
S 45.8 Magga-vibhanga Sutta An Analysis of the Path.....	177
S 45.12 Vihara Abiding	178
S 45.27 Kumbho The Water Pot.....	178
S 45.28 Samadhi One Pointed Mind.....	179
S 45.34 Paragamana Crossing Over	179
S 45.40 Brahmacariya The Holy Life	179
S 45.91 Sloping to the East.....	179
S 45.143 Pada Footprint	179
S 45.150 Seedlings	180
S 45.153 Kumbho A Pot	180
S 45.156 Megha A Rain Cloud.....	180
S 45.159 The Guesthouse	180
S 45.162-180 For Dispelling (excerpts).....	181
S 46 Bojjhangasamyutta: The 7 Factors of Enlightenment.....	181
S 46.1 Himavanta Sutta (exerpt).....	181
S 46.3 Virtue (excerpt).....	181
S 46.51 Ahara Sutta: Food.....	182
S 46.53 Aggi Sutta: Fire Right and Wrong Times.....	184
S 46.54 Mettam Sutta: The Brahma-viharas (excerpt).....	185
S 47 Satipatthanasamyutta:.....	185
The Establishments of Mindfulness.....	185
S 47.8 Suda Sutta (excerpt).....	185
S 47.10 Bhikkhunupassaya Sutta: Directed and Undirected Meditation	185
S 47.19 Sedaka Sutta The Acrobat	186
S 47.20 Sedaka Sutta The Beauty Queen.....	186
S 47.40 Satipatthana-vibhanga Sutta The 4 Frames of Reference	187
S 47.46 Paa.timokkha Sutta: Obligation.....	187
S 48 Indriyasamyutta: The Faculties	188
S 48.10 Indriya-vibhanga Sutta The 5 Mental Faculties	188
S 48.42 Unnabho Brahmano Sutta Resort.....	188
S 48.56 Patitthita Sutta: Established.....	189
S 49.1 The Four Right Exertions.....	189
S 50.1 The Five Strengths	189
S 51 Iddhipadasamyutta: The Bases for Spiritual Power.....	190
S 51.15 Brahmana Sutta	190
S 51.20 Iddhipada-vibhanga Sutta The 4 Bases of Power (excerpt).....	190
S 54 Anapanasamyutta: Mindfulness of Breathing	191
S 54.6 Arittha Sutta	191
S 54.8 Dipa Sutta: The Lamp.....	192
S 54.13 Ananda Sutta.....	193
S 55 Sotapattisamyutta: Stream Entry	194
S 55.30 Licchavi Sutta	194
S 55.40 Nandiya Sutta.....	194
S 56 Saccasamyutta: The Truths	195
S 56.31 Simsapa Sutta: A Handful of Leaves.....	195

S 56.42 Papata Sutta: The Drop-off.....	195
S 56.44 Kuta Sutta: Building	196
S 56.46 Andhakara Sutta: Darkness	196

Anguttara Nikaya: The Further Factored Collection 197

A 1.1-1.10 Cittapariyadana-vaggo Captivating	197
A 1.11-22 Navaraoapahana Vagga Expelling Obstacles	197
A 1.21-40 Ekadhamma Suttas A Single Thing.....	198
A 1.45-46 Udakarahaka Suttas A Pool of Water	199
A 1.48-52 Quick to Reverse Itself.....	199
A 2.6 Samyojanasutta Bonds.....	199
A 2.11 Two Powers	199
A 2.21 Bala-pandita Sutta Fools & Wise People.....	199
A 2.30 Vijja-bhagiya Sutta A Share in Clear Knowing.....	200
A 2.31 Katannu Sutta Gratitude	200
A 2.35 Doing and Not Doing (excerpt).....	200
A 2.48 Two Gatherings.....	200
A 2.65-77 Sukhavaggo	200
A 2.78-87 Sanimittavaggo	201
A 2.99-100 Balavaggo	201
A 2.119-125 Aasaduppajahavaggo.....	201
A 2.139.....	201
A 2.164-180 Samapattivaggo.....	202
A 2.186.....	202
A 2.231-246 Ragapeyyalau.....	202
A 3.2 Lakkhana Sutta Characterized by Action.....	202
A 3.16 Apaoakasutta A Sure Method.	202
A 3.25 Vajrapamasutta Comparable to a Diamond.....	203
A 3.34 Nidanasutta	203
A 3.47 Sankhata Sutta Fabricated	204
A 3.55 Paribbajakasutta A Wandering Ascetic	204
A 3.62 Titthayatanadisutta Fording Places.....	204
A 3.64 Venagapurasutta In Venaga	206
A 3.66 Salha Sutta Know in Yourself	207
A 3.68 Titthiya Sutta Sectarians	208
A 3.69 Mula Sutta Roots.....	209
A 3.75 Nigantasutta	210
A 3.77 Bhavasutta Thinking.....	211
A 3.80 Gandhajatasutta –Scents.....	211
A 3.88 Sikkha Sutta 3 Trainings.....	212
A 3.95 Saradasutta In Autumn.....	212
A 3.96 Parisasutta.....	212
A 3.103 Nimittasutta Signs.....	213
A 3.104 Pubbesambodhasutta Before Enlightenment.....	213
A 3.110 Arakkhasutta Not Protected.....	214
A 3.113 Nidhanasutta	214
A 3.122 Soceyyasutta Purity	215
A 3.126 Flies (excerpt).....	215
A 3.133 Lekhasutta Writings	215
A 3.153 Tatiyakhanasutta Uprooting	215
A 3.169 Raga Peyyala	216
A 4.5 Anusotasutta With the Stream	216
A 4.6 Learned (exerpt)	216
A 4.10 Yoga Sutta 4 Yokes.....	216
A 4.11 Carasutta While Walking	217
A 4.12 Salasutta.....	218

A 4.13 Padhanasutta Concentration of Mind.....	218	A 5.76 Yodhajiva Sutta Protected (excerpt).....	243
A 4.14 Samvarasutta Restraint.....	218	A 5.79 Anagata-bhayani Sutta: Discourse on Future Dangers.....	244
A 4.19 Agati Sutta Off Course.....	219	A 5.81 Rajanayasutta Exciting Things.....	245
A 4.22 An Elder (excerpt).....	219	A 5.94 Phāsuvihārasutta Pleasant Abidings.....	245
A 4.29 Dhammapadasutta Sections of the Teaching.....	219	AN 5.96 Sutadhara Sutta: One Who Retains What He Has Heard.....	245
A 4.32 Sangaha Sutta The Bonds of Fellowship.....	219	A 5.114 Andhakavinda Sutta Encouraged.....	246
A 4.41 Samadhi Sutta Concentration.....	220	A 5.139 Akkhama Sutta: Resilient (excerpt).....	246
A 4.49 Vipallasasutta Distortions.....	220	A 5.159 Udayi Sutta Teaching the Dhamma.....	246
A 4.66 Sarago With Greed.....	220	A 5.161 Aghatavinaya Sutta: Removing Annoyance.....	246
A 4.69 Padhanasutta Endeavours.....	221	A 5.167 Codanasutta Making Accusations (excerpt).....	247
A 4.72 Sammadinnhisutta Right view.....	221	A 5.168 Salasutta On Virtues.....	247
A 4.73 Sappurisa Sutta A Person of Integrity.....	221	A 5.192 Saogarasutta (excerpt).....	247
A 4.94 Samadhi Sutta Tranquillity and Insight.....	222	A 5.198 Vaca Sutta Well Spoken.....	248
A 4.96 Ragavinayasutta Dispelling Greed.....	222	A 5.200 Nissaraniya Sutta Leading to Escape.....	248
A 4.105 Udakarahadasutta Deep Ponds.....	223	A 5.256 Macchariya Sutta Stinginess.....	249
A 4.111 Kesisutta.....	223	A 5.286 Bhikkhusutta The Bhikkhu.....	249
A 4.128 TathagataYaccariyasutta 4 Wonderful Things.....	224	A 6.1 Ahuneyyasutta On Worshipfulness.....	249
A 4.149 Sucaritasutta Good Behavior.....	224	A 6.12 Saraniya Sutta Conducive to Amiability.....	249
A 4.153 Pannabalaasutta The Power of Wisdom.....	224	A 6.13 Nissaraniya Sutta Means of Escape.....	250
A 4.159 Bhikkhunisutta To a Bhikkhuni.....	224	A 6.20 Maraasatisutta On Mindfulness of Death.....	251
A 4.163 Asubhasutta 4 Ways.....	225	A 6.23 Bhayasutta Fear.....	251
A 4.170 Yuganaddhasutta The Two Combined.....	226	A 6.25 Anussatinnnhanasutta Things to Be Recollected.....	251
A 4.171 Cetanasutta Intentions.....	226	A 6.27 Samayasutta The Right Time to Approach the Advisory Bhikkhu.....	252
A 4.174 Kotthita Sutta.....	227	A 6.29 Udayisutta To Udayi.....	252
A 4.175 Upavānasutta.....	227	A 6.31 Sekhasutta The Trainer.....	253
A 4.179 Nibbana Sutta.....	227	A 6.35 Vijjābhāgīyasutta Conducive to Wisdom.....	253
A 4.183 Suta Sutta On What is Heard.....	227	A 6.36 Vivādāmālasutta The Cause of Disputes.....	253
A 4.185 Brahmaasaccasutta Truths of the Brahmins.....	228	A 6.37 Chalangadanasutta Gifts (excerpt).....	254
A 4.186 (excerpt).....	228	A 6.38 Attakarīsutta The One Who is Doing.....	254
A 4.192 Thana Sutta Traits.....	228	A 6.39 Nidanasutta The Origin.....	254
A 4.193 Bhaddiyasutta.....	230	A 6.45 Sandinnhikasutta The Teaching is Here and Now.....	254
A 4.194 Sapugayasutta.....	231	A 6.48 Indriyasamvarasutta Control of the Mental Faculties	255
A 4.195 Vappasutta.....	231	A 6.51 Appamadasutta Diligence.....	255
A 4.198 Attaotapasutta (excerpt).....	232	A 6.55 Sona Sutta In Tune.....	255
A 4.199 Tanha Sutta Craving.....	233	A 6.57 Aasavasutta Desires.....	257
A 4.200 Pema Sutta Affection.....	234	A 6.60 Majjhāsutta In the Middle.....	258
A 4.251 Abhinnaasutta Thorough Knowing.....	235	A 6.63 Nibbedhika Sutta Penetrative.....	259
A 4.271 Ragapeyyalam Repeats on Craving.....	235	A 6.75 Dukkhasutta Unpleasantness.....	261
A 5.2 Vitthara Sutta Strengths in Detail.....	236	A 6.107 Ragasutta On Greed.....	262
A 5.14 Vitthatasutta In Detail.....	236	A 6.117 Kayanupassisutta Mindfulness of the Body.....	262
A 5.22 Agaravasutta On Unruliness.....	237	A 6.123 On Greed.....	262
A 5.23 Upakkilesasutta Minor Defilements (excerpt).....	237	A 7.4 Vitthatabalasutta Powers Explained.....	262
A 5.24 Dussalasutta Unvirtues.....	237	A 7.6 Dhana Sutta Treasure.....	262
A 5.25 Anugghita Sutta Supported.....	238	A 7.10 Macchariyasutta Miserliness.....	263
A 5.27 Samadhi Sutta Immeasurable Concentration.....	238	A 7.12 Anusaya Sutta Obsessions.....	263
A 5.28 Samadhanga Sutta The Factors of Concentration (excerpt).....	238	A 7.26 Bojjhaogassutta Enlightenment Factors.....	263
A 5.29 Caokamasutta Walking.....	239	A 7.60 Kodhana Sutta An Angry Person.....	265
A 5.38 Saddha Sutta Conviction (excerpt).....	239	A 8.2 Pañña Sutta Discernment (excerpt).....	267
A 5.47 Dhanasutta 5 Wealths.....	239	A 8.6 Lokavipatti Sutta Failings of the World.....	268
A 5.49 Kosala Sutta Cannot be Gotten.....	240	A 8.13 Assajanayasutta (excerpt).....	269
A 5.51 Avarana Sutta Obstacles.....	241	A 8.16 Dateyyasutta Suitable to Be Given Authority (excerpt).....	269
A 5.56 Upajjhayasutta Uncontrolled (excerpt).....	241	A 8.28 Balasutta On Powers.....	269
A 5.57 Upajjhathana Sutta 5 Subjects for Contemplation	241	A 8.30 Anuruddha Sutta Thoughts of a Great Person (excerpts).....	270
A 5.62 Sannasutta Perceptions.....	243		
A 5.67 Iddhipadasutta Psychic Fetes.....	243		
A 5.73 Dhamma-viharin Sutta One Who Dwells in the Dhamma.....	243		

A 8.39 Abhisanda Sutta Rewards	271
A 8.41 Saokhittaposathassutta The Full Moon Day In Short	272
A 8.63 Sankhitta Sutta Good Will, Mindfulness, & Concentration	272
A 8.83 Malakasutta The Origin (excerpt)	273
A 8.117 Rāgaṭṭhāsa Repeats of Greed	273
A 9.1 Sambodhisutta Enlightenment	273
A 9.14 Samiddhisutta	274
A 9.23 Taohamalakasutta Originating from Craving	274
A 9.26 Silayapasuta A Stone Column (excerpt)	274
A 9.30 Aghatapanivinayasutta Factors That Repress Anger	275
A 9.31 Anupubbanirodhasutta Nine Cessations	275
A 9.41 Tapussa Sutta	275
AN 9.62 Bhabba Sutta Capable	278
A 9.63-67 To Dispel These 5	278
A 9.73 Sikkhasutta The Training	279
A 10.1 Kimatthiyasutta For What Reason	279
A 10.3 Upanisasutta Rests on Causes	279
A 10.13 Sanyojana Sutta Fetters	280
A 10.15 Appamada Sutta Heedfulness (excerpts)	280
A 10.17 Natha Sutta Protectors	280
A 10.47 Mahalisutta	281
A 10.51 Sacittasutta Ten Reflections	281
A 10.58 Malakasutta The Origin (excerpt)	282
A 10.60 Girimanandasutta	282
A 10.61 Avijjasutta Ignorance	283
A 10.76 Tayodhammasutta Three Things (excerpt)	284
A 10.81 Bahuna Sutta	285
A 10.90 Khaosavabalaṭṭha Powers	285
A 10.92 Vera Sutta: Animosity	285
A 10.94 Vajjiya Sutta	287
A 10.95 Uttiya Sutta	287
A 10.96 Kokanuda Sutta On Viewpoints (excerpt)	288
A 10.99 Upalisutta	288
A 10.121 Pubbaṅgamasutta The First Sign	290
A 10.130 Annhamasutta	290
A 10.173 Adhammasutta Unrighteousness	290
A 10.176 Cundasutta (excerpt)	291
A 10.208 Brahnavihāra Sutta The Sublime Attitudes (excerpt)	292
A 11.2 Cetana Sutta An Act of Will	292
A 11.8 Manasikārasutta Attention	293
A 11.12 Mahanama Sutta	293
A 11.16 Metta Sutta Good Will	294
A 11.502 Ragaṭṭhāsa Knowing Greed	294

Khuddaka Nikaya: The Collection of Little Texts..... 294

The Dhammapada:..... 294

The Pairs	294
Heedfulness	295
The Mind	295
Flowers	296

The Fool	296
The Wise Man	297
The Arahāt	298
The Thousands	298
Evil	298
Violence	299
Old Age	299
The Self	300
The World	300
The Buddha	301
Happiness	301
Affection	302
Anger	302
Impurity	303
The Just	303
The Path	304
Miscellaneous	305
The State of Woe	305
The Elephant	306
Craving	306
The Monk	307
The Holy Man	308

Sutta Nipata..... 310

Sn 1.3 Khaggavisāṇa Sutta A Rhinoceros Horn	310
Sn 1.8 Karaniya Metta Sutta Good Will	312
Sn 1.12 Muni Sutta The Sage	312
Sn 3.8 Salla Sutta The Arrow	313
Sn 3.12 Dvāyatānupassāna Sutta The Contemplation of Dualities	314

The Atthaka Vagga: The Octet Chapter

.....	317
Sn 4.1 Kama Sutta Sensual Pleasure	317
Sn 4.2 Guhatthaka Sutta The Cave of the Body	317
Sn 4.3 Dutthattaka Sutta Corrupted	318
Sn 4.4 Suddhattaka Sutta Pure	318
Sn 4.5 Paramattaka Sutta Supreme	319
Sn 4.6 Jara Sutta Old Age	320
Sn 4.7 Tissa Metteyya Sutta	320
Sn 4.8 Pasura Sutta	321
Sn 4.9 Magandiya Sutta	321
Sn 4.10 Purabheda Sutta Before the Break-up of the Body	322
Sn 4.11 Kalaha-vivāda Sutta Quarrels & Disputes	323
Sn 4.12 Cula-viyuha Sutta The Lesser Array	324
Sn 4.13 Maha-viyuha Sutta The Great Array	325
Sn 4.14 Tuvataka Sutta Quickly	326
Sn 4.15 Attadanda Sutta The Rod Embraced	327
Sn 4.16 Sariputta Sutta	328

Parayanavagga: The Chapter on the Way to the Beyond

.....	329
Sn 5.1 Ajita's Questions	329
Sn 5.2 Tissa-metteyya's Questions	330
Sn 5.3 Punṇaka's Questions	330
Sn 5.4 Mettagu's Questions	330
Sn 5.5 Dhotaka's Questions	331

Sn 5.6 Upasiva's Questions.....	332
Sn 5.7 Nanda's Questions.....	332
Sn 5.8 Hemaka's Question	333
Sn 5.9 Todeyya's Questions.....	333
Sn 5.10 Kappa's Question.....	333
Sn 5.11 Jatukannin's Question	333
Sn 5.12 Bhadravudha's Questions.....	334
Sn 5.13 Udaya's Questions.....	334
Sn 5.14 Posala's Questions.....	334
Sn 5.15 Mogharaja's Question	334
Sn 5.16 Pingiya's Question.....	335

Udana: Exclamations 335

Ud 1.10 Bahiya Sutta About Bahiya.....	335
Ud 2.10 Bhaddiya Kaligodha Sutta About Bhaddiya Kaligodha	336
Ud 3.10 Loka Sutta Surveying the World.....	336
Ud 4.1 Meghiya Sutta About Meghiya.....	337
Ud 5.1 Raja Sutta The King.....	338
Ud 5.4 Kumaraka Sutta The Boys.....	338
Ud 5.5 Uposatha Sutta The Observance (excerpt).....	338
Ud 6.4 Tittha Sutta Various Sectarrians.....	340
Ud 6.6 Tittha Sutta Various (excerpt).....	341
Ud 6.8 Ganika Sutta The Courtesan (excerpt).....	341
Ud 8.1-4 Nibbana Sutta Total Unbinding.....	341
Ud 8.8 Visakha Sutta.....	342

Itivuttaka "This Was Said"..... 342

The Group of Ones	342
The Group of Twos.....	344
The Group of Threes	345
The Group of Fours.....	346

Theragattha: Poems of the Elder Monks..... 346

Single Verses.....	346
Thag 2.13 Heraññakani.....	348
Thag 2.24 Valliya	348
Thag 2.26 Punnamasa	349
Thag 2.46 Culaka	349
Thag 3.5 Matangaputta	349
Thag 3.8 Yasoja	349
Thag 5.8 Vakkali	349
Thag 5.9 Vijitasena.....	350
Thag 6.2 Tekicchakani	350
Thag 6.12 Brahmadatta	350
Thag 6.13 Sirimanda.....	350
Thag 9 Bhuta Thera.....	351
Thag 10.2 Ekavihariya	351
Thag 11.1 Sankicca	352
Thag 14.1 Revata	352
Thag 15.1 Annakondañña Thera (excerpt).....	353
Thag 15.2 Udayin Thera (excerpt)	353
Thag 16.1 Adhimutta and the Bandits.....	353
Thag 16.4 Ratthapala (excerpt)	354

Thag 18 Maha Kassapa (excerpts)	354
Thag 19 Talaputa Thera (excerpts).....	355
Therigatha X.1 Skinny Gotami & the Mustard Seed	357

These selections have been translated from the Pali by Thanissaro Bhikkhu unless noted otherwise. Translations in this collection were found at accesstoinight.org excepting translations credited to Sister Uppalavanna which are from metta.ik/tipitaka and translations credited to Piya Tan which are from dharmafarer.googlepages.com

All translators ask that these materials can only be distributed free of charge.

Terms of use for all Access to insight translations:

You may copy, reformat, reprint, republish, and redistribute this work in any medium whatsoever, provided that: (1) you only make such copies, etc. available free of charge; (2) you clearly indicate that any derivatives of this work (including translations) are derived from this source document; and (3) you include the full text of this license in any copies or derivatives of this work. Otherwise, all rights reserved.

For, translations from the Pali by Bhikkhu Bodhi in the sagathavagga: (Kandy: Buddhist Publication Society, 1997). Copyright © 1997 Buddhist Publication Society. Used with permission. This Access to Insight edition is ©1997–2009 John T. Bullitt.

For translations by M. O'C. Walshe in the Samyutta Nikaya: ©1985 Buddhist Publication Society. From Samyutta Nikaya: An Anthology (WH 318-321), by M. O'C. Walshe (Kandy: Buddhist Publication Society, 1985). Transcribed from the print edition in 2007 by a volunteer, under the auspices of the Access to Insight Dhamma Transcription Project and by arrangement with the Buddhist Publication Society. Minor revisions were made in accordance with the ATI style sheet.

For translations by Nyanaponika Thera in S 36 ©1983 Buddhist Publication Society. From Contemplation of Feeling: The Discourse-grouping on the Feelings (WH 303), translated from the Pali by Nyanaponika Thera (Kandy: Buddhist Publication Society, 1983). Copyright © 1983 Buddhist Publication Society. Used with permission. This Access to Insight edition is ©1995–2009 John T. Bullitt.

First Discourses and Kalama Sutta

Editor's Note: I have chosen to put what are historically attributed as the Buddha's first three sermons in the front of this collection. My thought is that these suttas represent an appropriate introduction to the teaching. I chose the Kalama Sutta because it lays out the Buddha's framework for evaluating any teaching and therefore makes an important reference point from which to begin.

S 56.11 Dhammacakkavattana Sutta Setting the Wheel of Dhamma in Motion

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathagata — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

"And what is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

"Now this, monks, is the noble truth of stress: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

"And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.

"And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble

Eightfold Path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress'... 'This noble truth of stress is to be comprehended'... 'This noble truth of stress has been comprehended.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress'... 'This noble truth of the origination of stress is to be abandoned' ... 'This noble truth of the origination of stress has been abandoned.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress'... 'This noble truth of the cessation of stress is to be directly experienced'... 'This noble truth of the cessation of stress has been directly experienced.'

"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress'... 'This noble truth of the way of practice leading to the cessation of stress is to be developed'... 'This noble truth of the way of practice leading to the cessation of stress has been developed.' I

"And, monks, as long as this — my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be was — not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & commonfolk. But as soon as this — my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be — was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras & Brahmas, with its contemplatives & priests, its royalty & commonfolk. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, there arose to Ven. Kondañña the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.

And when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out: "At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be

stopped by priest or contemplative, deva, Mara or God or anyone in the cosmos."

I. The discussion in the four paragraphs beginning with the phrase, "Vision arose....," takes two sets of variables — the four noble truths and the three levels of knowledge appropriate to each — and lists their twelve permutations. In ancient Indian philosophical and legal traditions, this sort of discussion is called a wheel. Thus, this passage is the Wheel of Dhamma from which the discourse takes its name.

S 22.59 Anatta-lakkhana Sutta The Discourse on the Not-self Characteristic

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"Form, monks, is not self. If form were the self, this form would not lend itself to dis-ease. It would be possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.' But precisely because form is not self, form lends itself to dis-ease. And it is not possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.'

"Feeling is not self...

"Perception is not self...

"[Mental] fabrications are not self...

"Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to dis-ease. It would be possible [to say] with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.' But precisely because consciousness is not self, consciousness lends itself to dis-ease. And it is not possible [to say] with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

"What do you think, monks — Is form constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"...Is feeling constant or inconstant?"

"Inconstant, lord."...

"...Is perception constant or inconstant?"

"Inconstant, lord."...

"...Are fabrications constant or inconstant?"

"Inconstant, lord."...

"What do you think, monks — Is consciousness constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever..."

"Any perception whatsoever..."

"Any fabrications whatsoever..."

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, the hearts of the group of five monks, through not clinging (not being sustained), were fully released from fermentation/effluents.

S 35.28 Adittapariyaya Sutta The Fire Sermon

I have heard that on one occasion the Blessed One was staying in Gaya, at Gaya Head, with 1,000 monks. / There he addressed the monks:

"Monks, the All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame. And whatever there is that arises in dependence on contact at the eye — experienced as pleasure, pain or neither-pleasure-nor-pain — that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.

"The ear is aflame. Sounds are aflame..."

"The nose is aflame. Aromas are aflame..."

"The tongue is aflame. Flavors are aflame..."

"The body is aflame. Tactile sensations are aflame..."

"The intellect is aflame. Ideas are aflame. Consciousness at the intellect is aflame. Contact at the intellect is aflame. And whatever there is that arises in dependence on contact

at the intellect — experienced as pleasure, pain or neither-pleasure-nor-pain — that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye. And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

"He grows disenchanted with the ear...

"He grows disenchanted with the nose...

"He grows disenchanted with the tongue...

"He grows disenchanted with the body...

"He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect. And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain or neither-pleasure-nor-pain: He grows disenchanted with that too. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted at his words. And while this explanation was being given, the hearts of the 1,000 monks, through no clinging (not being sustained), were fully released from fermentation/effluents.

1. Commentaries say this was a group of 1,000 fire worshiping Brahmins.

A 3.65 Kalama Sutta

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large community of monks, arrived at Kesaputta, a town of the Kalamas. The Kalamas of Kesaputta heard it said, "Gotama the contemplative — the son of the Sakyans, having gone forth from the Sakyan clan — has arrived at Kesaputta. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy, & rightly self-awakened, consummate in knowledge & conduct, well-gone, a knower of the cosmos, an unexcelled trainer of those persons ready to be tamed, teacher of human & divine beings, awakened, blessed. He has made known — having realized it through direct knowledge — this world with its devas, maras, & brahmas, its generations with their contemplatives & priests, their rulers & common people; has explained the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; has expounded the holy life

both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the Kalamas of Kesaputta went to the Blessed One. On arrival, some of them bowed down to him and sat to one side. Some of them exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. Some of them sat to one side having saluted him with their hands palm-to-palm over their hearts. Some of them sat to one side having announced their name & clan. Some of them sat to one side in silence.

As they sat there, the Kalamas of Kesaputta said to the Blessed One, "Lord, there are some priests & contemplatives who come to Kesaputta. They expound & glorify their own doctrines, but as for the doctrines of others, they deprecate them, revile them, show contempt for them, & disparage them. And then other priests & contemplatives come to Kesaputta. They expound & glorify their own doctrines, but as for the doctrines of others, they deprecate them, revile them, show contempt for them, & disparage them. They leave us absolutely uncertain & in doubt: Which of these venerable priests & contemplatives are speaking the truth, and which ones are lying?"

"Of course you are uncertain, Kalamas. Of course you are in doubt. When there are reasons for doubt, uncertainty is born. So in this case, Kalamas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These qualities are unskillful; these qualities are blameworthy; these qualities are criticized by the wise; these qualities, when adopted & carried out, lead to harm & to suffering' — then you should abandon them.

"What do you think, Kalamas? When greed arises in a person, does it arise for welfare or for harm?"

"For harm, lord."

"And this greedy person, overcome by greed, his mind possessed by greed, kills living beings, takes what is not given, goes after another person's wife, tells lies, and induces others to do likewise, all of which is for long-term harm & suffering."

"Yes, lord."

"Now, what do you think, Kalamas? When aversion arises in a person, does it arise for welfare or for harm?"

"For harm, lord."

"And this aversive person, overcome by aversion, his mind possessed by aversion, kills living beings, takes what is not given, goes after another person's wife, tells lies, and induces others to do likewise, all of which is for long-term harm & suffering."

"Yes, lord."

"Now, what do you think, Kalamas? When delusion arises in a person, does it arise for welfare or for harm?"

"For harm, lord."

"And this deluded person, overcome by delusion, his mind possessed by delusion, kills living beings, takes what is not given, goes after another person's wife, tells lies, and induces others to do likewise, all of which is for long-term harm & suffering."

"Yes, lord."

"So what do you think, Kalamas: Are these qualities skillful or unskillful?"

"Unskillful, lord."

"Blameworthy or blameless?"

"Blameworthy, lord."

"Criticized by the wise or praised by the wise?"

"Criticized by the wise, lord."

"When adopted & carried out, do they lead to harm & to suffering, or not?"

"When adopted & carried out, they lead to harm & to suffering. That is how it appears to us."

"So, as I said, Kalamas: 'Don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These qualities are unskillful; these qualities are blameworthy; these qualities are criticized by the wise; these qualities, when adopted & carried out, lead to harm & to suffering' — then you should abandon them.' Thus was it said. And in reference to this was it said.

"Now, Kalamas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These qualities are skillful; these qualities are blameless; these qualities are praised by the wise; these qualities, when adopted & carried out, lead to welfare & to happiness' — then you should enter & remain in them.

"What do you think, Kalamas? When lack of greed arises in a person, does it arise for welfare or for harm?"

"For welfare, lord."

"And this ungreedy person, not overcome by greed, his mind not possessed by greed, doesn't kill living beings, take what is not given, go after another person's wife, tell lies, or induce others to do likewise, all of which is for long-term welfare & happiness."

"Yes, lord."

"What do you think, Kalamas? When lack of aversion arises in a person, does it arise for welfare or for harm?"

"For welfare, lord."

"And this unaversive person, not overcome by aversion, his mind not possessed by aversion, doesn't kill living beings, take what is not given, go after another person's wife, tell

lies, or induce others to do likewise, all of which is for long-term welfare & happiness."

"Yes, lord."

"What do you think, Kalamas? When lack of delusion arises in a person, does it arise for welfare or for harm?"

"For welfare, lord."

"And this undeluded person, not overcome by delusion, his mind not possessed by delusion, doesn't kill living beings, take what is not given, go after another person's wife, tell lies, or induce others to do likewise, all of which is for long-term welfare & happiness."

"Yes, lord."

"So what do you think, Kalamas: Are these qualities skillful or unskillful?"

"Skillful, lord."

"Blameworthy or blameless?"

"Blameless, lord."

"Criticized by the wise or praised by the wise?"

"Praised by the wise, lord."

"When adopted & carried out, do they lead to welfare & to happiness, or not?"

"When adopted & carried out, they lead to welfare & to happiness. That is how it appears to us."

"So, as I said, Kalamas: 'Don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This contemplative is our teacher.' When you know for yourselves that, 'These qualities are skillful; these qualities are blameless; these qualities are praised by the wise; these qualities, when adopted & carried out, lead to welfare & to happiness' — then you should enter & remain in them.' Thus was it said. And in reference to this was it said.

"Now, Kalamas, one who is a disciple of the noble ones — thus devoid of greed, devoid of ill will, undeluded, alert, & resolute — keeps pervading the first direction [the east] — as well as the second direction, the third, & the fourth — with an awareness imbued with good will. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with good will: abundant, expansive, immeasurable, free from hostility, free from ill will.

"He keeps pervading the first direction — as well as the second direction, the third, & the fourth — with an awareness imbued with compassion. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with compassion: abundant, expansive, immeasurable, free from hostility, free from ill will.

"He keeps pervading the first direction — as well as the second direction, the third, & the fourth — with an awareness imbued with sympathetic joy. / Thus he keeps pervading above, below, & all around, everywhere & in

every respect the all-encompassing cosmos with an awareness imbued with sympathetic joy: abundant, expansive, immeasurable, free from hostility, free from ill will.

"He keeps pervading the first direction — as well as the second direction, the third, & the fourth — with an awareness imbued with equanimity. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will.

"Now, Kalamas, one who is a disciple of the noble ones — his mind thus free from hostility, free from ill will, undefiled, & pure — acquires four assurances in the here-&now:

"If there is a world after death, if there is the fruit of actions rightly & wrongly done, then this is the basis by which, with the break-up of the body, after death, I will reappear in a good destination, the heavenly world.' This is the first assurance he acquires.

"But if there is no world after death, if there is no fruit of actions rightly & wrongly done, then here in the present life I look after myself with ease — free from hostility, free from ill will, free from trouble.' This is the second assurance he acquires.

"If evil is done through acting, still I have willed no evil for anyone. Having done no evil action, from where will suffering touch me?' This is the third assurance he acquires.

"But if no evil is done through acting, then I can assume myself pure in both respects.' This is the fourth assurance he acquires.

"One who is a disciple of the noble ones — his mind thus free from hostility, free from ill will, undefiled, & pure — acquires these four assurances in the here-&now."

"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One — through many lines of reasoning — made the Dhamma clear. We go to the Blessed One for refuge, to the Dhamma, and to the Sangha of monks. May the Blessed One remember us as lay followers who have gone to him for refuge, from this day forward, for life."

Note: I. I use the sympathetic joy rather than appreciation here because it relates the meaning more clearly.

The ability to question and test one's beliefs in an appropriate way is called appropriate attention. The ability to recognize and choose wisely

people as mentors is called having admirable friends. According to Iti 16-17, these are, respectively, the most important internal and external factors for attaining the goal of the practice.

Digha Nikaya: The Long Discourse Collection

D 22 Maha-satipatthana Sutta The Four Foundations of Mindfulness

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the monks, "Monks."

"Lord," the monks replied.

The Blessed One said this: "This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding — in other words, the four frames of reference. Which four?

"There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world. He remains focused on feelings... mind... dhamma / in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

"And how does a monk remain focused on the body in & of itself?

"There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore [lit: around the mouth]. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the entire body. He trains himself to breathe in calming bodily fabrication and to breathe out calming bodily fabrication. Just as a skilled turner or his apprentice, when making a long turn, discerns that he is making a long turn, or when making a short turn discerns that he is making a short turn; in the same way the monk, when breathing in long, discerns that he is breathing in long; or breathing out short, he discerns that he is breathing out short... He trains himself to breathe in calming bodily fabrication, and to breathe out calming bodily fabrication.

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in & of itself.

"Furthermore, when walking, the monk discerns that he is walking. When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it.

"In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in & of itself.

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

"In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in & of itself.

"Furthermore... just as if a sack with openings at both ends were full of various kinds of grain — wheat, rice, mung beans, kidney beans, sesame seeds, husked rice — and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, monks, a monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in & of itself.

"Furthermore... just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body — however it stands, however it is disposed — in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.'

"In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world. This is how a monk remains focused on the body in & of itself.

"Furthermore, as if he were to see a corpse cast away in a charnel ground — one day, two days, three days dead — bloated, livid, & festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

"Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions — here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a breast bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in & of itself.

"And how does a monk remain focused on feelings in & of themselves? There is the case where a monk, when feeling a painful feeling, discerns that he is feeling a painful feeling. When feeling a pleasant feeling, he discerns that he is feeling a pleasant feeling. When feeling a neither-painful-nor-pleasant feeling, he discerns that he is feeling a neither-painful-nor-pleasant feeling.

"When feeling a painful feeling of the flesh, he discerns that he is feeling a painful feeling of the flesh. When feeling a

painful feeling not of the flesh, he discerns that he is feeling a painful feeling not of the flesh. When feeling a pleasant feeling of the flesh, he discerns that he is feeling a pleasant feeling of the flesh. When feeling a pleasant feeling not of the flesh, he discerns that he is feeling a pleasant feeling not of the flesh. When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling of the flesh. When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling not of the flesh.

"In this way he remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on feelings in & of themselves.

"And how does a monk remain focused on the mind in & of itself? There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion.

"When the mind is restricted, he discerns that the mind is restricted. When the mind is scattered, he discerns that the mind is scattered. When the mind is enlarged, he discerns that the mind is enlarged. When the mind is not enlarged, he discerns that the mind is not enlarged. When the mind is surpassed, he discerns that the mind is surpassed. When the mind is unsurpassed, he discerns that the mind is unsurpassed. When the mind is concentrated, he discerns that the mind is concentrated. When the mind is not concentrated, he discerns that the mind is not concentrated. When the mind is released, he discerns that the mind is released. When the mind is not released, he discerns that the mind is not released.

"In this way he remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge & remembrance. And he remains

independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the mind in & of itself.

"And how does a monk remain focused on dhamma in & of themselves?

"There is the case where a monk remains focused on dhamma in & of themselves with reference to the five hindrances. And how does a monk remain focused on dhamma in & of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns that 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns that 'There is no sensual desire present within me.' He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no future arising of sensual desire that has been abandoned. (The same formula is repeated for the remaining hindrances: ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty.)

"In this way he remains focused internally on dhamma in & of themselves, or externally on dhamma in & of themselves, or both internally & externally on dhamma in & of themselves. Or he remains focused on the phenomenon of origination with regard to dhamma, on the phenomenon of passing away with regard to dhamma, or on the phenomenon of origination & passing away with regard to dhamma. Or his mindfulness that 'There are dhamma' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on dhamma in & of themselves with reference to the five hindrances.

"Furthermore, the monk remains focused on dhamma in & of themselves with reference to the five clinging-aggregates. And how does he remain focused on dhamma in & of themselves with reference to the five clinging-aggregates? There is the case where a monk [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.'

"In this way he remains focused internally on the dhamma in & of themselves, or focused externally... unsustained by anything in the world. This is how a monk remains focused on dhamma in & of themselves with reference to the five clinging-aggregates.

"Furthermore, the monk remains focused on dhamma in & of themselves with reference to the sixfold internal & external sense media. And how does he remain focused on dhamma in & of themselves with reference to the sixfold internal & external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both. He discerns how

there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no future arising of a fetter that has been abandoned. (The same formula is repeated for the remaining sense media: ear, nose, tongue, body, & intellect.)

"In this way he remains focused internally on the dhamma in & of themselves, or focused externally... unsustained by anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

"Furthermore, the monk remains focused on dhamma in & of themselves with reference to the seven factors for Awakening. And how does he remain focused on dhamma in & of themselves with reference to the seven factors for Awakening? There is the case where, there being mindfulness as a factor for Awakening present within, he discerns that 'Mindfulness as a factor for Awakening is present within me.' Or, there being no mindfulness as a factor for Awakening present within, he discerns that 'Mindfulness as a factor for Awakening is not present within me.' He discerns how there is the arising of unarisen mindfulness as a factor for Awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for Awakening once it has arisen. (The same formula is repeated for the remaining factors for Awakening: analysis of qualities, persistence, rapture, serenity, concentration, & equanimity.)

"In this way he remains focused internally on dhamma in & of themselves, or externally... unsustained by (not clinging to) anything in the world. This is how a monk remains focused on dhamma in & of themselves with reference to the seven factors for Awakening.

"Furthermore, the monk remains focused on dhammas in & of themselves with reference to the four noble truths. And how does he remain focused on dhamma in & of themselves with reference to the four noble truths? There is the case where he discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress.'

"Now what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what one wants is stressful. In short, the five clinging-aggregates are stressful.

"And what is birth? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

"And what is aging? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is death? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is sorrow? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

"And what is lamentation? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

"And what is pain? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

"And what is distress? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

"And what is despair? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

"And what is the stress of association with the unbeloved? There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.

"And what is the stress of separation from the loved? There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

"And what is the stress of not getting what one wants? In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what one wants. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, the

wish arises, 'O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, and may aging... illness... death... sorrow, lamentation, pain, distress, & despair not come to us.' But this is not to be achieved by wishing. This is the stress of not getting what one wants.

"And what are the five clinging-aggregates that, in short, are stress? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate: These are called the five clinging-aggregates that, in short, are stress.

"This is called the noble truth of stress.

"And what is the noble truth of the origination of stress? The craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensuality, craving for becoming, craving for non-becoming.

"And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"The ear... The nose... The tongue... The body... The intellect...

"Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

"Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness...

"Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact...

"Feeling born of eye-contact... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of intellect-contact...

"Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas...

"Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas...

"Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas...

"Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes... Thought directed at tactile sensations... Thought directed at ideas...

"Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes... Evaluation of tactile sensations... Evaluation of ideas is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"This is called the noble truth of the origination of stress.

"And what is the noble truth of the cessation of stress? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And where, when being abandoned, is this craving abandoned? And where, when ceasing, does it cease? Whatever is endearing & alluring in terms of the world: that is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"The ear... The nose... The tongue... The body... The intellect...

"Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

"Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness...

"Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact...

"Feeling born of eye-contact... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of intellect-contact...

"Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas...

"Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas...

"Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas...

"Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes... Thought directed at tactile sensations... Thought directed at ideas...

"Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes... Evaluation of tactile sensations... Evaluation of ideas is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"This is called the noble truth of the cessation of stress.

"And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what is right view? Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the cessation of stress, knowledge with regard to the way of practice leading to the cessation of stress: This is called right view.

"And what is right resolve? Aspiring to renunciation, to freedom from ill will, to harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.

"And what is right action? Abstaining from taking life, from stealing, & from illicit sex. This is called right action.

"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This is called right livelihood.

"And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This is called right effort.

"And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world. He remains focused on feelings in

& of themselves... the mind in & of itself... dhamma in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world. This is called right mindfulness.

"And what is right concentration? There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, 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 & remains in the third jhana, 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 elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

"This is called the noble truth of the path of practice leading to the cessation of stress.

"In this way he remains focused internally on dhamma in & of themselves, or externally on dhammas in & of themselves, or both internally & externally on dhamma in & of themselves. Or he remains focused on the phenomenon of origination with regard to dhamma, on the phenomenon of passing away with regard to dhamma, or on the phenomenon of origination & passing away with regard to dhamma. Or his mindfulness that 'There are dhamma is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on dhamma in & of themselves with reference to the four noble truths... (E. Conclusion)

"Now, if anyone would develop these four frames of reference in this way for seven years, one of two fruits can be expected for him: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return.

"Let alone seven years. If anyone would develop these four frames of reference in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return.

"Let alone half a month. If anyone would develop these four frames of reference in this way for seven days, one of two fruits can be expected for him: either gnosis right here &

now, or — if there be any remnant of clinging-sustenance — non-return.

"This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding — in other words, the four frames of reference.' Thus was it said, and in reference to this was it said."

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

Note: 1. The Pali word dhamma literally means the 'bearer' or nature of a thing. The broad definition of dhamma includes foundation, law, justice, the teachings of the Buddha, mental qualities, nature, truth, and morality. The meaning of this broad term must be taken in context. Thanissaro Bhikkhu used mental qualities in this case. I have chosen to use the original dhamma.

D 15 Maha-nidana Sutta The Great Causes Discourse (excerpt)

I have heard that on one occasion the Blessed One was living among the Kurus. Now, the Kurus have a town named Kammasadhamma. There Ven. Ananda approached the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "It's amazing, lord, it's astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be."

"Don't say that, Ananda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond rebirth, beyond the planes of deprivation, woe, and bad destinations.

"If one is asked, 'Is there a demonstrable requisite condition for aging and death?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition do aging and death come?' one should say, 'Aging and death come from birth as their requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for birth?' one should answer, 'There is.' ...'Birth comes from becoming as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for becoming?' one should answer, 'There is.' ...'Becoming comes from clinging as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for clinging?' one should answer, 'There is.' ...'Clinging comes from craving as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for craving?' one should answer, 'There is.' ...'Craving comes from feeling as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for feeling?' one should answer, 'There is.' ...'Feeling comes from contact as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for contact?' one should answer, 'There is.' ...'Contact comes from name-and-form as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for name-and-form?' one should answer, 'There is.' ...'Name-and-form comes from consciousness as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for consciousness?' one should answer, 'There is.' ...'Consciousness comes from name-and-form as its requisite condition.'

"Thus, Ananda, from name-and-form as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-and-form. From name-and-form 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. From clinging as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, aging, death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress.

"From birth as a requisite condition come aging and death.' Thus it has been said. And this is the way to understand how from birth as a requisite condition come aging and death. If there were no birth at all, in any way, of anything anywhere — i.e., of devas in the state of devas, of celestials in the state of celestials, of spirits in the state of spirits, of demons in the state of demons, of human beings in the human state, of quadrupeds in the state of quadrupeds, of birds in the state of birds, of snakes in the state of snakes, or of any being in its own state — in the utter absence of birth, from the cessation of birth, would aging and death be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for aging and death, i.e., birth.

"From becoming as a requisite condition comes birth.' Thus it has been said. And this is the way to understand how from becoming as a requisite condition comes birth. If

there were no becoming at all, in any way, of anything anywhere — i.e., sensual becoming, form becoming, or formless becoming — in the utter absence of becoming, from the cessation of becoming, would birth be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for birth, i.e., becoming."

"From clinging as a requisite condition comes becoming.' Thus it has been said. And this is the way to understand how from clinging as a requisite condition comes becoming. If there were no clinging at all, in any way, of anything anywhere — i.e., clinging to sensuality, clinging to precepts and practices, clinging to views, or clinging to doctrines of the self — in the utter absence of clinging, from the cessation of clinging, would becoming be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for becoming, i.e., clinging."

"From craving as a requisite condition comes clinging.' Thus it has been said. And this is the way to understand how from craving as a requisite condition comes clinging. If there were no craving at all, in any way, of anything anywhere — i.e., craving for sensuality, craving for becoming, craving for no becoming — in the utter absence of craving, from the cessation of craving, would clinging be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for clinging, i.e., craving."

"From feeling as a requisite condition comes craving.' Thus it has been said. And this is the way to understand how from feeling as a requisite condition comes craving. If there were no feeling at all, in any way, of anything anywhere — i.e., feeling born of contact at the eye, feeling born of contact at the ear, feeling born of contact at the nose, feeling born of contact at the tongue, feeling born of contact at the body, or feeling born of contact at the intellect — in the utter absence of feeling, from the cessation of feeling, would craving be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for craving, i.e., feeling."

"Now, craving is dependent on feeling, seeking is dependent on craving, acquisition is dependent on seeking, ascertainment is dependent on acquisition, desire and passion is dependent on ascertainment, attachment is dependent on desire and passion, possessiveness is dependent on attachment, stinginess is dependent on possessiveness, defensiveness is dependent on stinginess, and because of defensiveness, dependent on defensiveness, various evil, unskillful phenomena come into play: the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies."

"And this is the way to understand how it is that because of defensiveness various evil, unskillful phenomena come into play: the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies. If there were no defensiveness at all, in any way, of anything anywhere, in the utter absence of defensiveness, from the cessation of defensiveness, would various evil, unskillful phenomena — the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies — come into play?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for the coming-into-play of various evil, unskillful phenomena — the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies — i.e., defensiveness."

"Defensiveness is dependent on stinginess.' Thus it has been said. And this is the way to understand how defensiveness is dependent on stinginess. If there were no stinginess at all, in any way, of anything anywhere, in the utter absence of stinginess, from the cessation of stinginess, would defensiveness be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for defensiveness, i.e., stinginess."

(Similarly back through the chain of conditions: stinginess, attachment, possessiveness, desire and passion, ascertainment, acquisition, and seeking.)

"Seeking is dependent on craving.' Thus it has been said. And this is the way to understand how seeking is dependent on craving. If there were no craving at all, in any way, of anything anywhere — i.e., craving for sensuality, craving for becoming, craving for no becoming — in the utter absence of craving, from the cessation of craving, would seeking be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for seeking, i.e., craving. Thus, Ananda, these two phenomena [the chain of conditions leading from craving to birth, aging, and death, and the chain of conditions leading from craving to quarrels, etc.], as a duality, flow back into one place at feeling."

"From contact as a requisite condition comes feeling.' Thus it has been said. And this is the way to understand how from contact as a requisite condition comes feeling. If there were no contact at all, in any way, of anything anywhere — i.e., contact at the eye, contact at the ear, contact at the nose, contact at the tongue, contact at the body, or contact at the intellect — in the utter absence of contact, from the cessation of contact, would feeling be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for feeling, i.e., contact."

"From name-&-form as a requisite condition comes contact. Thus it has been said. And this is the way to understand how, from name-&-form as a requisite condition comes contact. If the qualities, traits, themes, & indicators by which there is a description of name-group (mental activity) were all absent, would designation-contact with regard to the form-group (the physical properties) be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of form-group were all absent, would resistance-contact with regard to the name-group be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of name-group and form-group were all absent, would designation-contact or resistance-contact be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for contact, i.e., name-and-form."

"From consciousness as a requisite condition comes name-and-form.' Thus it has been said. And this is the way to understand how from consciousness as a requisite condition comes name-and-form. If consciousness were not to descend into the mother's womb, would name-and-form take shape in the womb?"

"No, lord."

"If, after descending into the womb, consciousness were to depart, would name-and-form be produced for this world?"

"No, lord."

"If the consciousness of the young boy or girl were to be cut off, would name-and-form ripen, grow, and reach maturity?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for name-and-form, i.e., consciousness."

"From name-and-form as a requisite condition comes consciousness.' Thus it has been said. And this is the way to understand how from name-and-form as a requisite condition comes consciousness. If consciousness were not to gain a foothold in name-and-form, would a coming-into-play of the origination of birth, aging, death, and stress in the future be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for consciousness, i.e., name-and-form."

"This is the extent to which there is birth, aging, death, passing away, and re-arising. This is the extent to which there are means of designation, expression, and delineation. This is the extent to which the sphere of discernment extends, the extent to which the cycle revolves for the

manifesting (discernibility) of this world — i.e., name-and-form together with consciousness.

"To what extent, Ananda, does one delineate when delineating a self? Either delineating a self possessed of form and finite, one delineates that 'My self is possessed of form and finite.' Or, delineating a self possessed of form and infinite, one delineates that 'My self is possessed of form and infinite.' Or, delineating a self formless and finite, one delineates that 'My self is formless and finite.' Or, delineating a self formless and infinite, one delineates that 'My self is formless and infinite.'"

"Now, the one who, when delineating a self, delineates it as possessed of form and finite, either delineates it as possessed of form and finite in the present, or of such a nature that it will [naturally] become possessed of form and finite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and finite obsesses him.

(Similarly for one who, when delineating a self, delineates it as possessed of form and infinite, formless and finite, or formless and infinite)

"To what extent, Ananda, does one not delineate when not delineating a self? Either not delineating a self possessed of form and finite, one does not delineate that 'My self is possessed of form and finite.' Or, not delineating a self possessed of form and infinite, one does not delineate that 'My self is possessed of form and infinite.' Or, not delineating a self formless and finite, one does not delineate that 'My self is formless and finite.' Or, not delineating a self formless and infinite, one does not delineate that 'My self is formless and infinite.'"

"Now, the one who, when not delineating a self, does not delineate it as possessed of form and finite, does not delineate it as possessed of form and finite in the present, nor does he delineate it as of such a nature that it will [naturally] become possessed of form and finite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and finite does not obsess him.

(Similarly for one who, when not delineating a self, does not delineate it as possessed of form and infinite, formless and finite, or formless and infinite)

"To what extent, Ananda, does one assume when assuming a self? Assuming feeling to be the self, one assumes that 'Feeling is my self' [or] 'Feeling is not my self: My self is oblivious [to feeling]' [or] 'Neither is feeling my self, nor is my self oblivious to feeling, but rather my self feels, in that my self is subject to feeling.'"

"Now, one who says, 'Feeling is my self,' should be addressed as follows: 'There are these three feelings, my friend — feelings of pleasure, feelings of pain, and feelings of neither pleasure nor pain. Which of these three feelings do you assume to be the self?' At a moment when a feeling of pleasure is sensed, no feeling of pain or of neither pleasure nor pain is sensed. Only a feeling of pleasure is sensed at that moment. At a moment when a feeling of pain is sensed, no feeling of pleasure or of neither pleasure nor pain is sensed. Only a feeling of pain is sensed at that moment. At a moment when a feeling of neither pleasure nor pain is sensed, no feeling of pleasure or of pain is sensed. Only a feeling of neither pleasure nor pain is sensed at that moment.

"Now, a feeling of pleasure is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. A feeling of pain is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. A feeling of neither pleasure nor pain is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. Having sensed a feeling of pleasure as 'my self,' then with the cessation of one's very own feeling of pleasure, 'my self' has perished. Having sensed a feeling of pain as 'my self,' then with the cessation of one's very own feeling of pain, 'my self' has perished. Having sensed a feeling of neither pleasure nor pain as 'my self,' then with the cessation of one's very own feeling of neither pleasure nor pain, 'my self' has perished.

"Thus he assumes, assuming in the immediate present a self inconstant, entangled in pleasure and pain, subject to arising and passing away, he who says, 'Feeling is my self.' Thus in this manner, Ananda, one does not see fit to assume feeling to be the self.

"As for the person who says, 'Feeling is not the self: My self is oblivious [to feeling],' he should be addressed as follows: 'My friend, where nothing whatsoever is sensed (experienced) at all, would there be the thought, "I am"?' "No, lord."

"Thus in this manner, Ananda, one does not see fit to assume that 'Feeling is not my self: My self is oblivious [to feeling].'

"As for the person who says, 'Neither is feeling my self, nor is my self oblivious [to feeling], but rather my self feels, in that my self is subject to feeling,' he should be addressed as follows: 'My friend, should feelings altogether and every way stop without remainder, then with feeling completely not existing, owing to the cessation of feeling, would there be the thought, "I am"?' "No, lord."

"Thus in this manner, Ananda, one does not see fit to assume that 'Neither is feeling my self, nor is my self oblivious [to feeling], but rather my self feels, in that my self is subject to feeling.'

"Now, Ananda, in as far as a monk does not assume feeling to be the self, nor the self as oblivious, nor that 'My self feels, in that my self is subject to feeling,' then, not assuming in this way, he is not sustained by anything (does not cling to anything) in the world. Unsustained, he is not agitated. Unagitated, he is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

D I I Kevaddha Sutta The Miracle of Instruction (excerpts)

Editor's note: This sermon or parts of it appear in 12 of the suttas of the Digha Nikaya as well as elsewhere in the other Nikayas. I have removed a section covering some of the more obscure rules governing monks. This sutta omits the section on the supernatural powers. The Buddha starts the sutta by criticising a monk asking about these powers. The Buddha says, "...seeing the danger of such miracles, I despise them." He then contrasts the miracle of instruction. Leaving out this section seems to more clearly express the central message of the suttas culminating in the cessation of fermentations and stress.

"And what is the miracle of instruction? Here Kevaddha a monk give instruction as follows: 'Consider this way, don't consider that, direct your mind this way, not that way, give up that, gain this and persevere in it.' That Kevaddha, is the miracle of instruction."

"There is the case where a Tathagata appears in the world, worthy & 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 & in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathagata and reflects: 'Household life is confining, a dusty path. The life gone forth is like the open air. It is not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair & beard, put on the ochre robes, and 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 & beard, puts on the ochre robes, and goes forth from the household life into homelessness.

"When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness & alertness, and is content

"And how is a monk consummate in virtue? 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. This is part of his virtue.

* * *

"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. This, too, is part of his virtue.

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

"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. This, too, is part of his virtue.

"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. This, too, is part of his virtue.

"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. This, too, is part of his virtue.

"He abstains from damaging seed and 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 and cosmetics.

"He abstains from high and luxurious beds and seats.

"He abstains from accepting gold and money.

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

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

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

"This, too, is part of his virtue.

"A monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Just as a head-anointed noble warrior king who has defeated his enemies sees no danger anywhere from his enemies, in the same way the monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless. This is how a monk is consummate in virtue.

"And how does a monk guard the doors of his senses? On seeing a form with the eye, he does not 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 odor 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 does not 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. This is how a monk guards the doors of his senses.

"And how is a monk possessed of mindfulness and alertness? When going forward and returning, he acts with alertness. 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 acts with alertness. This is how a monk is possessed of mindfulness and alertness.

"And how is a monk content? 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 almsfood to provide for his hunger. Wherever he goes, he takes only his barest necessities along. This is how a monk is content.

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, and this noble contentment, 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.

"Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'Before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy & happiness.

"Now suppose that a man falls sick — in pain & seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick... Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy & happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe & sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe & sound, with no loss of my property.' Because of that he would experience joy & happiness.

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave... Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.' Because of that he would experience joy & happiness.

"Now suppose that a man, carrying money & goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe & sound, with no loss of property. The thought would occur to him, 'Before, carrying money & goods, I was traveling by a road through desolate country. Now I have emerged from that desolate country, safe & sound, with no loss of my property.' Because of that he would experience joy & happiness.

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a

sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

"Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born from withdrawal. Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder — saturated, moisture-laden, permeated within & without — would nevertheless not drip; even so, the monk permeates... this very body with the rapture & pleasure born of withdrawal. There is nothing of his entire body unpervaded by rapture & pleasure born from withdrawal.

"Furthermore, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time & again, so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates... this very body with the rapture & pleasure born of composure. There is nothing of his entire body unpervaded by rapture & pleasure born of composure.

"And furthermore, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born & growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture.

"And furthermore, with the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress —

he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to knowledge & vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother & father, nourished with rice & porridge, subject to inconstancy, rubbing, pressing, dissolution, & dispersion. And this consciousness of mine is supported here and bound up here.' Just as if there were a beautiful beryl gem of the purest water — eight faceted, well polished, clear, limpid, consummate in all its aspects, and going through the middle of it was a blue, yellow, red, white, or brown thread — and a man with good eyesight, taking it in his hand, were to reflect on it thus: 'This is a beautiful beryl gem of the purest water, eight faceted, well polished, clear, limpid, consummate in all its aspects. And this, going through the middle of it, is a blue, yellow, red, white, or brown thread.' In the same way — with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability — the monk directs & inclines it to knowledge & vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother & father, nourished with rice & porridge, subject to inconstancy, rubbing, pressing, dissolution, & dispersion. And this consciousness of mine is supported here and bound up here.'

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, the monk directs & inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' Just as if there were a pool of water in a mountain glen — clear, limpid, & unsullied — where a man with good eyesight standing on the bank could see shells, gravel, & pebbles, and also shoals of fish swimming about & resting,

and it would occur to him, 'This pool of water is clear, limpid, & unsullied. Here are these shells, gravel, & pebbles, and also these shoals of fish swimming about & resting.' In the same way — with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability — the monk directs & inclines it to the knowledge of the ending of the mental fermentations.

He discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' That Kevaddha, is called the miracle of instruction."

D 16 Maha-parinibbana Sutta Last Days of the Buddha (excerpts)

Translated by Sister Vajira & Francis Story

Editor's Note: This is the longest Sutta in the Nikayas and is considered a composite. It fills 54 pages in Maurice Walshes translation. It includes a detailed story of the Buddha's final days and funeral. I have excerpted his final guidance to his followers as the end of his life approached.

1.1 Thus have I heard. Once the Blessed One dwelt at Rajagaha, on the hill called Vultures' Peak...

1.2 And Ajatasattu, the king of Magadha, addressed his chief minister, the brahman Vassakara, saying: "Come, brahman, go to the Blessed One, pay homage in my name at his feet, wish him good health, strength, ease, vigour, and comfort, and speak thus: 'O Lord, Ajatasattu, the king of Magadha, desires to wage war against the Vajjis...'

1.3 He went by carriage as far as the carriage could go, then dismounting, he approached the Blessed One on foot... and addressed the Blessed One thus: "Venerable Gotama, Ajatasattu, the king of Magadha, pays homage at the feet of the Venerable Gotama and wishes him good health, strength, ease, vigour, and comfort. He desires to wage war against the Vajjis, and he has spoken in this fashion: 'These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them.'"

1.4 At that time the Venerable Ananda was standing behind the Blessed One, fanning him, and the Blessed One addressed the Venerable Ananda thus: "What have you

heard, Ananda: do the Vajjis have frequent gatherings, and are their meetings well attended?"

"I have heard, Lord, that this is so."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

"What have you heard, Ananda: do the Vajjis assemble and disperse peacefully and attend to their affairs in concord?"

"I have heard, Lord, that they do."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

"What have you heard, Ananda: do the Vajjis neither enact new decrees nor abolish existing ones, but proceed in accordance with their ancient constitutions?"

"I have heard, Lord, that they do."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

"What have you heard, Ananda: do the Vajjis show respect, honor, esteem, and veneration towards their elders and think it worthwhile to listen to them?"

"I have heard, Lord, that they do."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

"What have you heard, Ananda: do the Vajjis refrain from abducting women and maidens of good families and from detaining them?"

"I have heard, Lord, that they refrain from doing so."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

"What have you heard, Ananda: do the Vajjis show respect, honor, esteem, and veneration towards their shrines, both those within the city and those outside it, and do not deprive them of the due offerings as given and made to them formerly?"

"I have heard, Lord, that they do venerate their shrines, and that they do not deprive them of their offerings."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

"What have you heard, Ananda: do the Vajjis duly protect and guard the arahats, so that those who have not come to the realm yet might do so, and those who have already come might live there in peace?"

"I have heard, Lord, that they do."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

I.5 And the Blessed One addressed the brahman Vassakara in these words: "Once, brahman, I dwelt at Vesali, at the Sarandada shrine, and there it was that I taught the Vajjis these seven conditions leading to (a nation's) welfare. So long, brahman, as these endure among the Vajjis, and the Vajjis are known for it, their growth is to be expected, not their decline."

Thereupon the brahman Vassakara spoke thus to the Blessed One: "If the Vajjis, Venerable Gotama, were endowed with only one or another of these conditions leading to welfare, their growth would have to be expected, not their decline. What then of all the seven? No harm, indeed, can be done to the Vajjis in battle by Magadha's king, Ajatasattu, except through treachery or discord. Well, then, Venerable Gotama, we will take our leave, for we have much to perform, much work to do."

"Do as now seems fit to you, brahman." And the brahman Vassakara, the chief minister of Magadha, approving of the Blessed One's words and delighted by them, rose from his seat and departed.

I.6 Then, soon after Vassakara's departure, the Blessed One addressed the Venerable Ananda thus: "Go now, Ananda, and assemble in the hall of audience as many bhikkhus as live around Rajagaha..."

Thereupon the Blessed One...addressed the bhikkhus thus: "Seven conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say..." "The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they assemble frequently and in large numbers; meet and disperse peacefully and attend to the affairs of the Sangha in concord; so long as they appoint no new rules, and do not abolish the existing ones, but proceed in accordance with the code of training (Vinaya) laid down; so long as they show respect, honor, esteem, and veneration towards the elder bhikkhus, those of long standing, long gone forth, the fathers and leaders of the Sangha, and think it worthwhile to listen to them; so long as they do not come under the power of the craving that leads to fresh becoming; so long as they cherish the forest depths for their dwellings; so long as they establish themselves in mindfulness, so that virtuous brethren of the Order who have not come yet might do so, and those already come might live in peace; so long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus and the bhikkhus are known for it, their growth is to be expected, not their decline."

I.7 "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say..." "The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they do not delight in, are not pleased with, and are not fond of activities, talk, sleep, and company; so long as they do not harbor, do not come under the spell of evil desires; have no bad friends, associates, or companions; and so long as they do not stop halfway on account of some trifling achievement. So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus and the bhikkhus are known for it, their growth is to be expected, not their decline."

I.8 "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say..."

"The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they shall have faith, so long as they have moral shame and fear of misconduct, are proficient in learning, resolute, mindful, and wise. So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their decline.

1.9 "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say..."
"The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they cultivate the seven factors of enlightenment, that is: mindfulness, investigation into phenomena, energy, bliss, tranquillity, concentration, and equanimity. So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their decline.
Seven Perceptions

1.10 "Seven further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say."
"The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they cultivate the perception of impermanence, of egolessness, of (the body's) impurity, of (the body's) wretchedness, of relinquishment, of dispassion, and of cessation. So long, bhikkhus, as these seven conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their decline.

1.11 "Six further conditions leading to welfare I shall set forth, bhikkhus. Listen and pay heed to what I shall say..."
"The growth of the bhikkhus is to be expected, not their decline, bhikkhus, so long as they attend on each other with loving-kindness in deed, word, and thought, both openly and in private; so long as in respect of what they receive as due offerings, even the contents of their alms bowls, they do not make use of them without sharing them with virtuous members of the community; so long as, in company with their brethren, they train themselves, openly and in private, in the rules of conduct, which are complete and perfect, spotless and pure, liberating, praised by the wise, uninfluenced (by mundane concerns), and favorable to concentration of mind; and in company with their brethren, preserve, openly and in private, the insight that is noble and liberating, and leads one who acts upon it to the utter destruction of suffering. So long, bhikkhus, as these six conditions leading to welfare endure among the bhikkhus, and the bhikkhus are known for it, their growth is to be expected, not their decline.

[At Beluva]

2.23 But when the Blessed One had entered upon the rainy season, there arose in him a severe illness, and sharp and deadly pains came upon him. And the Blessed One endured them mindfully, clearly comprehending and unperturbed. Then it occurred to the Blessed One: "It would not be

fitting if I came to my final passing away without addressing those who attended on me, without taking leave of the community of bhikkhus. Then let me suppress this illness by strength of will, resolve to maintain the life process, and live on." And the Blessed One suppressed the illness by strength of will, resolved to maintain the life process, and lived on. So it came about that the Blessed One's illness was allayed.

2.24 And the Blessed One recovered from that illness; and soon after his recovery he came out from his dwelling place and sat down in the shade of the building, on a seat prepared for him. Then the Venerable Ananda approached the Blessed One, respectfully greeted him, and sitting down at one side, he spoke to the Blessed One, saying:
"Fortunate it is for me, O Lord, to see the Blessed One at ease again! Fortunate it is for me, O Lord, to see the Blessed One recovered! For truly, Lord, when I saw the Blessed One's sickness it was as though my own body became weak as a creeper, every thing around became dim to me, and my senses failed me. Yet, Lord, I still had some little comfort in the thought that the Blessed One would not come to his final passing away until he had given some last instructions respecting the community of bhikkhus."

2.25 Thus spoke the Venerable Ananda, but the Blessed One answered him, saying: "What more does the community of bhikkhus expect from me, Ananda? I have set forth the Dhamma without making any distinction of esoteric and exoteric doctrine; there is nothing, Ananda, with regard to the teachings that the Tathagata holds to the last with the closed fist of a teacher who keeps some things back. Whosoever may think that it is he who should lead the community of bhikkhus, or that the community depends upon him, it is such a one that would have to give last instructions respecting them. But, Ananda, the Tathagata has no such idea as that it is he who should lead the community of bhikkhus, or that the community depends upon him. So what instructions should he have to give respecting the community of bhikkhus?

"Now I am frail, Ananda, old, aged, far gone in years. This is my eightieth year, and my life is spent. Even as an old cart, Ananda, is held together with much difficulty, so the body of the Tathagata is kept going only with supports. It is, Ananda, only when the Tathagata, disregarding external objects, with the cessation of certain feelings, attains to and abides in the signless concentration of mind, that his body is more comfortable.

2.26 "Therefore, Ananda, be islands unto yourselves, refuges unto yourselves, seeking no external refuge; with the Dhamma as your island, the Dhamma as your refuge, seeking no other refuge.

"And how, Ananda, is a bhikkhu an island unto himself, a refuge unto himself, seeking no external refuge; with the Dhamma as his island, the Dhamma as his refuge, seeking no other refuge? When he dwells contemplating the body

in the body, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world; when he dwells contemplating feelings in feelings, the mind in the mind, and mental objects in mental objects, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world, then, truly, he is an island unto himself, a refuge unto himself, seeking no external refuge; having the Dhamma as his island, the Dhamma as his refuge, seeking no other refuge. Those bhikkhus of mine, Ananda, who now or after I am gone, abide as an island unto themselves, as a refuge unto themselves, seeking no other refuge; having the Dhamma as their island and refuge, seeking no other refuge: it is they who will become the highest, if they have the desire to learn."

3.34 "There was a time, Ananda, when I dwelt at Uruvela, on the bank of the Nerañjara River, at the foot of the goatherds' banyan-tree, soon after my supreme Enlightenment. And Mara, the Evil One, approached me, saying: 'Now, O Lord, let the Blessed One come to his final passing away! Let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord.'

3.35 "Then, Ananda, I answered Mara, the Evil One, saying: 'I shall not come to my final passing away, Evil One, until my bhikkhus and bhikkhunis, laymen and laywomen, have come to be true disciples — wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding by appropriate conduct and, having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; until, when adverse opinions arise, they shall be able to refute them thoroughly and well, and to preach this convincing and liberating Dhamma. I shall not come to my final passing away, Evil One, until this holy life taught by me has become successful, prosperous, far-renowned, popular, and widespread, until it is well proclaimed among gods and men.'

3.36 "And again today, Ananda, at the Capala shrine, Mara, the Evil One, approached me, saying: ... "And now, O Lord, this holy life taught by the Blessed One has become successful, prosperous, far-renowned, popular and widespread, and it is well proclaimed among gods and men. Therefore, O Lord, let the Blessed One come to his final passing away! ...

3.37 "And then, Ananda, I answered Mara, the Evil One, saying: 'Do not trouble yourself, Evil One. Before long the Parinibbana of the Tathagata will come about. Three months hence the Tathagata will utterly pass away.' And in this way, Ananda, today at the Capala shrine the Tathagata has renounced his will to live on."

3.38 At these words the Venerable Ananda spoke to the Blessed One, saying: "May the Blessed One remain, O

Lord! May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!"

3.48 "Yet, Ananda, have I not taught from the very beginning that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, is compounded and subject to decay, how can one say: 'May it not come to dissolution!' There can be no such state of things. And of that, Ananda, which the Tathagata has finished with, that which he has relinquished, given up, abandoned, and rejected — his will to live on — the Tathagata's word has been spoken once for all: 'Before long the Parinibbana of the Tathagata will come about. Three months hence the Tathagata will utterly pass away.' And that the Tathagata should withdraw his words for the sake of living on — this is an impossibility.

3.49 Then the Blessed One, with the Venerable Ananda, went to the hall of the Gabled House, in the Great Forest. And there he spoke to the Venerable Ananda, saying: "Go now, Ananda, and assemble in the hall of audience all the bhikkhus who dwell in the neighborhood of Vesali."...

3.50 Thereupon the Blessed One entered the hall of audience, and taking the seat prepared for him, he exhorted the bhikkhus, saying: "Now, O bhikkhus, I say to you that these teachings of which I have direct knowledge and which I have made known to you — these you should thoroughly learn, cultivate, develop, and frequently practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men. "And what, bhikkhus, are these teachings? They are the four foundations of mindfulness, the four right efforts, the four constituents of psychic power, the five faculties, the five powers, the seven factors of enlightenment, and the Noble Eightfold Path. These, bhikkhus, are the teachings of which I have direct knowledge, which I have made known to you, and which you should thoroughly learn, cultivate, develop, and frequently practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men."

3.51 Then the Blessed One said to the bhikkhus: "So, bhikkhus, I exhort you: All compounded things are subject to vanish. Strive with earnestness. ... And having spoken these words, the Happy One, the Master, spoke again, saying:

My years are now full ripe,
the life span left is short.
Departing, I go hence from you,

relying on myself alone.
Be earnest, then, O bhikkhus,
be mindful and of virtue pure!

With firm resolve, guard your own mind!
Whoso untiringly pursues the Dhamma
and the Discipline
Shall go beyond the round of births
and make an end of suffering.

[At Bhandagama]

4.2 And the Blessed One addressed the bhikkhus, saying:
"Bhikkhus, it is through not realizing, through not
penetrating four principles that this long course of birth
and death has been passed through and undergone by me
as well as by you. What are those four? They are: noble
virtue, noble concentration, noble wisdom, and noble
emancipation. But now, bhikkhus, that these have been
realized and penetrated, cut off is the craving for existence,
destroyed is that which leads to renewed becoming, and
there is no fresh becoming."

4.4 And also at Bhandagama the Blessed One often gave
counsel to the bhikkhus thus: "This is virtue; This is
concentration; and This is wisdom.
Great becomes the fruit, great is the gain of concentration
when it is fully developed by virtuous conduct;
Great becomes the fruit, great is the gain of wisdom when
it is fully developed by concentration; utterly freed from
the taints of lust, becoming, and ignorance is the mind that
is fully developed in wisdom."

[At Bhoganagara]

4.7 And there the Blessed One addressed the bhikkhus,
saying: "Now, bhikkhus, I shall make known to you the four
great references. Listen and pay heed to my words." And
those bhikkhus answered, saying:
"So be it, Lord."

4.8 Then the Blessed One said: "In this fashion, bhikkhus, a
bhikkhu might speak:
'Face to face with the Blessed One, brethren, I have heard
and learned thus: This is the Dhamma and the Discipline,
the Master's Dispensation' or:
4.9 'In an abode of such and such a name lives a community
with elders and a chief. Face to face with that community, I
have heard and learned thus: This is the Dhamma and the
Discipline, the Master's Dispensation'; or:
4.10 'In an abode of such and such a name live several
bhikkhus who are elders, who are learned, who have
accomplished their course, who are preservers of the
Dhamma, the Discipline, and the Summaries. Face to face
with those elders, I have heard and learned thus: This is the
Dhamma and the Discipline, the Master's Dispensation'; or:
4.11 'In an abode of such and such a name lives a single
bhikkhu who is an elder, who is learned, who has

accomplished his course, who is a preserver of the
Dhamma, the Discipline, and the Summaries. Face to face
with that elder, I have heard and learned thus: This is the
Dhamma and the Discipline, the Master's Dispensation.'

"In such a case, bhikkhus, the declaration of such a bhikkhu
is neither to be received with approval nor with scorn.
Without approval and without scorn, but carefully studying
the sentences word by word, one should trace them in the
Discourses and verify them by the Discipline. If they are
neither traceable in the Discourses nor verifiable by the
Discipline, one must conclude thus: 'Certainly, this is not
the Blessed One's utterance; this has been misunderstood
by that bhikkhu — or by that community, or by those
elders, or by that elder.' In that way, bhikkhus, you should
reject it. But if the sentences concerned are traceable in
the Discourses and verifiable by the Discipline, then one
must conclude thus: 'Certainly, this is the Blessed One's
utterance; this has been well understood by that bhikkhu
— or by that community, or by those elders, or by that
elder.' And in that way, bhikkhus, you may accept it on the
first, second, third, or fourth reference. These, bhikkhus,
are the four great references for you to preserve."

[The sal grove near Kusinara]

6.1 Now the Blessed One spoke to the Venerable Ananda,
saying: "It may be, Ananda, that to some among you the
thought will come: 'Ended is the word of the Master; we
have a Master no longer.' But it should not, Ananda, be so
considered. For that which I have proclaimed and made
known as the Dhamma and the Discipline, that shall be
your Master when I am gone."

6.7 And the Blessed One addressed the bhikkhus, saying:
"Behold now, bhikkhus, I exhort you: All compounded
things are subject to vanish. Strive with earnestness!"
This was the last word of the Tathagata.

Majjhima Nikaya: The Middle- Length Discourse Collection

M 2 Sabbasava Sutta All the Fermentations

I have heard that on one occasion the Blessed One was
staying at Savatthi, in Jeta's Grove, Anathapindika's
monastery. There he addressed the monks: "Monks!"
"Yes, lord," the monks replied.
The Blessed One said, "Monks, the ending of the
fermentations is for one who knows & sees, I tell you, not
for one who does not know & does not see. For one who
knows what & sees what? Appropriate attention &
inappropriate attention.

When a monk attends inappropriately, unarisen fermentations arise, and arisen fermentations increase. When a monk attends appropriately, unarisen fermentations do not arise, and arisen fermentations are abandoned. There are fermentations to be abandoned by seeing, those to be abandoned by restraining, those to be abandoned by using, those to be abandoned by tolerating, those to be abandoned by avoiding, those to be abandoned by destroying, and those to be abandoned by developing.

"And what are the fermentations to be abandoned by seeing? There is the case where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma — does not discern what ideas are fit for attention or what ideas are unfit for attention. This being so, he does not attend to ideas fit for attention and attends [instead] to ideas unfit for attention.

"And what are the ideas unfit for attention that he attends to? Whatever ideas such that, when he attends to them, the unarisen fermentation of sensuality arises in him, and the arisen fermentation of sensuality increases; the unarisen fermentation of becoming arises in him, and arisen fermentation of becoming increases; the unarisen fermentation of ignorance arises in him, and the arisen fermentation of ignorance increases. These are the ideas unfit for attention that he attends to.

"And what are the ideas fit for attention that he does not attend to? Whatever ideas such that, when he attends to them, the unarisen fermentation of sensuality does not arise in him, and the arisen fermentation of sensuality is abandoned; the unarisen fermentation of becoming does not arise in him, and arisen fermentation of becoming is abandoned; the unarisen fermentation of ignorance does not arise in him, and the arisen fermentation of ignorance is abandoned. These are the ideas fit for attention that he does not attend to. Through his attending to ideas unfit for attention and through his not attending to ideas fit for attention, both unarisen fermentations arise in him, and arisen fermentations increase.

"This is how he attends inappropriately: 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' Or else he is inwardly perplexed about the immediate present: 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?'

"As he attends inappropriately in this way, one of six kinds of view arises in him: The view I have a self arises in him as true & established, or the view I have no self... or the view It is precisely by means of self that I perceive self... or the view It is precisely by means of self that I perceive not-self... or the view It is precisely by means of not-self that I perceive self arises in him as true & established, or else he has a view like this: This very self of mine — the knower that is sensitive here & there to the ripening of good & bad actions — is the self of mine that is constant, everlasting, eternal, not subject to change, and will stay just as it is for eternity. This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, & death, from sorrow, lamentation, pain, distress, & despair. He is not freed, I tell you, from suffering & stress.

"The well-instructed disciple of the noble ones — who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma — discerns what ideas are fit for attention and what ideas are unfit for attention. This being so, he does not attend to ideas unfit for attention and attends [instead] to ideas fit for attention.

"And what are the ideas unfit for attention that he does not attend to? Whatever ideas such that, when he attends to them, the unarisen fermentation of sensuality arises in him, and the arisen fermentation of sensuality increases; the unarisen fermentation of becoming arises in him, and arisen fermentation of becoming increases; the unarisen fermentation of ignorance arises in him, and the arisen fermentation of ignorance increases. These are the ideas unfit for attention that he does not attend to.

"And what are the ideas fit for attention that he does attend to? Whatever ideas such that, when he attends to them, the unarisen fermentation of sensuality does not arise in him, and the arisen fermentation of sensuality is abandoned; the unarisen fermentation of becoming does not arise in him, and the arisen fermentation of becoming is abandoned; the unarisen fermentation of ignorance does not arise in him, and the arisen fermentation of ignorance is abandoned. These are the ideas fit for attention that he does attend to. Through his not attending to ideas unfit for attention and through his attending to ideas fit for attention, unarisen fermentations do not arise in him, and arisen fermentations are abandoned.

"He attends appropriately. This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress. As he attends appropriately in this way, three fetters are abandoned in him: identity-view, doubt, and grasping at precepts & practices. These are called the fermentations to be abandoned by seeing.

"And what are the fermentations to be abandoned by restraining? There is the case where a monk, reflecting appropriately, dwells restrained with the restraint of the eye-faculty. The fermentations, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the eye-faculty do not arise for him when he dwells restrained with the restraint of the eye-faculty. Reflecting appropriately, he dwells restrained with the restraint of the ear-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the nose-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the tongue-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the body-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the intellect-faculty. The fermentations, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the intellect-faculty do not arise for him when he dwells restrained with the restraint of the intellect-faculty. These are called the fermentations to be abandoned by restraining.

"And what are the fermentations to be abandoned by using? There is the case where a monk, reflecting appropriately, uses the robe simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for the purpose of covering the parts of the body that cause shame.

"Reflecting appropriately, he uses almsfood, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, & live in comfort.'

"Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

"Reflecting appropriately, he uses medicinal requisites that are used for curing the sick simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"The fermentations, vexation, or fever that would arise if he were not to use these things [in this way] do not arise for him when he uses them [in this way]. These are called the fermentations to be abandoned by using.

"And what are the fermentations to be abandoned by tolerating? There is the case where a monk, reflecting appropriately, endures. He tolerates cold, heat, hunger, & thirst; the touch of flies, mosquitoes, wind, sun, & reptiles; ill-spoken, unwelcome words & bodily feelings that, when

they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, & menacing to life. The fermentations, vexation, or fever that would arise if he were not to tolerate these things do not arise for him when he tolerates them. These are called the fermentations to be abandoned by tolerating.

"And what are the fermentations to be abandoned by avoiding? There is the case where a monk, reflecting appropriately, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspool, an open sewer. Reflecting appropriately, he avoids sitting in the sorts of unsuitable seats, wandering to the sorts of unsuitable habitats, and associating with the sorts of bad friends that would make his knowledgeable friends in the holy life suspect him of evil conduct. The fermentations, vexation, or fever that would arise if he were not to avoid these things do not arise for him when he avoids them. These are called the fermentations to be abandoned by avoiding.

"And what are the fermentations to be abandoned by destroying? There is the case where a monk, reflecting appropriately, does not tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence.

Reflecting appropriately, he does not tolerate an arisen thought of ill will...

Reflecting appropriately, he does not tolerate an arisen thought of cruelty...

Reflecting appropriately, he does not tolerate arisen evil, unskillful mental qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. The fermentations, vexation, or fever that would arise if he were not to destroy these things do not arise for him when he destroys them. These are called the fermentations to be abandoned by destroying.

"And what are the fermentations to be abandoned by developing? There is the case where a monk, reflecting appropriately- Develops mindfulness as a factor for Awakening dependent on seclusion... dispassion... cessation, resulting in letting go.

Develops analysis of qualities as a factor for Awakening...

Develops persistence as a factor for Awakening...

Develops rapture as a factor for Awakening... Develops

serenity as a factor for Awakening... Develops

concentration as a factor for Awakening...

Develops equanimity as a factor for Awakening dependent on seclusion... dispassion... cessation, resulting in letting go.

The fermentations, vexation, or fever that would arise if he were not to develop these qualities do not arise for him when he develops them. These are called the fermentations to be abandoned by developing.

"When a monk's fermentations that should be abandoned by seeing have been abandoned by seeing, his fermentations that should be abandoned by restraining have been abandoned by restraining, his fermentations that should be abandoned by using have been abandoned by using, his

fermentations that should be abandoned by tolerating have been abandoned by tolerating, his fermentations that should be abandoned by avoiding have been abandoned by avoiding, his fermentations that should be abandoned by destroying have been abandoned by destroying, his fermentations that should be abandoned by developing have been abandoned by developing, then he is called a monk who dwells restrained with the restraint of all the fermentations. He has severed craving, thrown off the fetters, and — through the right penetration of conceit — has made an end of suffering & stress."

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

M 13 Maha-dukkhakkhandha Sutta The Great Mass of Stress

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Then, early in the morning, several monks put on their robes and, carrying their bowls and outer robes, went into Savatthi for alms. The thought occurred to them, "It's still too early to go into Savatthi for alms. What if we were to visit the park of the wanderers of other persuasions?"

So they headed to the park of the wanderers of other persuasions. On arrival, they exchanged courteous greetings with the wanderers of other persuasions. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, the wanderers of other persuasions said to them, "Friends, Gotama the contemplative describes the comprehension of sensuality. We, too, describe the comprehension of sensuality. He describes the comprehension of forms. We, too, describe the comprehension of forms. He describes the comprehension of feelings. We, too, describe the comprehension of feelings. So what is the difference, what the distinction, what the distinguishing factor between him and us in terms of his teaching and ours, his message and ours?"

The monks, neither delighting nor disapproving of the words of the wanderers of other persuasions, got up from their seats, [thinking,] "We will learn the meaning of these words in the Blessed One's presence."

Then, having gone for alms in Savatthi, after their meal, returning from their alms round, the monks 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].

"Monks, when the wanderers of other persuasions say this, they are to be told, 'What, friends, with regard to sensuality, is the allure, what the drawback, what the escape? What, with regard to forms, is the allure, what the

drawback, what the escape? What, with regard to feelings, is the allure, what the drawback, what the escape?'

"Now what, monks, is the allure of sensuality? These five strings of sensuality. Which five?

Forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing.

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, fostering desire, enticing.

Now whatever pleasure or joy arises in dependence on these five strands of sensuality, that is the allure of sensuality.

"And what is the drawback of sensuality? There is the case where, on account of the occupation by which a clansman makes a living — whether checking or accounting or calculating or plowing or trading or cattle-tending or archery or as a king's man, or whatever the occupation may be — he faces cold, he faces heat, being harassed by mosquitoes & flies, wind & sun & creeping things, dying from hunger & thirst.

"Now this drawback in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"If the clansman gains no wealth while thus working & striving & making effort, he sorrows, grieves, & laments, beats his breast, becomes distraught: 'My work is in vain, my efforts are fruitless!' Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"If the clansman gains wealth while thus working & striving & making effort, he experiences pain & distress in protecting it: 'How will neither kings nor thieves make off with my property, nor fire burn it, nor water sweep it away, nor hateful heirs make off with it?' And as he thus guards and watches over his property, kings or thieves make off with it, or fire burns it, or water sweeps it away, or hateful heirs make off with it. And he sorrows, grieves, & laments, beats his breast, becomes distraught: 'What was mine is no more!' Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source, sensuality for the cause, the reason being simply sensuality, that kings quarrel with kings, nobles with nobles, priests with priests, householders with householders, mother with child, child with mother, father with child,

child with father, brother with brother, sister with sister, brother with sister, sister with brother, friend with friend. And then in their quarrels, brawls, & disputes, they attack one another with fists or with clods or with sticks or with knives, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source... that (men), taking swords & shields and buckling on bows & quivers, charge into battle massed in double array while arrows & spears are flying and swords are flashing; and there they are wounded by arrows & spears, and their heads are cut off by swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source... that (men), taking swords & shields and buckling on bows & quivers, charge slippery bastions while arrows & spears are flying and swords are flashing; and there they are splashed with boiling cow dung and crushed under heavy weights, and their heads are cut off by swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source... that (men) break into windows, seize plunder, commit burglary, ambush highways, commit adultery, and when they are captured, kings have them tortured in many ways. They flog them with whips, beat them with canes, beat them with clubs... They have their heads cut off with swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source... that (people) engage in bodily misconduct, verbal misconduct, mental misconduct. Having engaged in bodily, verbal, and mental misconduct, they — on the break-up of the body, after death — re-appear in the plane of deprivation, the bad destination, the lower realms, in hell. Now this drawback too in the case of sensuality, this mass of stress in the future life, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"And what, monks, is the escape from sensuality? The subduing of desire-passion for sensuality, the abandoning of desire-passion for sensuality: That is the escape from sensuality.

"That any priests or contemplatives who do not discern, as it actually is, the allure of sensuality as allure, the drawback of sensuality as drawback, the escape from sensuality as escape, would themselves comprehend sensuality or would rouse another with the truth so that, in line with what he has practiced, he would comprehend sensuality: That is impossible...

"Now what, monks, is the allure of forms? Suppose there were a maiden of the noble caste, the brahman caste, or the householder class, fifteen or sixteen years old, neither too tall nor too short, neither too thin nor too plump, neither too dark nor too pale. Is her beauty & charm at that time at its height?"

"Yes, lord."

"Whatever pleasure & joy arise in dependence on that beauty & charm: That is the allure of forms."

"And what is the drawback of forms? There is the case where one might see that very same woman at a later time, when she's eighty, ninety, one hundred years old: aged, roof-rafter crooked, bent-over, supported by a cane, palsied, miserable, broken-toothed, gray-haired, scanty-haired, bald, wrinkled, her body all blotchy. What do you think: Has her earlier beauty & charm vanished, and the drawback appeared?"

"Yes, lord."

"This, monks, is the drawback of forms.

"Again, one might see that very same woman sick, in pain, & seriously ill, lying soiled with her own urine & excrement, lifted up by others, laid down by others. What do you think: Has her earlier beauty & charm vanished, and the drawback appeared?"

"Yes, lord."

"This too, monks, is the drawback of forms.

"Again, one might see that very same woman as a corpse cast away in a charnel ground — one day, two days, three days dead, bloated, livid, & oozing. What do you think: Has her earlier beauty & charm vanished, and the drawback appeared?"

"Yes, lord."

"This too, monks, is the drawback of forms.

"Again, one might see that very same woman as a corpse cast away in a charnel ground picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions — here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a breast bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up,

more than a year old... decomposed into a powder. What do you think: Has her earlier beauty & charm vanished, and the drawback appeared?"

"Yes, lord."

"This too, monks, is the drawback of forms.

"And what, monks, is the escape from forms? The subduing of desire-passion for forms, the abandoning of desire-passion for forms: That is the escape from form.

"That any priests or contemplatives who do not discern, as it actually is, the allure of forms as allure, the drawback of forms as drawback, the escape from forms as escape, would themselves comprehend form or would rouse another with the truth so that, in line with what he has practiced, he would comprehend form: That is impossible...

"Now what, monks, is the allure of feelings? There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. At that time he does not intend his own affliction, the affliction of others, or the affliction of both. He feels a feeling totally unaffected. The unaffected, I tell you, is the highest allure of feelings.

"Again the monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhana: rapture & pleasure born of composure, 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 & remains in the third jhana, 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 elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. At that time he does not intend his own affliction, the affliction of others, or the affliction of both. He feels a feeling totally unaffected. The unaffected, I tell you, is the highest allure of feelings.

"And what is the drawback of feelings? The fact that feeling is inconstant, stressful, subject to change: This is the drawback of feelings.

"And what is the escape from feelings? The subduing of desire-passion for feelings, the abandoning of desire-passion for feelings: That is the escape from feelings.

"That any priests or contemplatives who do not discern, as it actually is, the allure of feelings as allure, the drawback of feelings as drawback, the escape from feelings as escape, would themselves comprehend feeling or would rouse another with the truth so that, in line with what he has

practiced, he would comprehend feeling: That is impossible..."

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

See also S 35.63; A 6.63

M 18 Madhupindika Sutta The Ball of Honey

I have heard that on one occasion the Blessed One was living among the Sakyans near Kapilavatthu in the Banyan Park. Then in the early morning, having put on his robes and carrying his bowl & outer robe, he went into Kapilavatthu for alms. Having gone for alms in Kapilavatthu, after the meal, returning from his alms round, he went to the Great Wood for the day's abiding. Plunging into the Great Wood, he sat down at the root of a bilva sapling for the day's abiding.

Dandapani ("Stick-in-hand") the Sakyan, out roaming & rambling for exercise, also went to the Great Wood. Plunging into the Great Wood, he went to where the Blessed One was under the bilva sapling. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side. As he was standing there, he said to the Blessed One, "What is the contemplative's doctrine? What does he proclaim?"

"The sort of doctrine, friend, where one does not keep quarreling with anyone in the cosmos ... with its contemplatives & priests, its royalty & commonfolk; the sort [of doctrine] where perceptions no longer obsess the brahman who remains dissociated from sensual pleasures, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-. Such is my doctrine, such is what I proclaim."

When this was said, Dandapani the Sakyan — shaking his head, wagging his tongue, raising his eyebrows so that his forehead was wrinkled in three furrows — left, leaning on his stick.

Then, when it was evening, the Blessed One rose from his seclusion and went to the Banyan Park. On arrival, he sat down on a seat made ready. As he was sitting there, he [told the monks what had happened]. When this was said, a certain monk said to the Blessed One, "Lord, what sort of doctrine is it where one does not keep quarreling with anyone in the cosmos ...with its contemplatives & priests, its royalty & commonfolk; where perceptions no longer obsess the brahman who remains dissociated from sensual pleasures, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-?"

"If, monk, with regard to the cause whereby the perceptions & categories of complication assail a person,

there is nothing there to relish, welcome, or remain fastened to, then that is the end of the obsessions of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder." That is what the Blessed One said. Having said it, the One Well-gone got up from his seat and went into his dwelling.

Then, not long after the Blessed One had left, this thought occurred to the monks: ... "now who might analyze the unanalyzed detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Maha Kaccana is praised by the Teacher and esteemed by his knowledgeable companions in the holy life. He is capable of analyzing the detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, question him about this matter."

So the monks went to Ven. Maha Kaccana and, ... they [told him what had happened, and added,] "Analyze the meaning, Ven. Maha Kaccana!"

"In that case, my friends, listen & pay close attention. I will speak."

Ven. Maha Kaccana said this: "Concerning the brief statement the Blessed One made, ...

— i.e., 'If, with regard to the cause whereby the perceptions & categories of complication (*notions born of mental proliferation*) assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the obsessions (*underlying tendency*) of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder'

"Dependent on eye & forms, eye-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives (labels in the mind). What one perceives, one thinks about. What one thinks about, one complicates (mental proliferation and diffusion). Based on what a person complicates, the perceptions & categories of complication assail him/her with regard to past, present, & future forms cognizable via the eye.

"Dependent on ear & sounds, ear-consciousness arises...

"Dependent on nose & aromas, nose-consciousness arises...

"Dependent on tongue & flavors, tongue-consciousness arises...

"Dependent on body & tactile sensations, body-consciousness arises...

"Dependent on intellect & ideas, intellect-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives (labels in the mind). What one perceives, one thinks about. What one thinks about, one complicates. Based on what a person complicates, the perceptions & categories of complication assail him/her with regard to past, present, & future ideas cognizable via the intellect.

"Now, when there is the eye, when there are forms, when there is eye-consciousness, it is possible that one will delineate (*point out*) a delineation (*manifestation*) of contact. / When there is a delineation of contact, it is possible that one will delineate a delineation of feeling. When there is a delineation of feeling, it is possible that one will delineate a delineation of perception. When there is a delineation of perception, it is possible that one will delineate a delineation of thinking. When there is a delineation of thinking, it is possible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

"When there is the ear...

"When there is the nose...

"When there is the tongue...

"When there is the body...

"When there is the intellect, when there are ideas, when there is intellect-consciousness, it is possible that one will delineate a delineation of contact. When there is a delineation of contact, it is possible that one will delineate a delineation of feeling. When there is a delineation of feeling, it is possible that one will delineate a delineation of perception. When there is a delineation of perception, it is possible that one will delineate a delineation of thinking. When there is a delineation of thinking, it is possible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

"Now, when there is no eye, when there are no forms, when there is no eye-consciousness, it is impossible that one will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling. When there is no delineation of feeling, it is impossible that one will delineate a delineation of perception. When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

"When there is no ear...

"When there is no nose...

"When there is no tongue...

"When there is no body...

"When there is no intellect, when there are no ideas, when there is no intellect-consciousness, it is impossible that one

will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling. When there is no delineation of feeling, it is impossible that one will delineate a delineation of perception. When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning — i.e., 'If, with regard to the cause whereby the perceptions & categories of complication assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the obsessions of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder' — this is how I understand the detailed meaning. Now, if you wish, having gone to the Blessed One, question him about this matter. However he answers is how you should remember it."

Then the monks, delighting & approving of Ven. Maha Kaccana's words, rose from their seats and went to the Blessed One. On arrival, having bowed down to him, ...they [told him what had happened after he had gone into his dwelling, and ended by saying,] "Then Ven. Maha Kaccana analyzed the meaning using these words, statements, & phrases."

"Maha Kaccana is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is the meaning of this statement. That is how you should remember it."

When this was said, Ven. Ananda said to the Blessed One, "Lord, it's as if a man — overcome with hunger, weakness, & thirst — were to come across a ball of honey. Wherever he were to taste it, he would experience a sweet, delectable flavor. In the same way, wherever a monk of capable awareness might investigate the meaning of this Dhamma discourse with his discernment, he would experience gratification, he would experience confidence. What is the name of this Dhamma discourse?"

"Then, Ananda, you can remember this Dhamma discourse as the 'Ball of Honey Discourse.'"

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

I. The artificiality of this phrase — "delineate a delineation" — seems intentional. It underlines the artifice implicit in the process by which the mind, in singling out events, turns them into discrete things. Bhikku Bodhi wrote, "The Pali idiom phassapannattim pannapessati, in which the verb takes an object derived from itself, is difficult." He chose to translate this as "point out a manifestation." Bhikku Nanamoli translated it as "describe a description." This passage has also been translated, "...when the eye is present, forms are present, eye consciousness is present, at the notion of contact is present and is possible. When the notion of contact is present, a notion of feelings is present and is possible, when there is a notion of feeling a notion of perception is possible, when there is a notion of perception a notion of thinking is possible, and when there is a notion of thinking a notion of diffused perceptive components arising and behaving is possible." See also: Sn 4.8.

M 19 Dvedhavitakka Sutta Two Sorts of Thinking (excerpt)

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!" "Yes, lord," the monks replied. The Blessed One said, "Monks, before my self-awakening, when I was still just an unawakened Bodhisatta, the thought occurred to me: 'Why don't I keep dividing my thinking into two sorts?' So I made thinking imbued with sensuality, thinking imbued with ill will, & thinking imbued with harmfulness one sort, and thinking imbued with renunciation, thinking imbued with non-ill will, & thinking imbued with harmlessness another sort.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with sensuality arose. I discerned that 'Thinking imbued with sensuality has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided. Whenever thinking imbued with sensuality had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with ill will arose. I discerned that 'Thinking imbued with ill will has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided. Whenever thinking imbued with ill will had arisen, I simply

abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with harmfulness arose. I discerned that 'Thinking imbued with harmfulness has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided. Whenever thinking imbued with harmfulness had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"Whatever a monk keeps pursuing with his thinking & pondering, that becomes the inclination of his awareness. If a monk keeps pursuing thinking imbued with sensuality, abandoning thinking imbued with renunciation, his mind is bent by that thinking imbued with sensuality. If a monk keeps pursuing thinking imbued with ill will, abandoning thinking imbued with non-ill will, his mind is bent by that thinking imbued with ill will. If a monk keeps pursuing thinking imbued with harmfulness, abandoning thinking imbued with harmlessness, his mind is bent by that thinking imbued with harmfulness.

"Just as in the last month of the Rains, in the autumn season when the crops are ripening, a cowherd would look after his cows: He would tap & poke & check & curb them with a stick on this side & that. Why is that? Because he foresees flogging or imprisonment or a fine or public censure arising from that [if he let his cows wander into the crops]. In the same way I foresaw in unskillful qualities drawbacks, degradation, & defilement, and I foresaw in skillful qualities rewards related to renunciation & promoting cleansing.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with renunciation arose. I discerned that 'Thinking imbued with renunciation has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, & leads to Unbinding. If I were to think & ponder in line with that even for a night... even for a day... even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with non-ill will arose. I discerned that 'Thinking imbued with non-ill will has arisen in me; and that leads neither to my own affliction, nor to the affliction of

others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, & leads to Unbinding. If I were to think & ponder in line with that even for a night... even for a day... even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with harmlessness arose. I discerned that 'Thinking imbued with harmlessness has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, & leads to Unbinding. If I were to think & ponder in line with that even for a night... even for a day... even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

"Whatever a monk keeps pursuing with his thinking & pondering, that becomes the inclination of his awareness. If a monk keeps pursuing thinking imbued with renunciation, abandoning thinking imbued with sensuality, his mind is bent by that thinking imbued with renunciation. If a monk keeps pursuing thinking imbued with non-ill will, abandoning thinking imbued with ill will, his mind is bent by that thinking imbued with non-ill will. If a monk keeps pursuing thinking imbued with harmlessness, abandoning thinking imbued with harmfulness, his mind is bent by that thinking imbued with harmlessness.

"Just as in the last month of the hot season, when all the crops have been gathered into the village, a cowherd would look after his cows: While resting under the shade of a tree or out in the open, he simply keeps himself mindful of 'those cows.' In the same way, I simply kept myself mindful of 'those mental qualities.'

M 20 Vitakkasanthana Sutta The Relaxation of Thoughts

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks!" "Yes, lord," the monks replied.

The Blessed One said: "When a monk is intent on the heightened mind, there are five themes he should attend to at the appropriate times. Which five?

"There is the case where evil, unskillful thoughts — imbued with desire, aversion, or delusion — arise in a monk while he is referring to and attending to a particular theme. He should attend to another theme, apart from that one, connected with what is skillful. When he is attending to this other theme, apart from that one, connected with what is skillful, then those evil, unskillful thoughts — imbued with desire, aversion, or delusion — are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it. Just as a skilled carpenter or his apprentice would use a small peg to knock out, drive out, and pull out a large one; in the same way, if evil, unskillful thoughts — imbued with desire, aversion, or delusion — arise in a monk while he is referring to and attending to a particular theme, he should attend to another theme, apart from that one, connected with what is skillful. When he is attending to this other theme, apart from that one, connected with what is skillful, then those evil, unskillful thoughts — imbued with desire, aversion, or delusion — are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it.

"If evil, unskillful thoughts — imbued with desire, aversion, or delusion — still arise in the monk while he is attending to this other theme, connected with what is skillful, he should scrutinize the drawbacks of those thoughts: 'Truly, these thoughts of mine are unskillful, these thoughts of mine are blameworthy, these thoughts of mine result in stress.' As he is scrutinizing the drawbacks of those thoughts, those evil, unskillful thoughts — imbued with desire, aversion, or delusion — are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it. Just as a young woman — or man — fond of adornment, would be horrified, humiliated, and disgusted if the carcass of a snake or a dog or a human being were hung from her neck; in the same way, if evil, unskillful thoughts — imbued with desire, aversion, or delusion — still arise in the monk while he is attending to this other theme, connected with what is skillful, he should scrutinize the drawbacks of those thoughts: 'Truly, these thoughts of mine are unskillful, these thoughts of mine are blameworthy, these thoughts of mine result in stress.' As he is scrutinizing the drawbacks of those thoughts, those evil, unskillful thoughts — imbued with desire, aversion, or delusion — are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it.

"If evil, unskillful thoughts — imbued with desire, aversion or delusion — still arise in the monk while he is scrutinizing the drawbacks of those thoughts, he should pay no mind and pay no attention to those thoughts. As he is paying no mind and paying no attention to them, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it. Just as a man with good eyes, not wanting to see forms that had come into range, would close his eyes or look away; in the same way, if evil,

unskillful thoughts — imbued with desire, aversion or delusion — still arise in the monk while he is scrutinizing the drawbacks of those thoughts, he should pay no mind and pay no attention to those thoughts. As he is paying no mind and paying no attention to them, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it.

"If evil, unskillful thoughts — imbued with desire, aversion or delusion — still arise in the monk while he is paying no mind and paying no attention to those thoughts, he should attend to the relaxing of thought-fabrication with regard to those thoughts. As he is attending to the relaxing of thought-fabrication with regard to those thoughts, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it. Just as the thought would occur to a man walking quickly, 'Why am I walking quickly? Why don't I walk slowly?' So he walks slowly. The thought occurs to him, 'Why am I walking slowly? Why don't I stand?' So he stands. The thought occurs to him, 'Why am I standing? Why don't I sit down?' So he sits down. The thought occurs to him, 'Why am I sitting? Why don't I lie down?' So he lies down. In this way, giving up the grosser posture, he takes up the more refined one. In the same way, if evil, unskillful thoughts — imbued with desire, aversion or delusion — still arise in the monk while he is paying no mind and paying no attention to those thoughts, he should attend to the relaxing of thought-fabrication with regard to those thoughts. As he is attending to the relaxing of thought-fabrication with regard to those thoughts, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it.

"If evil, unskillful thoughts — imbued with desire, aversion or delusion — still arise in the monk while he is attending to the relaxing of thought-fabrication with regard to those thoughts, then — with his teeth clenched and his tongue pressed against the roof of his mouth — he should beat down, constrain, and crush his mind with his awareness. As — with his teeth clenched and his tongue pressed against the roof of his mouth — he is beating down, constraining, and crushing his mind with his awareness, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it. Just as a strong man, seizing a weaker man by the head or the throat or the shoulders, would beat him down, constrain, and crush him; in the same way, if evil, unskillful thoughts — imbued with desire, aversion or delusion — still arise in the monk while he is attending to the relaxing of thought-fabrication with regard to those thoughts, then — with his teeth clenched and his tongue pressed against the roof of his mouth — he should beat down, constrain, and crush his mind with his awareness. As — with his teeth clenched and his tongue pressed against the roof of his mouth — he is beating down, constraining, and crushing his mind with his

awareness, those evil, unskillful thoughts are abandoned and subside. With their abandoning, he steadies his mind right within, settles it, unifies it, and concentrates it.

"Now when a monk... attending to another theme... scrutinizing the drawbacks of those thoughts... paying no mind and paying no attention to those thoughts... attending to the relaxing of thought-fabrication with regard to those thoughts... beating down, constraining and crushing his mind with his awareness... steadies his mind right within, settles it, unifies it and concentrates it: He is then called a monk with mastery over the ways of thought sequences. He thinks whatever thought he wants to, and doesn't think whatever thought he doesn't. He has severed craving, thrown off the fetters, and — through the right penetration of conceit — has made an end of suffering and stress."

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

M 22 Alagaddupama Sutta The Snake Simile

Translated by Nyanaponika Thera

Thus have I heard. Once the Blessed One lived at Saavatthii, in Jeta's Grove, in Anaathapindika's monastery.

Now on that occasion a monk called Arittha, formerly of the vulture killers, had conceived this pernicious view: "There are things called 'obstructions' by the Blessed One. As I understand his teaching, those things are not necessarily obstructive for one who pursues them."

Several monks, hearing about it, went to the monk Arittha...and asked him: "Is it true, friend Arittha, that you have conceived this pernicious view...?" "Yes, indeed, friends, (I do hold that view)." Then those monks, wishing to dissuade Arittha from that pernicious view, urged, admonished, questioned and exhorted him thus: "Do not say so, friend Arittha, do not say so! Do not misrepresent the Blessed One! It is not right to misrepresent him. Never would the Blessed One speak like that. For in many ways, indeed, has the Blessed One said of those obstructive things that they are obstructions, indeed, and that they necessarily obstruct him who pursues them. Sense desires, so he has said, bring little enjoyment and much suffering and disappointment. The perils in them are greater. Sense desires are like bare bones, has the Blessed One said; they are like a lump of flesh, like a torch of straw, like a pit of burning coals, like a dream, like borrowed goods, like a fruit-bearing tree, like a slaughter house, like a stake of swords, like a snake's head...² They bring little enjoyment, and much suffering and disappointment. The perils in them are greater."

When those monks could not dissuade the monk Arittha...from his pernicious view, they went to the Blessed One, and...told the Blessed One (all that had happened), and they said: "Since, O Lord, we could not dissuade the monk Arittha from his pernicious view, we have now reported this matter to the Blessed One."

Then the Blessed One addressed a certain monk thus: "Go, O monk, and tell the monk Arittha, formerly of the vulture killers, that the Master calls him." ...He went to the monk Arittha and spoke to him: "The Master calls you, friend Arittha." — "Yes, friend," replied Arittha and he went to meet the Blessed One. ...the Blessed One addressed him thus:

"Is it true, Arittha, that you have conceived this pernicious view: 'There are things called "obstructions" by the Blessed One. As I understand his teaching those things are not necessarily obstructive for him who pursues them?' — "Yes, indeed, Lord, I understand the teaching of the Blessed One in this way..."

"Of whom do you know, foolish man, that I have taught to him the teaching in that manner? Did I not, foolish man, speak in many ways of those obstructive things that they are obstructions indeed, and that they necessarily obstruct him who pursues them? Sense desires, so I have said, bring little enjoyment, and much suffering and disappointment. The perils in them are greater. ...But you, O foolish man, have misrepresented us by what you personally have wrongly grasped. You have undermined your own (future) and have created much demerit. This, foolish man, will bring you much harm and suffering for a long time."

Then the Blessed One addressed the monks thus: "What do you think, O monks: has that monk Arittha, formerly of the vulture killers, produced any spark (of understanding) in this teaching and discipline?" "How could that be, Lord? Certainly not, O Lord."

"Monks, it is impossible indeed, that one can pursue sense gratification without sensual desire, without perceptions of sensual desire, without thoughts of sensual desire.

"There are here, O monks, some foolish men who study the Teaching; having studied it, they do not wisely examine the purpose of those teachings. To those who do not wisely examine the purpose, these teachings will not yield insight. They study the Teaching only to use it for criticizing or for refuting others in disputation. They do not experience the (true) purpose for which they (ought to) study the Teaching. To them these teachings wrongly grasped, will bring harm and suffering for a long time. And why? Because of their wrong grasp of the teachings.

"Suppose, monks, a man wants a snake, looks for a snake, goes in search of a snake. He then sees a large snake, and

when he is grasping its body or its tail, the snake turns back on him and bites his hand or arm or some other limb of his. And because of that he suffers death or deadly pain. And why? Because of his wrong grasp of the snake.

"But there are here, O monks, some noble sons who study the Teaching; and having studied it, they examine wisely the purpose of those teachings. To those who wisely examine the purpose, these teachings will yield insight. They do not study the Teaching for the sake of criticizing nor for refuting others in disputation. They experience the purpose for which they study the Teaching; and to them these teachings being rightly grasped, will bring welfare and happiness for a long time. And why? Because of their right grasp of the teachings.

"Suppose, monks, a man wants a snake, looks for a snake, goes in search of a snake. He then sees a large snake, and with a forked stick he holds it firmly down. Having done so he catches it firmly by the neck. Then although the snake might entwine with (the coils of) its body that man's hand or arm or some other limb of his, still he does not on that account suffer death or deadly pain. And why not? Because of his right grasp of the snake.

"Therefore, O monks, if you know the purpose of what I have said, you should keep it in mind accordingly. But if you do not know the purpose of what I have said, you should question me about it, or else (ask) those monks who are wise.

"I shall show you, monks, the Teaching's similitude to a raft: as having the purpose of crossing over, not the purpose of being clung to. Listen, monks, and heed well what I shall say" — "Yes, Lord," replied the monks. and the Blessed One spoke thus:

"Suppose, monks, there is a man journeying on a road and he sees a vast expanse of water of which this shore is perilous and fearful, while the other shore is safe and free from danger. But there is no boat for crossing nor is there a bridge for going over from this side to the other. So the man thinks: 'This is a vast expanse of water; and this shore is perilous and fearful, but the other shore is safe and free from danger. There is, however, no boat here for crossing, nor a bridge for going over from this side to the other. Suppose I gather reeds, sticks, branches and foliage, and bind them into a raft.' Now that man collects reeds, sticks, branches and foliage, and binds them into a raft. Carried by that raft, laboring with hands and feet, he safely crosses over to the other shore. Having crossed and arrived at the other shore, he thinks: 'This raft, indeed, has been very helpful to me. Carried by it, laboring with hands and feet, I got safely across to the other shore. Should I not lift this raft on my head or put it on my shoulders, and go where I

like?' "What do you think about it, O monks? Will this man by acting thus, do what should be done with a raft?"

"No, Lord"

"How then, monks, would he be doing what ought to be done with a raft? Here, monks, having got across and arrived at the other shore, the man thinks: 'This raft, indeed, has been very helpful to me. Carried by it, and laboring with hands and feet, I got safely across to the other shore. Should I not pull it up now to the dry land or let it float in the water, and then go as I please?' By acting thus, monks, would that man do what should be done with a raft?"

"Yes Lord."

"In the same way, monks, have I shown to you the Teaching's similitude to a raft: as having the purpose of crossing over, not the purpose of being clung to.

"You, O monks, who understand the Teaching's similitude to a raft, you should let go even (good) teachings, how much more false ones!

"There are, monks, these six grounds for false views. What are the six? There is here, monks, an uninstructed worldling who has no regard for Noble Ones, who is ignorant of their teaching and untrained in it; who has no regard for men of worth, who is ignorant of their teaching and untrained in it: he considers corporeality thus: 'This is mine, this I am, this is my self'; he considers feeling... perception... mental formations thus: 'This is mine, this I am, this is my self'; and what is seen, heard, sensed, and thought; what is encountered, sought, pursued in mind, this also he considers thus: 'This is mine, this I am, this is my self'; and also this ground for views (holding): 'The universe is the Self. That I shall be after death; permanent, stable, eternal, immutable; eternally the same, shall I abide in that very condition' — that (view), too, he considers thus: 'This is mine, this I am, this is my self.'

"But, monks, there is here a well-instructed noble disciple who has regard for Noble Ones, who knows their teaching and is well trained in it; who has regard for men of worth, who knows their teaching and is well trained in it: he does not consider corporeality in this way: 'This is mine, this I am, this is my self'; he does not consider feeling... perception... mental formations in this way: 'This is mine, this I am, this is my self'; and what is seen, heard, sensed, and thought; what is encountered, sought, pursued in mind, this also he does not consider in this way: 'This is mine, this I am, this is my self'; and also this ground for views (holding): 'The universe is the Self. That I shall be after death; permanent, stable, eternal, immutable, eternally the same shall I abide in that very condition' — that (view), too, he does not consider thus: 'This is mine, this I am, this is my self.'

"Considering thus, he is not anxious about unrealities."

When this was said, a certain monk asked the Blessed One: "Lord, can there be anxiety about unrealities, in the external?"

"There can be, O monk," said the Blessed One. "In that case, monk, someone thinks: 'Oh, I had it! That, alas, I have no longer! Oh, may I have it again! But alas, I do not get it!' Hence he grieves, is depressed and laments; beating his breast, he weeps and dejection befalls him. Thus, monk, is there anxiety about unrealities, in the external."

"But, Lord, can there be absence of anxiety about unrealities, in the external?"

"There can be, O monk," said the Blessed One. "In that case, monk, someone does not think thus: 'Oh, I had it! That, alas, I have no longer! Oh, may I have it again! But, alas, I do not get it!' Hence he does not grieve, is not depressed, does not lament; he does not beat his breast nor does he weep, and no dejection befalls him. Thus, monk, is there absence of anxiety about unrealities, in the external."

"Lord, can there be anxiety about unrealities, in the internal?"

"There can be, monk," said the Blessed One. "In that case, monk, someone has this view: 'The universe is the Self. That I shall be after death; permanent, stable, eternal, immutable; eternally the same shall I abide in that very condition.' He then hears a Perfect One expounding the Teaching for the removal of all grounds for views, of all prejudices, obsessions, dogmas and biases; for the stilling of all (kamma-) processes, for the relinquishment of all substrata (of existence), for the extirpation of craving, for dispassion, cessation, Nibbaana. He then thinks: 'I shall be annihilated, I shall be destroyed! No longer shall I exist!' Hence he grieves, is depressed and laments; beating his breast, he weeps, and dejection befalls him. Thus, monk, is there anxiety about realities, in the internal."

"But, Lord, can there be absence of anxiety about unrealities, in the internal?"

"There can be, monk," said the Blessed One. "In that case, monk, someone does not have this view: 'The universe is the Self... eternally the same shall I abide in that very condition.' He then hears a Perfect One expounding the Teaching for the removal of all grounds for views, of all prejudices, obsessions, dogmas and biases; for the stilling of all (kamma-) processes, for the relinquishing of all substrata (of existence), for the extirpation of craving, for dispassion, cessation, Nibbaana. He then does not think: 'I shall be annihilated, I shall be destroyed! No longer shall I exist!' Hence he does not grieve, is not depressed, does not lament; he does not beat his breast nor does he weep, and no dejection befalls him. Thus, monk, is there absence of anxiety about unrealities, in the internal."

"You may well take hold of a possession, O monks, that is permanent, stable, eternal, immutable, that abides eternally

the same in its very condition. (But) do you see, monks, any such possession?"

"No, Lord."

"Well, monks, I, too, do not see any such possession that is permanent, stable, eternal, immutable, that abides eternally the same in its very condition."

"You may well accept, monks, the assumption of a self-theory from the acceptance of which there would not arise sorrow and lamentation, pain, grief, and despair. (But) do you see, monks, any such assumption of a self-theory?"

"No, Lord."

"Well, monks, I, too, do not see any such assumption of a self-theory from the acceptance of which there would not arise sorrow and lamentation, pain, grief and despair."

"You may well rely, monks, on any supporting (argument) for views from the reliance on which there would not arise sorrow and lamentation, pain, grief and despair. (But) do you see, monks, any such supporting (argument) for views?"

"No, Lord."

"Well, monks, I, too, do not see any such supporting (argument) for views from the reliance on which there would not arise sorrow and lamentation, pain, grief and despair."

"If there were a self, monks, would there be for me what belongs to the self?"

"Yes, Lord."

"Or if there is what belongs to the self, would there be my self?"

"Yes, Lord."

"Since in truth and in fact, self and what belongs to the self are not apprehended, monks, then this ground for views, 'The universe is the Self. That I shall be after death; permanent, stable, eternal, immutable; eternally the same shall I abide, in that very condition' — is it not, monks, an entirely and perfectly foolish idea?"

"What else could it be, Lord? It is an entirely and perfectly foolish idea."

"What do you think, monks: is corporeality permanent or impermanent?"

"Impermanent, Lord."

"And what is impermanent, is it painful or pleasant?"

"Painful, Lord."

"What is impermanent, painful, subject to change, is it fit to be considered thus: 'This is mine, this I am, this is my self?'"

"Certainly not, Lord."

"What do you think, monks: Is feeling... is perception... are mental formations... is consciousness... permanent or impermanent?"

"Impermanent, Lord."

"And what is impermanent, is it painful or pleasant?"

"Painful, Lord."

"And what is impermanent, painful, subject to change, is it fit to be considered thus: 'This is mine, this I am, this is my self?'"

"Certainly not, Lord."

"Therefore, monks, whatever corporeality, whether past, future, or present, in oneself or external, gross or subtle, inferior or superior, far or near — all corporeality should with right wisdom, thus be seen as it is: 'This is not mine, this I am not, this is not my self.'

"Whatever feeling... whatever perception... whatever mental formations... whatever consciousness, whether past, future or present, in oneself or external, gross or subtle, inferior or superior, far or near — all... consciousness should, with right wisdom, thus be seen as it is: 'This is not mine, this I am not, this is not my self.'

"Seeing this, monks, the well-instructed noble disciple becomes disenchanted with corporeality, becomes disenchanted with feeling, with perception, with mental formations, with consciousness.

"Through his being disenchanted, his passion fades away. His passion having faded, he is freed. In him who is freed there is the knowledge of freedom: "Ceased is rebirth, fulfilled is the holy life, the task is done, there is no more of this to come," thus he knows.

"This monk is called one who has removed the crossbar, has filled the moat, has broken the pillar, has unbolted (his mind); a Noble One who has taken down the flag, put down the burden, become unfettered.

"And how, monks, is that monk one who has removed the cross-bar? Herein the monk has abandoned ignorance, has cut it off at the root, removed it from its soil like a palmyra tree, brought it to utter extinction, incapable of arising again. Thus has he removed the cross-bar.

"And how, monks, is that monk one who has filled the moat? Herein the monk has abandoned the round of rebirths, leading to renewed existence; he has cut it off at the root, removed it from its soil like a palmyra tree, brought it to utter extinction, incapable of arising again.

"And how has he broken the pillar? He has abandoned craving, has cut it off at the root, removed it from its soil like a palmyra tree, brought it to utter extinction, incapable of arising again.

"And how has he unbolted (his mind)? He has abandoned the five lower fetters, has cut them off at the root, removed them from their soil like a palmyra tree, brought them to utter extinction, incapable of arising again.

"And how is the monk a Noble One who has taken down the flag, put down the burden, become unfettered? He has abandoned the conceit of self, has cut it off at the root, removed it from its soil like a palmyra tree, brought it to utter extinction, incapable of arising again. Thus is the monk a Noble One who has taken down the flag, put down the burden, become unfettered.

"When a monk's mind is thus freed, O monks, neither the gods with Indra, nor the gods with Brahma, nor the gods with the Lord of Creatures (Pajapati), when searching will find on what the consciousness of one thus gone (tathaagata) is based. Why is that? One who has thus gone is no longer traceable here and now, so I say.

"So teaching, so proclaiming, O monks, I have been baselessly, vainly, falsely and wrongly accused by some ascetics and brahmins: 'A nihilist is the ascetic Gotama; He teaches the annihilation, the destruction, the non-being of an existing individual.'

"As I am not as I do not teach, so have I been baselessly, vainly, falsely and wrongly accused by some ascetics and brahmins thus: 'A nihilist is the ascetic Gotama; He teaches the annihilation, the destruction, the non-being of an existing individual.'

"What I teach now as before, O monks, is suffering and the cessation of suffering.

"If for that (reason) others revile, abuse, scold and insult the Perfect One, on that account, O monks, the Perfect One will not feel annoyance, nor dejection, nor displeasure in his heart. And if for that (reason) others respect, revere, honor and venerate the Perfect One, on that account the Perfect One will not feel delight, nor joy, nor elation in his heart. If for that (reason) others respect, revere, honor and venerate the Perfect One, He will think: 'It is towards this (mind-body aggregate) which was formerly fully comprehended, that they perform such acts.'

"Therefore, O monks, if you, too, are reviled, abused, scolded and insulted by others, you should on that account not entertain annoyance, nor dejection, nor displeasure in your hearts. And if others respect, revere, honor and venerate you, on that account you should not entertain delight nor joy nor elation in your hearts. If others respect, revere, honor and venerate you, you should think: 'It is towards this (mind-body aggregate) which was formerly comprehended, that they perform such acts.'

"Therefore, monks, give up whatever is not yours. Your giving it up will for a long time bring you welfare and happiness. What is it that is not yours? Corporeality is not yours. Give it up! Your giving it up will for a long time bring you welfare and happiness. Feeling is not yours. Give it up! Your giving it up will for a long time bring you welfare and happiness. Perception is not yours. Give it up! Your giving it up will for a long time bring you welfare and happiness. Mental formations are not yours. Give them up! Your giving them up will for a long time bring you welfare and happiness. Consciousness is not yours. Give it up! Your giving it up will for a long time bring you welfare and happiness.

"What do you think, monks: if people were to carry away the grass, sticks, branches and leaves in this Jeta Grove, or

burnt them or did with them what they pleased, would you think: These people carry us away, or burn us, or do with us as they please?" — "No, Lord." — "Why not?" Because, Lord, that is neither our self nor the property of our self." — "So, too, monks, give up what is not yours! Your giving it up will for a long time bring you welfare and happiness. What is it that is not yours? Corporeality... feeling... perception... mental formations... consciousness are not yours. Give them up! Your giving them up will for a long time bring you welfare and happiness."

Note

1) Things called "obstructions" (*antaraayikaa dhammaa*). Arittha is said to have used a rather sophistic argument, saying, "If some of the five sense enjoyments are permissible even for lay adherents who are stream-enterers (*sotaapanna*), etc., why is an exception made as to the visible shape, voice, touch, etc., of women?"

2) The similes about sense-desires, given in the discourse, seem to support the commentarial reference to sexual intercourse. Of the ten similes, the first seven are explained in detail in the *Potaliya Sutta*, M 54

M 38 Mahatanhasankhaya Sutta The Destruction of Craving

Translation by Sister Upalavanna

I heard thus. At one time the Blessed One was living in the monastery offered by Anāthapiṇḍika in Jeta's grove in Sāvattṭhi. At that time to a bhikkhu named Sāti the son of a fisherman this view had arisen: As I know the Teaching of the Blessed One this consciousness transmigrates through existences, not anything else. Many bhikkhus, heard that this evil view had arisen to a bhikkhu, named Sāti the son of a fisherman... Then those bhikkhus approached, bhikkhu Sāti the son of a fisherman and asked: Friend, Sāti, is it true, that such an evil view has arisen to you... Yes, friends, as I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else. Then those bhikkhus, desirous of dissuading the bhikkhu Sāti from that evil view, cross questioned, asked for reasons and studied with him... The Blessed One has said in various ways, that consciousness arises dependently. Without a cause there is no arising of consciousness. Even when those bhikkhus, cross questioned, asked for reasons and studied together with him, he held on to his evil view tenaciously and would not give it up...

As those bhikkhus could not dissuade the bhikkhu Sāti from that evil view, they approached the Blessed One...

Then the Blessed One addressed a certain bhikkhu: Come! Bhikkhu, address the bhikkhu Sāti in my words, tell that the Teacher wants him... Then the Blessed One addressed the bhikkhu Sāti: Sāti, is it true, that such an evil view has arisen to you. 'As I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else'.

Yes, venerable sir, as I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else.

Sāti, how is that consciousness?

Venerable sir, this uttering and feeling one, that reaps the results of actions good and evil done here and there.

Foolish man, to whom do you know me having preached this Teaching. Haven't I told, in various ways that consciousness is dependently arisen. Without a cause, there is no arising of consciousness. Yet, you foolish man, because of your wrong grasp, blame me, destroy yourself, and accumulate much demerit and that will be for your undoing and unpleasantness for a long time.

Foolish man you will be pointed out with your evil view. Now I am going to question the bhikkhus on this. Then the Blessed One, addressed the bhikkhus: Bhikkhus, do you too know this Teaching, wrongly grasped by the bhikkhu Sāti the son of a fisherman. By that he blames me. Destroys himself, and accumulates much unpleasantness.

No, venerable sir. In various ways we are told, that consciousness arises dependently. Without a cause there is no arising of consciousness.

Bhikkhus, it is good, you know the Teaching preached by me. In various ways I have preached that consciousness arises dependently. Without a cause, there is no arising of consciousness...

Bhikkhus, founded on whatever, consciousness arises, it is reckoned on that.

On account of eye and forms arises consciousness, it is reckoned eye consciousness.

On account of ear and sounds arises consciousness, it is reckoned ear consciousness.

On account of nose and smells arises consciousness, it is reckoned nose consciousness.

On account of tongue and tastes arises consciousness, it is reckoned tongue consciousness.

On account of body and touches arises consciousness, it is reckoned body consciousness.

On account of mind and ideas arises consciousness, it is reckoned mind consciousness.

Bhikkhus, just as based on whatever fire burns, it is reckoned by that. Fire ablaze with sticks is stick fire. Ablaze with twigs is twig fire. Ablaze with grass is grass fire. Ablaze with cow dung is cow dung fire. Ablaze with grain thrash is grain thrash fire. Ablaze with dirt is dirt fire.

In the same manner consciousness on account of eye and forms is eye consciousness.

Consciousness on account of ear and sounds is ear consciousness.

Consciousness on account of nose and smells is nose consciousness. Consciousness on account of tongue and

tastes is taste consciousness. Consciousness on account of body and touches is body consciousness. Consciousness on account of mind and ideas is mind consciousness.

Bhikkhus, do you see, that it has arisen?

Yes, venerable sir.

Do you see, that it arises supported?

Yes, venerable sir.

Bhikkhus, Do you see, that if the support ceases, the arising too ceases?

Yes, venerable sir.

Bhikkhus, when not sure whether it has arisen do doubts arise?

Yes, venerable sir.

When not sure, whether it is supported, do doubts arise?

Yes, venerable sir.

Bhikkhus, when not sure with the support ceasing the arisen too would cease, do doubts arise?

Yes, venerable sir.

Bhikkhus, do doubts of one fade, when he sees with right wisdom, that it has arisen?

Yes, venerable sir.

Bhikkhus, do doubts of one fade, when he sees with right wisdom, that they arise supported?

Yes, venerable sir.

Bhikkhus, do doubts of one fade, when he sees with right wisdom that with the cessation of supports the arisen too would cease?

Yes, venerable sir

Bhikkhus, this has arisen, are you with dispelled doubts about that?

Yes, venerable sir.

Bhikkhus, this has arisen supported, are you with dispelled doubts about that?

Yes, venerable sir.

Bhikkhus, when the support ceases the arising too ceases, are you with dispelled doubts about that?

Yes, venerable sir.

Bhikkhus, do you clearly see, as it really is, with right wisdom, this is arising? Yes, venerable sir.

Bhikkhus, do you clearly see, with right wisdom, that this arises supported?

Yes, venerable sir.

Bhikkhus, do you clearly see, with right wisdom, that when the support ceases the arising too ceases?

Yes, venerable sir.

Bhikkhus, this view, so clean and pure, if you covet, fondle, treasure and take pride in it do you know this Teaching comparable to a raft, taught for the purpose of giving up and not for the purpose of holding?

No, venerable sir.

Bhikkhus, this view of yours so clean and pure, do not covet, fondle, treasure and take pride in it. Do you know

this Teaching comparable to a raft, taught for the purpose of giving up and not for the purpose of holding?

Yes, venerable sir.

Bhikkhus, these four are the supports, for the arisen for the upkeep of beings and as help for those seeking birth. What four. Material food, coarse or fine, the second is contact, mental volition is third and consciousness is fourth.

Bhikkhus, from what do these four supports originate, rise, take birth and develop?

These four supports originate, rise, take birth and develop from craving.

Bhikkhus, from what does craving originate, rise, take birth and develop?

Craving originates, rises, takes birth and develops from feelings.

Bhikkhus, from what do feelings originate, rise, take birth and develop?

Feelings originate, rise, take birth and develop from contact.

Bhikkhus, from what does contact originate, rise, take birth and develop?

Contact originates, rises, takes birth and develops from the six mental faculties.

Bhikkhus, from what do the six mental faculties originate, rise, take birth and develop?

The six mental faculties originate, rise, take birth and develop from name and form.

Bhikkhus, from what do name and form originate, rise, take birth and develop?

Name and form originate, rise, take birth and develop from consciousness.

Bhikkhus, from what does consciousness originate, rise, take birth and develop?

Consciousness originates rises, takes birth and develops from determinations.

Bhikkhus, from what do determinations originate, rise, take birth and develop?

Determinations originate, rise, take birth and develop from ignorance

Good! Bhikkhus, you say this and I too say it. Thus when this is present, that happens. When this arises, that arises. Because of ignorance, determinations arise. Because of determinations, consciousness arises. Because of consciousness, name and matter arise. Because of name and matter, the six mental spheres arise. Because of the six mental spheres, contact arises. Because of contact, feelings arise. Because of feelings craving arises.

Because of craving, holding arises.
 Because of holding, being arises.
 Because of being, birth arises.
 Because of birth there arise decay, death, grief, lament, unpleasantness, displeasure and distress. Thus arise the complete mass of unpleasantness.
 With the complete cessation of ignorance, determinations cease.
 With the complete cessation of determinations, consciousness ceases.
 With the cessation of consciousness, name and form cease.
 With the cessation of name and form, the six mental spheres cease.
 With the cessation of the six mental spheres, contact ceases.
 With the cessation of contact, feelings cease. With the cessation of feelings, craving ceases. With the cessation of craving holding ceases. With the cessation of holding, being ceases. With the cessation of being, birth ceases. With the cessation of birth cease decay, death, grief, lament, unpleasantness, displeasure and distress. Thus is the complete cessation of unpleasantness.

* * *

Yet bhikkhus, you who know thus and see thus, would your mind run to the past? Was I in the past or was I not in the past? What was I in the past? How was I in the past? Being who was I in the past?
 No, venerable sir.
 Bhikkhus, would your mind who knows and see thus, run to the future? Will I be in the future, or will I not be in the future? What will I be in the future? How will I be in the future? Who will I be in the future?
 No, venerable sir.
 Bhikkhus, you who know, and see thus, would you have doubts of the present? Am I, or am I not? What am I? How am I? This being from where did it come? Where will it go?
 No, venerable sir.

Yet bhikkhus, you who know and see thus would you say, we have reverence for the Teacher. We say it out of reverence to the Teacher?
 No, venerable sir.
 Yet bhikkhus, you who know and see thus would you say. Our recluse said it, these are the recluse's words. We do not say that?
 No, venerable sir.
 Bhikkhus, you who know and see thus would you seek another teacher?
 No, venerable sir.
 Bhikkhus, you who know and see thus, would you see essence in religious rites, ceremonies and festivals of other recluses and brahmins?
 No, venerable sir.
 Bhikkhus, isn't it that you by yourself knowing, seeing and experiencing say it?
 Yes, venerable sir.

Good! O! bhikkhus, I have led you up in this Teaching. It is here and now. Time does not matter. It is open to inspection, leads to the beyond and is to be experienced by the wise, by themselves.
 Bhikkhus, if it was said the Teaching is here and now. Time does not matter, is open to inspection, leads to the beyond and is to be realised by the wise by themselves, it was said on account of this.

Bhikkhus, with the coming together of three things a descent to the womb comes about...
 Here mother and father come together. It is the season of the mother and the one to be born attends. Then there is a descent to the womb. That mother protects the womb for nine or ten months with great anxiety and trouble. After nine or ten months that mother gives birth with great anxiety and trouble. She supports the born with her own blood. In the noble ones' dispensation mother's milk is called blood. Bhikkhus, that boy grows and his faculties mature and he plays games that boys play. Such as mock games as taking a bowl, turning somersaults, making toy wind mills with palm leaves, making small carts and bows. Bhikkhus, that boy, grows and his faculties develop and is provided with the five strands of sense pleasures, and he lives enticed by pleasing agreeable forms cognisable by eye consciousness, agreeable sounds cognisable by ear consciousness, agreeable smells cognisable by nose consciousness, agreeable tastes cognisable by tongue consciousness and agreeable touches cognisable by body consciousness.

He seeing a form with the eye becomes greedy for a pleasant form, or averse to a disagreeable form. Abides with mindfulness of the body not established and with a limited mind. Not knowing the release of mind nor the release through wisdom as it really is, where thoughts of demerit cease completely. He falls to the path of agreeing and disagreeing and feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Delighted and pleased with those feelings he appropriates them. To him delighted, pleased and appropriating those feelings arises interest. That interest for feelings is the holding. To him holding, there is being, from being arises birth, from birth decay and death, grief, lament, unpleasantness, displeasure and distress, thus arises the complete mass of unpleasantness.

Hearing a sound with the ear, cognising a smell with the nose, cognising a taste with the tongue, cognising a touch with the body, cognising an idea with the mind, becomes greedy for a pleasant idea. Becomes averse to a disagreeable idea. Abides with mindfulness of the body not established and with a limited mind. Not knowing the release of mind nor the release through wisdom as it really is. Not knowing how thoughts of demerit cease completely. He falls to the path of agreeing and disagreeing and feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Delighted and pleased with those feelings, appropriates them. To him delighted, pleased and

appropriating those feelings arise interest. That interest for feelings is the holding. To him holding, there is being, from being arises birth, from birth decay and death, grief, lament, unpleasantness, displeasure and distress, thus arises the complete mass of unpleasantness.

Here bhikkhus, the Thus Gone One is born in the world perfect rightfully enlightened. Endowed with knowledge and conduct, well gone, knower of the worlds the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He proclaims to this world of gods and men, together with its Māras, Brahmās, the community of recluses, brahmins, gods and men. The Teaching good at the beginning, in the middle and in the end. Full of meaning even in the letters and declaring the complete and pure holy life.

A householder, or the son of a householder or one born in some clan, hears the Teaching and gains faith in the Thus Gone One. With that gain of faith reflects. The household life is full of difficulties, is a defiling path. Going forth is like open space. Living in a household it is not easy to lead a holy life complete and pure without being defiled. What if I shave head and beard, put on yellow clothes and go forth as a homeless. At some suitable time he gives up a little wealth or a large mass of wealth. Leaves behind a small circle of friends, or a large circle of friends. Shaving head and beard and donning yellow clothes goes forth as a homeless.

Gone forth he becomes a trainer in the life of a bhikkhu, gives up hurting living things, throwing away stick and weapon, ashamed and compassion aroused, abides with compassion for all beings. Abstaining from taking what is not given, desires the given, the self made pure without thieving he abides. . Abstaining from low sexual intercourse leads the holy life. Abstaining from telling lies becomes reliable and trustworthy and abides without a dispute with the world. Gives up slandering, hearing here does not say it elsewhere, to split these. Hearing elsewhere does not say it here to split those. Thus he unites the split, promotes unity, fond of unity talks words to unite. Giving up rough talk, says pleasant words pleasing to the ears. Says words going straight to the heart of the populace at large. Abstains from frivolous talk. Says appropriate words, that are truthful, meaningful, in accordance with the Teaching and Discipline, those words that could be treasured.

Abstains from destroying seed groups and vegetable groups. Partaking one meal a day, abstains from food at night and at untimely hours. Abstains from dance, singing, music, decorations, flowers and scents, ointments and adornments. Abstains from high and stately beds. Abstains from accepting gold and silver, uncooked rice and uncooked flesh, Abstains from accepting women and girls, slaves, men or women, Abstains from accepting goats, cows, fowl, pigs, elephants, cattle, horses and mares.

Abstains from accepting fields and wealth. Abstains from doing the work of a messenger and buying and selling. Abstains from unfair ways of weighing and measuring. Abstains from cutting severing, destroying and highway robbery, and wrong ways of obtaining morsel food.

Satisfied, covering the body with robes, feeding the belly with morsel food, goes with all the belongings where ever he goes. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes, feeding the belly with morsel food, goes with all the belongings where ever he goes. Endowed with this mass of virtues, he experiences the pleasure of blamelessness internally. Seeing a form with the eye, does not take the sign or the elements. To one abiding with the mental faculty of the eye uncontrolled, may trickle demerit and displeasure by coveting. He abides protecting the mental faculty of the eye. Hearing a sound with the ear, Cognizing a smell with the nose, tasting a taste with the tongue, Cognizing a touch with the body, Cognizing an idea with the mind, does not take the sign or the elements. To one abiding, with the mental faculty of the mind uncontrolled, may trickle demerit and displeasure by coveting. He abides protecting the mind. Endowed with the noble ones' control of the mental faculties, he experiences the untouched pleasure of the mental faculties. Coming forward and returning is aware, looking on and aside is aware.

Bending and stretching is aware.

Bearing bowl and the three robes is aware.

Tasting, drinking, eating and enjoying is aware.

Going, standing, sitting, lying, awake, and keeping silence is aware.

Endowed with this mass of virtues, this control of the mental faculties of the noble ones, the mindful awareness of the noble ones abides in a secluded dwelling, a forest, the root of a tree, a mountain grotto or cave, a charnel ground, a jungle forest, an open space, or a heap of straw. Returning from the alms round after the meal is over, sits in a cross-legged position, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world he abides, cleaning the mind of covetousness. Dispelling anger he abides cleaning the mind of anger with compassion for all born. Dispelling sloth and torpor he abides, mindful and aware of a perception of light, cleaning sloth and torpor from the mind. Dispelling restlessness and worry he abides with a mind internally appeased, cleaning the mind of restlessness and worry. Abides with doubts dispelled of meritorious things that should be done.

The bhikkhu dispelling the five hindrances of the mind and wisely making the minor defilements weak, turns out sensual thoughts and thoughts of demerit. With thoughts and thought processes and with joy and pleasantness born of seclusion attained to abides in the first jhāna.

Again, the bhikkhu overcoming thoughts and thought processes, the mind, internally appeased in one point, with joy and pleasantness born of concentration attained to abides in the second jhāna. Again the bhikkhu with equanimity to joy and detachment abides mindful and aware, with the body experiencing pleasantness too attained to abides in the third jhāna. To this the noble ones say mindfully abiding in pleasantness with equanimity.

Again the bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, with mindfulness purified with equanimity attained to abides in the fourth jhāna.

He seeing a form with the eye does not greed for a pleasant form, nor become averse to a disagreeable form. Abides with mindfulness of the body established and with a limitless mind, knowing the release of mind and the release through wisdom as it really is, where thoughts of demerit cease completely.

Dispelling agreeing and disagreeing feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Neither delighted nor pleased with those feelings does not appropriate them. To him neither delighted, nor pleased and not appropriating those feelings the interest for them ceases.

When interest ceases the holding ceases. When holding ceases being ceases.

When being ceases birth ceases.

When birth ceases decay and death, grief, lament, unpleasantness, displeasure and distress cease. Thus the complete mass of unpleasantness ceases.

Hearing a sound with the ear, cognising a smell with the nose, cognising a taste with the tongue, cognising a touch with the body, cognising an idea with the mind, does not become greedy for a pleasant idea. Does not become averse to a disagreeable idea. Abides with mindfulness of the body established and with a limitless mind, knowing the release of mind and the release through wisdom as it really is, where thoughts of demerit cease completely. Dispelling agreeing and disagreeing feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Neither delighted nor pleased with those feelings does not appropriate them. Then the interest for those feelings ceases.

When interest ceases the holding ceases. When holding ceases being ceases.

When being ceases birth ceases.

When birth ceases decay and death, grief, lament, unpleasantness, displeasure and distress, cease. Thus the complete mass of unpleasantness ceases. Bhikkhus, remember this as the destruction of unpleasantness in short.

As for the bhikkhu Sāti the son of a fisherman is bound in a net of much craving.

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

M 41 Saleyyaka Sutta The Brahmins of Sala (excerpt)

Translated by Nanamoli Thera

"Householders, there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct.

There are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct. There are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

"And how are there three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is a killer of living beings: he is murderous, bloody-handed, given to blows and violence, and merciless to all living beings. He is a taker of what is not given: he takes as a thief another's chattels and property in the village or in the forest. He is given over to misconduct in sexual desires: he has intercourse with such (women) as are protected by the mother, father, brother, sister, relatives, as have a husband, as entail a penalty, and also with those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct.

"And how are there four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct? Here someone speaks falsehood: when summoned to a court or to a meeting, or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' then, not knowing, he says 'I know,' or knowing, he says 'I do not know,' not seeing, he says 'I see,' or seeing, he says 'I do not see'; in full awareness he speaks falsehood for his own ends or for another's ends or for some trifling worldly end. He speaks maliciously: he is a repeater elsewhere of what is heard here for the purpose of causing division from these, or he is a repeater to these of what is heard elsewhere for the purpose of causing division from those, and he is thus a divider of the united, a creator of divisions, who enjoys discord, rejoices in discord, delights in discord, he is a speaker of words that create discord. He speaks harshly: he utters such words as are rough, hard, hurtful to others, censorious of others, bordering on anger and un conducive to concentration. He is a gossip: as one who tells that which is unseasonable, that which is not fact, that which is not good, that which is not the Dhamma, that which is not the Discipline, and he speaks out of season speech not worth recording, which is unreasoned, indefinite, and unconnected with good. That is how there are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct.

"And how are there three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is covetous: he is a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!'

Or he has a mind of ill-will, with the intention of a mind affected by hate thus: 'May these beings be slain and slaughtered, may they be cut off, perish, or be annihilated!' Or he has wrong view, distorted vision, thus: 'There is nothing given, nothing offered, nothing sacrificed, no fruit and ripening of good and bad kammās, no this world, no other world, no mother, no father, no spontaneously (born) beings, no good and virtuous monks and brahmins that have themselves realized by direct knowledge and declare this world and the other world.' That is how there are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

"Householders, there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct. There are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct. There are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

"And how are there three kinds of bodily conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning the killing of living beings, becomes one who abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he becomes one who abstains from taking what is not given; he does not take as a thief another's chattels and property in the village or in the forest. Abandoning misconduct in sexual desires, he becomes one who abstains from misconduct in sexual desires: he does not have intercourse with such women as are protected by mother, father, brother, sister, relatives, as have a husband, as entail a penalty, and also those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct.

"And how are there four of verbal conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning false speech, becomes one who abstains from false speech: when summoned to a court or to a meeting or to his relatives' presence or to his guild or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' not knowing, he says 'I do not know,' or knowing, he says 'I know,' not seeing he says 'I do not see,' or seeing, he says 'I see'; he does not in full awareness speak falsehood for his own ends or for another's ends or for some trifling worldly end. Abandoning malicious speech, he becomes one who abstains from malicious speech: as one who is neither a repeater elsewhere of what is heard here for the purpose of causing division from these, nor a repeater to these of what is heard elsewhere for the purpose of causing division from those, who is thus a reuniter of the divided, a promoter of friendships, enjoying concord, rejoicing in concord, delighting in concord, he becomes a speaker of words that promote concord. Abandoning harsh speech, he becomes one who abstains from harsh speech: he becomes

a speaker of such words as are innocent, pleasing to the ear and lovable, as go to the heart, are civil, desired of many and dear to many. Abandoning gossip, he becomes one who abstains from gossip: as one who tells that which is seasonable, that which is factual, that which is good, that which is the Dhamma, that which is the Discipline, he speaks in season speech worth recording, which is reasoned, definite and connected with good. That is how there are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct.

"And how are there three kinds of mental conduct in accordance with the Dhamma, righteous conduct? Here someone is not covetous: he is not a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' He has no mind of ill-will, with the intention of a mind unaffected by hate thus: 'May these beings be free from enmity, affliction and anxiety, may they live happily!' He has right view, undistorted vision, thus: 'There is what is given and what is offered and what is sacrificed, and there is fruit and ripening of good and bad kammās, and there is this world and the other world and mother and father and spontaneously (born) beings, and good and virtuous monks and brahmins that have themselves realized by direct knowledge and declared this world and the other world.' That is how there are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

"If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that by realization myself with direct knowledge, I may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints!' it is possible that, by realization himself with direct knowledge, he may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct."

M 43 Mahavedalla Sutta The Greater Set of Questions and Answers

Translated by Sister Uppalavanna

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then venerable Maha Kotthita getting up from his seclusions in the evening, approached venerable Sāriputta, exchanging friendly greetings, sat on a side and said:

Friend, it is said, lacking in wisdom. What is lacking in wisdom?

Friend, does not know, therefore it is said lacking in wisdom. Does not know what?: Does not know, this is suffering, this is the arising of suffering, this is the cessation of suffering and this is the path to the cessation of suffering. Does not know these, therefore it is said lacking in wisdom.

Venerable Maha Kotthita agreeing and delighting, with the words of venerable Sariputta asked another question. It is said wise, for what is it said wise? One who knows, therefore it is said one who is wise. Knows what? Knows this is suffering, this is the arising of suffering, this is the cessation of suffering and this is the path to the cessation of suffering. Knows these, therefore it is said one who is wise.

It is said consciousness. Friend, what is consciousness? It knows, therefore it is called consciousness. Knows what? Knows this is pleasant, this is unpleasant and knows this is neither unpleasant nor pleasant. Knows therefore it is said conscious. Friend, this knowledge and this consciousness, are they associated or dissociated? Is there a method to differentiate them and show them apart? What is known is consciousness and consciousness is knowledge. Therefore these things are associated and not dissociated and it is not possible to differentiate them and show them apart.

Friend, of these things that are associated and not dissociated, what is their difference? Friend, of these things associated and not dissociated knowledge should be developed and consciousness should be accurately known. That is their difference.

Friend, it is said feeling? What is feeling? When felt it is called feeling. What is felt? Pleasant feeling, unpleasant feeling and neither unpleasant nor pleasant feeling. These feelings are felt.

Friend, it is said perception, what is perception? It perceives therefore it is called perception. What is perceived? Blue is perceived, yellow is perceived, red is perceived and white is perceived. Therefore it is said perception.

Friend, this feeling, perception, and this consciousness, are these associated or dissociated? Is it possible to differentiate them and show them apart? Friend, feelings, perceptions and consciousness are associated and not dissociated and it is not possible to differentiate them and show them apart: Friend, the felt is perceived, and the perceived is consciously known. Therefore these things are associated and not dissociated and it is not possible to differentiate them and show them apart.

Friend, when the five sense faculties do not lead, to what is the purified faculty of the mind led? Friend, when the five sense faculties do not lead, the purified faculty of the mind leads to space with space boundless; it leads to consciousness with consciousness boundless; it leads to the sphere of no-thing where it can be known, 'there is nothing.'

Friend, how is this leading to be known? Friend, this leading should be known with the eye of wisdom.

Friend, for what purpose is this wisdom? Wisdom is for depth realisation, full understanding and its purpose is abandoning.

Friend, how many ways are there for the arising of right view?

Friend, there are two ways for the arising of right view. Either hearing it from an outside source or internally reflecting the root causes. In these two ways right view arises.

Friend, in how many ways does there come about, the release of mind with right view and the results of the release of mind, the release through wisdom with right view and the results of the release through wisdom? Friend, the release of mind with right view and its results and the release through wisdom with right view and its results, come about in five ways. Friend, that right view comes with virtue, learning, discussion, appeasement and wisdom. In these five ways there comes about, the release of mind through right view and its results, and the release of mind : through wisdom and its results.

Friend, how many kinds of 'being' are there?

Friend, there are three: Being with sensuality, with matter and with non-matter.

Friend, how does future rebirth come about?

Friend, beings shrouded in ignorance and bound to craving delight here and there, thus comes about rebirth in the future.

Friend, how does future rebirth not come about?

When ignorance is dispelled science arises and craving ceases, thus future rebirth does not come about.

Friend, what is the first jhana?

Here, friend, the bhikkhu secluded from sensual desires and thoughts of demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attained to abides in the first jhana.

Friend, how many factors has the first jhana?

The first jhana has five factors. : Here friend, the bhikkhu attained to the first jhana maintains thoughts, thought processes, joy, pleasantness and one pointedness of mind. The first jhana has these five factors.

Friend, in the first jhana how many factors are dispelled, and how many factors are maintained?

One attained to the first jhana dispels five factors and maintains five factors. Here, friend, the bhikkhu attained to the first jhana has dispelled the interest for sensuality, anger, sloth and torpor, restlessness and worry and doubts. He maintains, thoughts, thought processes, joy, pleasantness, and one pointedness of mind. Friend, the first jhana is devoid of these five and endowed with these five.

Friend, these five mental faculties with varying provinces and pastures not partaking each others province and pasture,

such as the faculties of the eye, ear, nose, tongue and body, where are they restored and who partakes the pasture commonly?

Friend, these five mental faculties with varying provinces and pastures not partaking each others province and pasture such as the faculties of the eye, ear, nose, tongue and body. They are restored in the mind and it partakes the pasture commonly.

Friend, these five mental faculties of the eye, ear, nose, tongue and body, on what do they rely?

Friend, these five mental faculties of eye, ear, nose, tongue, and body rely on vitality.

Friend, this vitality, on what does it rely? Friend, vitality relies on breath.

Friend, on what does breath rely?

Breath relies on vitality.

Now we understand the words of venerable Sariputta thus. Life span relies on breath and breath relies on life span.

How could we understand these words of venerable Sariputta?

Then I will give you an example, for some wise understand when an example is given. Just as the burning wick of an oil lamp shows a light on account of the flame and a flame on account of the light. In the same manner life span relies on breath and breath on life span.

Friend, is vitality the same as the field of feelings (sixfold sphere of mental contact) or else is vitality different from the field of feelings?

Friend, vitality is not the same as the field of feelings. If it happened that vitality was the same as the field of feelings a bhikkhu's rising from the attainment, the cessation of perceptions and feelings could not be explained. Since vitality is different from the field of feelings the rising from the attainment, cessation of perceptions and feelings could be explained.

Friend, when this body is forsaken, useless and lies lifeless like a log, how many things are thrown out of it?

Friend, when three things, life, heat and consciousness, are thrown out, this body becomes useless and lifeless like a log of wood.

Friend, what is the difference between a dead body and a bhikkhu attained to the cessation of perceptions and feelings? Friend, in a dead body the bodily determination (in and out breath) has ceased and is appeased. The verbal determination (thinking and pondering) has ceased and is appeased. The mental determination (feeling and perception) has ceased and is appeased. Vitality is exhausted. The heat has extinguished, and the mental faculties have broken up.

Of the bhikkhu attained to the cessation of perceptions and feelings, the bodily determination has ceased and is appeased. The verbal determination has ceased and is appeased. The mental determination has ceased and is appeased. Vitality is not exhausted. The heat is not extinguished. The mental faculties are very clear. Friend,

this is the difference between a dead body and of one attained to the cessation of perceptions and feelings.

Friend, how many factors are there in the release in neither unpleasant nor pleasant feelings?

The release in neither unpleasant nor pleasant feelings is based on four factors. Here, the bhikkhu dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure, and mindfulness purified with equanimity attained to abides in the fourth jhāna. Based on these four is the release from neither unpleasant nor pleasant feelings.

Friend, based on how many factors is the release of mind in signlessness?

The release of mind in signlessness is based on two factors. Not attending to any signs and attending to the no-sign element. Based on these two factors the release of mind in signlessness is attained.

On account of what is the duration of the release of mind in signlessness?

The duration of the release of mind in signlessness is based on three factors. Not attending to any signs, attending to the no-sign element, and making a determination earlier. Friend, based on these three is the duration of the release of mind in the no-sign element.

Friend, how is the rising from the release of mind in the no-sign element?

Based on two factors is the rising from the release of mind in the no-sign element: Attending to all signs and not attending to the no-sign element. Based on these two is the rising from the attainment, release of mind in the no-sign element.

Friend, the limitless release of mind, the release of mind in no-thingness, the release of mind in voidity, and the release of mind in the no-sign element, are they different in meaning and different in words or are they the same in meaning and different in words?

There is a method in which they are different in meaning and different in words and there is a method in which they are the same in meaning and different in words. Friend, how are they different in meaning and different in words?

Here the bhikkhu abides with the thought of loving kindness pervading one direction, so too the second, third, and fourth directions, above, below and across, in all circumstances, for all purposes, towards all, this thought grown great and extensive without anger...abides with the thought of compassion...abides with the thought of sympathetic joy...abides with the thought of equanimity pervading one direction, so too the second, the third, the fourth, above, below, and across, in all circumstances, for all purposes, towards all, this thought grown great and extensive without anger he abides. This is the limitless release of mind.

Friend, what is the release of mind in no-thingness? Here the bhikkhu overcoming all the sphere of consciousness attained to abides in the sphere of no-thingness. To this is said, the release of mind in the sphere of no-thingness.

Friend what is release of mind in voidity? Here the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects This is void of a self or the belongings of a self. Friend to this is said the release of mind in voidity.

Friend, what is the release of mind in the no-sign element? Here the bhikkhu not attending to any sign, attends to the no-sign element and abides in it. To this is said the release of mind in the no-sign element. According to this method, these things are different in meaning and different in words.

Friend, how are these things the same in meaning and different in words?

Here, friend, greed is a limiting factor, hate is a limiting factor, delusion is a limiting factor. To the bhikkhu with desires destroyed these things are dispelled, pulled out with the roots, have the tops cut off, made things that would not grow again. Of the boundless releases of the mind the immovable release of mind is the highest, it is said. Friend that immovable release of mind is void of greed, void of hate, and void of delusion.

Friend, greed is something, hate is something, delusion is something. To the bhikkhu with desires destroyed these things are dispelled, pulled out with the roots, have the tops cut off, made things that would not grow again. Of the release of mind in no-thingness, the immovable release of mind is the highest it is said. Friend, the immovable release of mind is void of greed, void of hate and void of delusion. Friend, greed is a sign, hate is a sign, and delusion is a sign. To the bhikkhu with desires destroyed, these things are dispelled, pulled out with the roots, have the tops cut off, made things that would not grow again. Of the release in signlessness, the immovable release is the highest it is said. Friend, the immovable release of mind is void of greed, void of anger, void of delusion. According to this method, these things are the same in meaning and different in words.

Venerable Sariputta said thus and venerable Maha Kotthita delighted in the words of venerable Sariputta. .

The bodily, verbal and mental determinations are in and out breaths, thinking and pondering, and feeling and perceiving. When one is dead, these things have ceased and are appeased, that is they do not worry him any more.

M 44 Cula-vedalla Sutta The Shorter Set of Questions-and-Answers

Translator's note: The Buddha praised Dhammadinna the nun as the foremost Dhamma teacher among his nun disciples

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then Visakha the lay follower went to Dhammadinna the nun and, on arrival, having bowed down to her, sat to one side. As he was sitting there he said to her, "Self-identification, self-identification,' it is said, lady. Which self-identification is described by the Blessed One?" "There are these five clinging-aggregates, friend Visakha: form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate. These five clinging-aggregates are the self-identification described by the Blessed One."

Saying, "Yes, lady," Visakha the lay follower delighted & rejoiced in what Dhammadinna the nun had said. Then he asked her a further question: "'The origination of self-identification, the origination of self-identification,' it is said, lady. Which origination of self-identification is described by the Blessed One?"

"The craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming: This, friend Visakha, is the origination of self-identification described by the Blessed One."

"The cessation of self-identification, the cessation of self-identification,' it is said, lady. Which cessation of self-identification is described by the Blessed One?"

"The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving: This, friend Visakha, is the cessation of self-identification described by the Blessed One."

"The way of practice leading to the cessation of self-identification, the way of practice leading to the cessation of self-identification,' it is said, lady. Which way of practice leading to the cessation of self-identification is described by the Blessed One?"

"Precisely this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration: This, friend Visakha, is the way of practice leading to the cessation of self-identification described by the Blessed One."

"Is it the case, lady, that clinging is the same thing as the five clinging-aggregates or is it something separate?"

"Friend Visakha, neither is clinging the same thing as the five clinging-aggregates, nor is it something separate. Whatever desire & passion there is with regard to the five clinging-aggregates, that is the clinging there."

"But, lady, how does self-identification come about?"

"There is the case, friend Visakha, where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma — assumes form (the body)

to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self..."

"He assumes perception to be the self..."

"He assumes (mental) fabrications to be the self..."

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identification comes about."

"But, lady, how does self-identification not come about?"

"There is the case where a well-instructed disciple of the noble ones ... does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He does not assume feeling to be the self..."

"He does not assume perception to be the self..."

"He does not assume fabrications to be the self..."

"He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identification does not come about."

"Now, again, lady, what is the noble eightfold path?"

"This is the noble eightfold path, friend Visakha: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

"Is the noble eightfold path fabricated or unfabricated?"

"The noble eightfold path is fabricated."

"And are the three aggregates [of virtue, concentration, & discernment] included under the noble eightfold path, lady, or is the noble eightfold path included under the three aggregates?"

"The three aggregates are not included under the noble eightfold path, friend Visakha, but the noble eightfold path is included under the three aggregates. Right speech, right action, & right livelihood come under the aggregate of virtue. Right effort, right mindfulness, & right concentration come under the aggregate of concentration. Right view & right resolve come under the aggregate of discernment."

"Now what is concentration, lady, what qualities are its themes, what qualities are its requisites, and what is its development?"

"Singleness of mind is concentration, friend Visakha; the four frames of reference are its themes; the four right exertions are its requisites; and any cultivation, development, & pursuit of these qualities is its development."

"Now, lady, what are fabrications?"

"These three fabrications, friend Visakha: bodily fabrications, verbal fabrications, & mental fabrications."

"But what are bodily fabrications? What are verbal fabrications? What are mental fabrications?"

"In-&-out breaths are bodily fabrications. Directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental fabrications."

"But why are in-&-out breaths bodily fabrications? Why are directed thought & evaluation verbal fabrications? Why are perceptions & feelings mental fabrications?"

"In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications. Having first directed one's thoughts and made an evaluation, one then breaks out into speech. That's why directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental; these are things tied up with the mind. That's why perceptions & feelings are mental fabrications."

"Now, lady, how does the attainment of the cessation of perception & feeling come about?"

"The thought does not occur to a monk as he is attaining the cessation of perception & feeling that 'I am about to attain the cessation of perception & feeling' or that 'I am attaining the cessation of perception & feeling' or that 'I have attained the cessation of perception & feeling.' Instead, the way his mind has previously been developed leads him to that state."

"But when a monk is attaining the cessation of perception & feeling, which things cease first: bodily fabrications, verbal fabrications, or mental fabrications?"

"When a monk is attaining the cessation of perception & feeling, friend Visakha, verbal fabrications cease first, then bodily fabrications, then mental fabrications." I

"Now, lady, how does emergence from the cessation of perception & feeling come about?"

"The thought does not occur to a monk as he is emerging from the cessation of perception & feeling that 'I am about to emerge from the cessation of perception & feeling' or that 'I am emerging from the cessation of perception & feeling' or that 'I have emerged from the cessation of perception & feeling.' Instead, the way his mind has previously been developed leads him to that state."

"But when a monk is emerging from the cessation of perception & feeling, which things arise first: bodily fabrications, verbal fabrications, or mental fabrications?"

"When a monk is emerging from the cessation of perception & feeling, friend Visakha, mental fabrications arise first, then bodily fabrications, then verbal fabrications."

"When a monk has emerged from the cessation of perception & feeling, lady, how many contacts make contact?"

"When a monk has emerged from the cessation of perception & feeling, friend Visakha, three contacts make contact: contact with emptiness, contact with the signless, & contact with the undirected."²

"When a monk has emerged from the cessation of perception & feeling, lady, to what does his mind lean, to what does it tend, to what does it incline?"

"When a monk has emerged from the cessation of perception & feeling, friend Visakha, his mind leans to seclusion, tends to seclusion, inclines to seclusion."

"Now, lady, how many kinds of feeling are there?"

"These three kinds of feeling: pleasant feeling, painful feeling, & neither-pleasant-nor-painful feeling."

"What is pleasant feeling? What is painful feeling? What is neither-pleasant-nor-painful feeling?"

"Whatever is experienced physically or mentally as pleasant & gratifying is pleasant feeling. Whatever is experienced physically or mentally as painful & hurting is painful feeling. Whatever is experienced physically or mentally as neither gratifying nor hurting is neither-pleasant-nor-painful feeling."

"In what way is pleasant feeling pleasant, lady, and in what way painful?"

"Pleasant feeling is pleasant in remaining, & painful in changing, friend Visakha. Painful feeling is painful in remaining & pleasant in changing. Neither-pleasant-nor-painful feeling is pleasant in occurring together with knowledge, and painful in occurring without knowledge."

"What obsession gets obsessed with pleasant feeling? What obsession gets obsessed with painful feeling? What obsession gets obsessed with neither-pleasant-nor-painful feeling?"

"Passion-obsession gets obsessed with pleasant feeling. Resistance-obsession gets obsessed with painful feeling. Ignorance-obsession gets obsessed with neither-pleasant-nor-painful feeling."

"Does passion-obsession get obsessed with all pleasant feeling? Does resistance-obsession get obsessed with all painful feeling? Does ignorance-obsession get obsessed with all neither-pleasant-nor-painful feeling?"

"No..."

"But what is to be abandoned with regard to pleasant feeling? What is to be abandoned with regard to painful feeling? What is to be abandoned with regard to neither-pleasant-nor-painful feeling?"

"Passion-obsession is to be abandoned with regard to pleasant feeling. Resistance-obsession is to be abandoned with regard to painful feeling. Ignorance-obsession is to be abandoned with regard to neither-pleasant-nor-painful feeling."

"Is passion-obsession to be abandoned with regard to all pleasant feeling? Is resistance-obsession to be abandoned with regard to all painful feeling? Is ignorance-obsession to be abandoned with regard to all neither-pleasant-nor-painful feeling?"

"No... There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With that he abandons passion. No passion-obsession gets obsessed there.⁴ There is the case where a monk considers, 'O when will I enter & remain in the dimension that those who are noble now enter & remain in?' And as he thus nurses this yearning for the unexcelled liberations, there arises within him sorrow based on that yearning. With that he abandons resistance. No resistance-obsession gets obsessed there. There is the case where a monk, with the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. With that he abandons ignorance. No ignorance-obsession gets obsessed there."

"Now what, lady, lies on the other side of pleasant feeling?"

"Passion lies on the other side of pleasant feeling."

"And what lies on the other side of painful feeling?"

"Resistance lies on the other side of painful feeling."

"What lies on the other side of neither-pleasant-nor-painful feeling?"

"Ignorance lies on the other side of neither-pleasant-nor-painful feeling."

"What lies on the other side of ignorance?"

"Clear knowing lies on the other side of ignorance."

"What lies on the other side of clear knowing?"

"Release lies on the other side of clear knowing."

"What lies on the other side of release?"

"Unbinding lies on the other side of release."

"What lies on the other side of Unbinding?"

"You've gone too far, friend Visakha. You can't keep holding on up to the limit of questions. For the holy life gains a footing in Unbinding, culminates in Unbinding, has Unbinding as its final end. If you wish, go to the Blessed One and ask him the meaning of these things. Whatever he says, that's how you should remember it."

Then Visakha the lay follower, delighting & rejoicing in what Dhammadi and, keeping her to his right, went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there he told the Blessed One the full extent of the conversation he had had with Dhammadinna the nun. When this was said, the Blessed One said to him, "Dhammadinna the nun is wise, Visakha, a woman of great discernment. If you had asked me those things, I would have answered you in the same way she did. That is the meaning of those things. That is how you should remember it."

That is what the Blessed One said. Gratified, Visakha the lay follower delighted in the Blessed One's words.

Notes: 1. Verbal fabrication grows still on attaining the second jhana; bodily fabrication grows still on attaining the fourth jhana; mental fabrication grows still on attaining the cessation of perception & feeling. 2. Emptiness, the signless, & the undirected are names for a state of concentration that lies on the threshold of Unbinding. They differ only in how they are approached. According to the commentary, they color one's first apprehension of Unbinding: a meditator who has been focusing on the theme of inconstancy will first apprehend Unbinding as signless; one who has been focusing on the theme of stress will first apprehend it as undirected; one who has been focusing on the theme of not-self will first apprehend it as emptiness.

M 61 Ambalatthika-rahulovada Sutta Instructions to Rahula at Mango Stone

I have heard that on one occasion the Blessed One was staying near Rajagaha, at the Bamboo Grove, the Squirrels' Feeding Ground.

At that time Ven. Rahula I was staying at the Mango Stone. Then the Blessed One, arising from his seclusion in the late afternoon, went to where Ven. Rahula was staying at the Mango Stone. Ven. Rahula saw him coming from afar and, on seeing him, set out a seat & water for washing the feet. The Blessed One sat down on the seat set out and, having sat down, washed his feet. Ven. Rahula, bowing down to the Blessed One, sat to one side.

Then the Blessed One, having left a little bit of water in the water dipper, said to Ven. Rahula, "Rahula, do you see this little bit of left-over water remaining in the water dipper?"
"Yes, sir."
"That's how little of a contemplative I there is in anyone who feels no shame at telling a deliberate lie."

Having tossed away the little bit of left-over water, the Blessed One said to Ven. Rahula, "Rahula, do you see how this little bit of left-over water is tossed away?"
"Yes, sir."
"Rahula, whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is tossed away just like that."

Having turned the water dipper upside down, the Blessed One said to Ven. Rahula, "Rahula, do you see how this water dipper is turned upside down?"
"Yes, sir."
"Rahula, whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is turned upside down just like that."

Having turned the water dipper right-side up, the Blessed One said to Ven. Rahula, "Rahula, do you see how empty & hollow this water dipper is?"
"Yes, sir."
"Rahula, whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is empty & hollow just like that."

"Rahula, it's like a royal elephant: immense, pedigreed, accustomed to battles, its tusks like chariot poles. Having gone into battle, it uses its forefeet & hindfeet, its forequarters & hindquarters, its head & ears & tusks & tail, but keeps protecting its trunk. The elephant trainer notices that and thinks, 'This royal elephant has not given up its life to the king.' But when the royal elephant... having gone into battle, uses its forefeet & hindfeet, its forequarters & hindquarters, its head & ears & tusks & tail & his trunk, the trainer notices that and thinks, 'This royal elephant has given up its life to the king. There is nothing it will not do.' 'In the same way, Rahula, when anyone feels no shame in telling a deliberate lie, there is no evil, I tell you, he will not do. Thus, Rahula, you should train yourself, 'I will not tell a deliberate lie even in jest.'"

"What do you think, Rahula: What is a mirror for?"
"For reflection, sir."
"In the same way, Rahula, bodily actions, verbal actions, & mental actions are to be done with repeated reflection."

"Whenever you want to do a bodily action, you should reflect on it: 'This bodily action I want to do — would it lead to self-affliction, to the affliction of others, or to both? Would it be an unskillful bodily action, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful bodily action with painful consequences, painful results, then any bodily action of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful bodily action with pleasant consequences, pleasant results, then any bodily action of that sort is fit for you to do."

"While you are doing a bodily action, you should reflect on it: 'This bodily action I am doing — is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful bodily action, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to the affliction of others, or to both... you should give it up. But if on reflection you know that it is not... you may continue with it."

"Having done a bodily action, you should reflect on it: 'This bodily action I have done — did it lead to self-affliction, to the affliction of others, or to both? Was it an unskillful bodily action, with painful consequences, painful results?' If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful bodily action with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful bodily action with pleasant consequences, pleasant results, then you should stay mentally refreshed & joyful, training day & night in skillful mental qualities."

"Whenever you want to do a verbal action, you should reflect on it: 'This verbal action I want to do — would it lead to self-affliction, to the affliction of others, or to both? Would it be an unskillful verbal action, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful verbal action with painful consequences, painful results, then any verbal action of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful verbal action with pleasant consequences, pleasant results, then any verbal action of that sort is fit for you to do.

"While you are doing a verbal action, you should reflect on it: 'This verbal action I am doing — is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful verbal action, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to the affliction of others, or to both... you should give it up. But if on reflection you know that it is not... you may continue with it.

"Having done a verbal action, you should reflect on it: 'This verbal action I have done — did it lead to self-affliction, to the affliction of others, or to both? Was it an unskillful verbal action, with painful consequences, painful results?' If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful verbal action with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful verbal action with pleasant consequences, pleasant results, then you should stay mentally refreshed & joyful, training day & night in skillful mental qualities.

"Whenever you want to do a mental action, you should reflect on it: 'This mental action I want to do — would it lead to self-affliction, to the affliction of others, or to both? Would it be an unskillful mental action, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful mental action with painful consequences, painful results, then any mental action of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful mental action with pleasant consequences, pleasant results, then any mental action of that sort is fit for you to do.

"While you are doing a mental action, you should reflect on it: 'This mental action I am doing — is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful mental action, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-

affliction, to the affliction of others, or to both... you should give it up. But if on reflection you know that it is not... you may continue with it.

"Having done a mental action, you should reflect on it: 'This mental action I have done — did it lead to self-affliction, to the affliction of others, or to both? Was it an unskillful mental action, with painful consequences, painful results?' If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful mental action with painful consequences, painful results, then you should feel distressed, ashamed, & disgusted with it. Feeling distressed, ashamed, & disgusted with it, you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful mental action with pleasant consequences, pleasant results, then you should stay mentally refreshed & joyful, training day & night in skillful mental qualities.

"Rahula, all those brahmans & contemplatives in the course of the past who purified their bodily actions, verbal actions, & mental actions, did it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.

"All those brahmans & contemplatives in the course of the future who will purify their bodily actions, verbal actions, & mental actions, will do it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.

"All those brahmans & contemplatives at present who purify their bodily actions, verbal actions, & mental actions, do it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.

"Thus, Rahula, you should train yourself: 'I will purify my bodily actions through repeated reflection. I will purify my verbal actions through repeated reflection. I will purify my mental actions through repeated reflection.' That's how you should train yourself."

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

Notes: 1. Samañña. Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and actions. Discordant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments, metaphors for good. In Pali, the term sama — "even" — described an instrument tuned on-pitch. There is a famous passage (in AN 6.55) where the Buddha reminds Sona Kolivisa — who had been over-exerting himself in the practice — that a lute sounds appealing only if the strings are neither too taut or too lax, but "evenly" tuned. This image would have special resonances with the Buddha's teaching on the middle way. It also adds meaning to the term samana — monk or contemplative — which the texts frequently mention as being derived from sama. The word samañña — "evenness," the quality of being in tune — also means the quality of being a contemplative: The true contemplative is always in tune with what is proper and good.

M 63 Cula-Malunkya Sutta The Shorter Instructions to Malunkya

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Then, as Ven. Malunkya putta was alone in seclusion, this train of thought arose in his awareness: "These positions that are undeclared, set aside, discarded by the Blessed One — 'The cosmos is eternal,' 'The cosmos is not eternal,' 'The cosmos is finite,' 'The cosmos is infinite,' 'The soul & the body are the same,' 'The soul is one thing and the body another,' 'After death a Tathagata exists,' 'After death a Tathagata does not exist,' 'After death a Tathagata both exists & does not exist,' 'After death a Tathagata neither exists nor does not exist' — I don't approve, I don't accept that the Blessed One has not declared them to me. I'll go ask the Blessed One about this matter.

"Lord, if the Blessed One knows that 'The cosmos is eternal,' then may he declare to me that 'The cosmos is eternal.' If he knows that 'The cosmos is not eternal,' then may he declare to me that 'The cosmos is not eternal.' But if he doesn't know or see whether the cosmos is eternal or not eternal, then, in one who is unknowing & unseeing, the straightforward thing is to admit, 'I don't know. I don't see.'... If he doesn't know or see whether after death a Tathagata exists... does not exist... both exists & does not exist... neither exists nor does not exist,' then, in one who is unknowing & unseeing, the straightforward thing is to admit, 'I don't know. I don't see.'"

"Malunkya putta, did I ever say to you, 'Come, Malunkya putta, live the holy life under me, and I will declare to you that 'The cosmos is eternal,' or 'The cosmos is not eternal,' or 'The cosmos is finite,' or 'The cosmos is infinite,' or 'The soul & the body are the same,' or 'The soul is one thing and the body another,' or 'After death a Tathagata exists,' or 'After death a Tathagata does not exist,' or 'After death a Tathagata both exists & does not exist,' or 'After death a Tathagata neither exists nor does not exist'?"

"No, lord."

"And did you ever say to me, 'Lord, I will live the holy life under the Blessed One and [in return] he will declare to me ...*(These undeclared questions)*

"No, lord."

"Then that being the case, foolish man, who are you to be claiming grievances/making demands of anyone?"

"Malunkya putta, if anyone were to say, 'I won't live the holy life under the Blessed One as long as he does not declare to me that "The cosmos is eternal,"... or that "After death a Tathagata neither exists nor does not exist,"' the man would die and those things would still remain undeclared by the Tathagata.

"It's just as if a man were wounded with an arrow thickly smeared with poison. His friends & companions, kinsmen & relatives would provide him with a surgeon, and the man would say, 'I won't have this arrow removed until I know whether the man who wounded me was a noble warrior, a priest, a merchant, or a worker.' He would say, 'I won't have this arrow removed until I know the given name & clan name of the man who wounded me... until I know whether he was tall, medium, or short... until I know whether he was dark, ruddy-brown, or golden-colored... until I know his home village, town, or city... until I know whether the bow with which I was wounded was a long bow or a crossbow... until I know whether the bowstring with which I was wounded was fiber, bamboo threads, sinew, hemp, or bark... until I know whether the shaft with which I was wounded was wild or cultivated... until I know whether the feathers of the shaft with which I was wounded were those of a vulture, a stork, a hawk, a peacock, or another bird... until I know whether the shaft with which I was wounded was bound with the sinew of an ox, a water buffalo, a langur, or a monkey.' He would say, 'I won't have this arrow removed until I know whether the shaft with which I was wounded was that of a common arrow, a curved arrow, a barbed, a calf-toothed, or an oleander arrow.' The man would die and those things would still remain unknown to him.

"In the same way, if anyone were to say, 'I won't live the holy life under the Blessed One as long as he does not declare to me that 'The cosmos is eternal,'... or that 'After death a Tathagata neither exists nor does not exist,' the man would die and those things would still remain undeclared by the Tathagata.

"Malunkya putta, it's not the case that when there is the view, 'The cosmos is eternal,' there is the living of the holy life. And it's not the case that when there is the view, 'The cosmos is not eternal,' there is the living of the holy life. When there is the view, 'The cosmos is eternal,' and when there is the view, 'The cosmos is not eternal,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, & distress whose destruction I make known right in the here & now.

"It's not the case that when there is the view, 'The cosmos is finite,' there is the living of the holy life. And it's not the case that when there is the view, 'The cosmos is infinite,' there is the living of the holy life. When there is the view, 'The cosmos is finite,' and when there is the view, 'The cosmos is infinite,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, & distress whose destruction I make known right in the here & now.

"It's not the case that when there is the view, 'The soul & the body are the same,' there is the living of the holy life. And it's not the case that when there is the view, 'The soul is one thing and the body another,' there is the living of the

holy life. When there is the view, 'The soul & the body are the same,' and when there is the view, 'The soul is one thing and the body another,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, & distress whose destruction I make known right in the here & now.

"It's not the case that when there is the view, 'After death a Tathagata exists,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathagata does not exist,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathagata both exists & does not exist,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathagata neither exists nor does not exist' there is the living of the holy life. When there is the view, 'After death a Tathagata exists'... 'After death a Tathagata does not exist'... 'After death a Tathagata both exists & does not exist'... 'After death a Tathagata neither exists nor does not exist,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, & distress whose destruction I make known right in the here & now.

"So, Malunkyaputta, remember what is undeclared by me as undeclared, and what is declared by me as declared.

"And why are they undeclared by me? Because they are not connected with the goal, are not fundamental to the holy life. They do not lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, Unbinding. That's why they are undeclared by me.

"And what is declared by me? 'This is stress,' is declared by me. 'This is the origination of stress,' is declared by me. 'This is the cessation of stress,' is declared by me. 'This is the path of practice leading to the cessation of stress,' is declared by me. And why are they declared by me? Because they are connected with the goal, are fundamental to the holy life. They lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, Unbinding. That's why they are declared by me.

"So, Malunkyaputta, remember what is undeclared by me as undeclared, and what is declared by me as declared."

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

M 70 Kitagiri Sutta Gradual Training (excerpt)

"Monks, I do not say that the attainment of gnosis is all at once. Rather, the attainment of gnosis is after gradual training, gradual action, gradual practice. And how is there the attainment of gnosis after gradual training, gradual action, gradual practice? There is the case where, when

conviction has arisen, one visits [a teacher]. Having visited, one grows close. Having grown close, one lends ear. Having lent ear, one hears the Dhamma. Having heard the Dhamma, one remembers it. Remembering, one penetrates the meaning of the teachings. Penetrating the meaning, one comes to an agreement through pondering the teachings. There being an agreement through pondering the teachings, desire arises. When desire has arisen, one is willing. When one is willing, one contemplates. Having contemplated, one makes an exertion. Having made an exertion, one realizes with the body the ultimate truth and, having penetrated it with discernment, sees it.

M 72 Aggi-Vacchagotta Sutta To Vacchagotta on Fire

I have heard that on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's monastery. Then the wanderer Vacchagotta went to the Blessed One..."How is it, Master Gotama, does Master Gotama hold the view: 'The cosmos is eternal: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'The cosmos is not eternal: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'The cosmos is finite: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'The cosmos is infinite: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'The soul & the body are the same: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'The soul is one thing and the body another: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'After death a Tathagata exists: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'After death a Tathagata does not exist: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'After death a Tathagata both exists & does not exist: only this is true, anything otherwise is worthless'?"

"...no..."

"Then does Master Gotama hold the view: 'After death a Tathagata neither exists nor does not exist: only this is true, anything otherwise is worthless'?"

"...no..."

"How is it, Master Gotama, when Master Gotama is asked if he holds the view 'the cosmos is eternal...'... 'after death a Tathagata neither exists nor does not exist: only this is true, anything otherwise is worthless,' he says '...no...' in each case. Seeing what drawback, then, is Master Gotama thus entirely dissociated from each of these ten positions?"

"Vaccha, the position that 'the cosmos is eternal' is a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. It is accompanied by suffering, distress, despair, & fever, and it does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, full Awakening, Unbinding.

"The position that 'the cosmos is not eternal'... ...'after death a Tathagata neither exists nor does not exist'... does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, full Awakening, Unbinding."

"Does Master Gotama have any position at all?"

"A 'position,' Vaccha, is something that a Tathagata has done away with. What a Tathagata sees is this: 'Such is form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception... such are mental fabrications... such is consciousness, such its origin, such its disappearance.' Because of this, I say, a Tathagata — with the ending, fading out, cessation, renunciation, & relinquishment of all constructions, all excogitations, all I-making & mine-making & obsession with conceit — is, through lack of clinging/sustenance, released."

"But, Master Gotama, the monk whose mind is thus released: Where does he reappear?"

"'Reappear,' Vaccha, doesn't apply."

"In that case, Master Gotama, he does not reappear."

"'Does not reappear,' Vaccha, doesn't apply."

"...both does & does not reappear."

"...doesn't apply."

"...neither does nor does not reappear."

"...doesn't apply."

"How is it, Master Gotama, when Master Gotama is asked if the monk reappears... does not reappear... both does & does not reappear... neither does nor does not reappear, he says, '...doesn't apply' in each case. At this point, Master Gotama, I am befuddled; at this point, confused. The modicum of clarity coming to me from your earlier conversation is now obscured."

"Of course you're befuddled, Vaccha. Of course you're confused. Deep, Vaccha, is this phenomenon, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. For those with other views, other practices, other satisfactions, other aims, other teachers, it is difficult to know. That being the case, I will now put some questions to you. Answer as you see fit. What do you think, Vaccha: If a fire

were burning in front of you, would you know that, 'This fire is burning in front of me'?"

"...yes..."

"And suppose someone were to ask you, Vaccha, 'This fire burning in front of you, dependent on what is it burning?' Thus asked, how would you reply?"

"...I would reply, 'This fire burning in front of me is burning dependent on grass & timber as its sustenance.'"

"If the fire burning in front of you were to go out, would you know that, 'This fire burning in front of me has gone out'?"

"...yes..."

"And suppose someone were to ask you, 'This fire that has gone out in front of you, in which direction from here has it gone? East? West? North? Or south?' Thus asked, how would you reply?"

"That doesn't apply, Master Gotama. Any fire burning dependent on a sustenance of grass and timber, being unnourished — from having consumed that sustenance and not being offered any other — is classified simply as 'out' (unbound)."

"Even so, Vaccha, any physical form by which one describing the Tathagata would describe him: That the Tathagata has abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Freed from the classification of form, Vaccha, the Tathagata is deep, boundless, hard to fathom, like the sea. 'Reappears' doesn't apply. 'Does not reappear' doesn't apply. 'Both does & does not reappear' doesn't apply. 'Neither reappears nor does not reappear' doesn't apply."

"Any feeling... Any perception... Any mental fabrication..."

"Any consciousness by which one describing the Tathagata would describe him: That the Tathagata has abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Freed from the classification of consciousness, Vaccha, the Tathagata is deep, boundless, hard to fathom, like the sea. 'Reappears' doesn't apply. 'Does not reappear' doesn't apply. 'Both does & does not reappear' doesn't apply. 'Neither reappears nor does not reappear' doesn't apply."

When this was said, the wanderer Vacchagotta said to the Blessed One: "Master Gotama, it is as if there were a great sala tree not far from a village or town: From inconstancy, its branches and leaves would wear away, its bark would wear away, its sapwood would wear away, so that on a later occasion — divested of branches, leaves, bark, & sapwood — it would stand as pure heartwood. In the same way, Master Gotama's words are divested of branches, leaves, bark, & sapwood and stand as pure heartwood."

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or were to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama has — through many lines of reasoning — made the Dhamma

clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

M 74 Dighanaka Sutta To Long Nails (excerpt)

"Now, Aggivessana, this body — endowed with form, composed of the four primary elements, born from mother & father, nourished with rice & porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion — should be envisioned as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. In one who envisions the body as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self, any desire for the body, attraction to the body, following after the body is abandoned.

"There are these three kinds of feeling: a pleasant feeling, a painful feeling, and neither-pleasant-nor-painful feeling. On the occasion when one feels a pleasant feeling, one does not feel either a painful feeling or a neither-pleasant-nor-painful feeling. One feels only a pleasant feeling on that occasion. On the occasion when one feels a painful feeling, one does not feel either a pleasant feeling or a neither-pleasant-nor-painful feeling. One feels only a painful feeling on that occasion. On the occasion when one feels a neither-pleasant-nor-painful feeling, one does not feel either a pleasant feeling or a painful feeling. One feels only a neither-pleasant-nor-painful feeling on that occasion.

"A pleasant feeling is inconstant, fabricated, dependently co-arisen, subject to ending, subject to vanishing, fading, ceasing. A painful feeling is also inconstant, fabricated, dependently co-arisen, subject to ending, subject to vanishing, fading, ceasing. A neither-pleasant-nor-painful feeling is also inconstant, fabricated, dependently co-arisen, subject to ending, subject to vanishing, fading, ceasing.

"Seeing this, an instructed disciple of the noble ones grows disenchanted with pleasant feeling, disenchanted with painful feeling, disenchanted with neither-pleasant-nor-painful feeling. Disenchanted, he grows dispassionate. From dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' A monk whose mind is thus released does not take sides with anyone, does not dispute with anyone. He words things by means of what is said in the world but without grasping at it."

Now at that time Ven. Sariputta was sitting behind the Blessed One, fanning him. The thought occurred to him, "Indeed, it seems that the Blessed One speaks to us of the abandoning of each of these mental qualities through direct knowledge. Indeed, it seems that the One Well-gone

speaks to us of the relinquishing of each of these mental qualities through direct knowledge." As Ven. Sariputta was reflecting thus, his mind was released from fermentations through not-clinging. While in LongNails the wanderer there arose the dustless, stainless Dhamma eye: "Whatever is subject to origination is all subject to cessation."

See *M 111*.

M 76 Sandaka Sutta Unsatisfactory (excerpt)

Good ânanda what are the four holy lives, the Blessed One who knows and sees, is perfect and rightfully enlightened has declared as unsatisfactory and should not be lived, which the wise man if possible does not live and even if he lives is not convinced, that it is merit.

Sandaka, a certain teacher acknowledges all pervading knowledge and vision constantly and continually, while, walking, standing, lying or awake. He enters an empty house and does not gain morsels. A dog bites him. He encounters an elephant in rut, a rough horse or a rough bull. Asks for the name and clan of a man or woman, or the name of a village or hamlet and how one should go there.

Sandaka, a wise man should reflect... I should know and turn away from that holy life as unsatisfactory.

Again, Sandaka, a certain teacher goes by hearsay and takes it as the truth. To a teacher who goes by hearsay, the tradition becomes the truth. He may have heard it correctly or may not have heard it correctly. It becomes the truth to him, the truth may be something else. Sandaka, a wise man should reflect... I, should know and turn away from that holy life as unsatisfactory.

Again, Sandaka, a certain teacher goes by logic, arguing logically brings out a teaching by himself beaten out. In the teaching of a logical teacher, some arguments may be true and others may not be true. Sandaka, a wise man should reflect... I should know and turn away from that holy life as unsatisfactory.

Again Sandaka, a certain teacher is dull and bewildered, when a question is asked, he wriggles and sits on the fence. It does not occur to me thus, it does not occur to me otherwise, there is no other solution either and none of these are the solutions. Sandaka, a wise man should reflect... I should know and turn away from that holy life as unsatisfactory.

. Sandaka, these are the four holy lives the Blessed One who knows and sees, is perfect and rightfully enlightened has declared as unsatisfactory and should not be lived,'

M 77 Mahasakuludayi Sutta 37 Wings

(excerpt)

Translated by Sister Upalavanna

Editor's Note: The 37 Wings of Enlightenment are given by the Buddha as the heart of his teaching in his final days. "Now, O bhikkhus, I say to you that these teachings of which I have direct knowledge and which I have made known to you — these you should thoroughly learn, cultivate, develop, and frequently practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men. And what, bhikkhus, are these teachings? They are the four foundations of mindfulness, the four right efforts, the four constituents of psychic power, the five faculties, the five powers, the seven factors of enlightenment, and the Noble Eightfold Path." D 16

...Udāyi, I have declared to my disciples the method for the fourfold establishment of mindfulness.

Here, the bhikkhu abides reflecting the body in the body, mindful and aware for dispelling covetousness and displeasure for the world. Abides reflecting feelings in feelings, mindful and aware for dispelling covetousness and displeasure for the world.

Abides reflecting the mental states in the mind, mindful and aware for dispelling covetousness and displeasure for the world. Abides reflecting thoughts in thoughts, mindful and aware for dispelling covetousness and displeasure for the world. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udāyi, I have declared to my disciples the method for developing the fourfold rightful endeavours. My disciples fall to the method to develop the four rightful endeavours. Here, Udāyi,

The bhikkhu makes endeavour, pulls up the mind, arouses interest and effort for the non-arising of non-arisen unwholesome states.

The bhikkhu makes endeavour, pulls up the mind, arouses interest and effort for the dispelling of arisen unwholesome states.

The bhikkhu makes endeavour, pulls up the mind, arouses interest and effort, for the arousing of non-arisen wholesome states.

The bhikkhu makes endeavour, pulls up the mind, arouses interest and effort for the unconfused stabilisation growth and development of arisen wholesome states. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udāyi, I have declared to my disciples the method for developing the fourfold super normal powers.

The bhikkhu develops the supernormal power endowed with interest to concentrate with endeavour and intentions.

The bhikkhu develops the supernormal power endowed with effort to concentrate with endeavour and intentions.

The bhikkhu develops the supernormal power endowed with mental concentration with endeavour and intentions and

The bhikkhu develops the supernormal power endowed with investigating concentration, with endeavour and intentions. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udāyi, I have declared to my disciples the method for developing the fivefold mental faculties. Udāyi, The bhikkhu develops the mental faculty of faith leading to peace and emancipation.

The bhikkhu develops the mental faculty of effort leading to appeasement and emancipation.

The bhikkhu develops the mental faculty of mindfulness, leading to peace and emancipation.

The bhikkhu develops the mental faculty of concentration leading to peace and emancipation.

The bhikkhu develops the mental faculty of wisdom leading to peace and emancipation. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udāyi, I have declared to my disciples the method for developing the fivefold powers.

The bhikkhu develops the power of faith leading to peace and emancipation.

The bhikkhu develops the power of effort leading to peace and emancipation.

The bhikkhu develops the power of mindfulness leading to peace and emancipation.

The bhikkhu develops the power of concentration leading to peace and emancipation.

The bhikkhu develops the power of wisdom leading to peace and emancipation...Thus too my disciples abide aiming perfect knowledge for emancipation.

. Again, Udāyi, I have declared to my disciples the method for developing the seven enlightenment factors.

The bhikkhu develops the enlightenment factor mindfulness settled in seclusion, for detachment and cessation ending in relinquishment.

The bhikkhu develops the enlightenment factor investigation into the Teaching settled in seclusion, for detachment and cessation ending in relinquishment.

The bhikkhu develops the enlightenment factor effort settled in seclusion, for detachment and cessation ending in relinquishment.

The bhikkhu develops the enlightenment factor, joy settled in seclusion, for detachment and cessation ending in relinquishment.

The bhikkhu develops the enlightenment factor, delight settled in seclusion, for detachment and cessation ending in relinquishment.

The bhikkhu develops the enlightenment factor, concentration, settled in seclusion, for detachment and cessation ending in relinquishment.

The bhikkhu develops the enlightenment factor, equanimity settled in seclusion, for detachment and cessation ending in relinquishment. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udāyi, I have declared to my disciples the method for developing the Noble Eightfold path. Udāyi, my disciples develop right understanding, right thoughts, right words, right actions, right livelihood, right endeavour, right mindfulness and right concentration. Thus too my disciples abide aiming perfect knowledge for emancipation.

M 78 Samana-Mundika Sutta Mundika the Contemplative

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Now on that occasion Uggahamana, a follower of Mundika the contemplative, together with a large following of about 500 wanderers, had taken up residence in the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika. Then Pañcakanga the carpenter left Savatthi in the middle of the day to see the Blessed One, but the thought occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the mind-developing monks, for they too are in seclusion. Why don't I go to the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika to see Uggahamana, a follower of Mundika the contemplative?" So he headed to the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika.

Now on that occasion Uggahamana was sitting with his large following of wanderers, all making a great noise & racket, discussing many kinds of pointless topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not. Then Uggahamana saw Pañcakanga the carpenter coming from afar, and on seeing him, hushed his following: "Be quiet, good sirs. Don't make any noise. Here comes Pañcakanga the carpenter, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Savatthi. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then Pañcakanga went to Uggahamana and, on arrival, greeted him courteously. After an exchange of friendly greetings & courtesies, he sat down to one side. As he was sitting there, Uggahamana said to him, "I describe an individual endowed with four qualities as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. Which four? There is the case where he does no evil action with his body, speaks no evil speech, resolves on no evil resolve, and maintains himself with no evil means of livelihood. An

individual endowed with these four qualities I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments."

Then Pañcakanga neither delighted in Uggahamana's words nor did he scorn them. Expressing neither delight nor scorn, he got up from his seat & left, thinking, "I will learn the meaning of this statement in the Blessed One's presence."

Then he went to the Blessed One and, on arrival, after bowing down to him, sat to one side. As he was sitting there, he told the Blessed One the entire conversation he had had with Uggahamana.

When this was said, the Blessed One said to Pañcakanga: "In that case, carpenter, then according to Uggahamana's words a baby boy, lying on its back, is consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. For even the thought 'body' does not occur to a baby boy lying on its back, so from where would it do any evil action with its body, aside from a little kicking? Even the thought 'speech' does not occur to it, so from where would it speak any evil speech, aside from a little crying? Even the thought 'resolve' does not occur to it, so from where would it resolve on any evil resolve, aside from a little bad temper? Even the thought 'livelihood' does not occur to it, so from where would it maintain itself with any evil means of livelihood, aside from its mother's milk? So, according to Uggahamana's words, a baby boy, lying on its back is consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments.

"If an individual is endowed with these four qualities, I do not describe him as consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. Rather, he stands on the same level as a baby boy lying on its back. Which four? There is the case where he does no evil action with his body, speaks no evil speech, resolves on no evil resolve, and maintains himself with no evil means of livelihood...

"An individual endowed with ten qualities is one whom I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. With regard to that point, one should know that 'These are unskillful habits,' I say. With regard to that point, one should know that 'That is the cause of unskillful habits'...'Here unskillful habits cease without trace'...'This sort of practice is the practice leading to the cessation of unskillful habits,' I say.

"With regard to that point, one should know that 'These are skillful habits'...'That is the cause of skillful habits'...'Here skillful habits cease without trace'...'This sort of practice is the practice leading to the cessation of skillful habits,' I say.

"With regard to that point, one should know that 'These are unskillful resolves'... 'That is the cause of unskillful resolves'...'Here unskillful resolves cease without trace'...'This sort of practice is the practice leading to the cessation of unskillful resolves' I say.

"With regard to that point, one should know that 'These are skillful resolves'...'That is the cause of skillful resolves'...'Here skillful resolves cease without trace'...'This sort of practice is the practice leading to the cessation of skillful resolves,' I say.

"Now what are unskillful habits? Unskillful bodily actions, unskillful verbal actions, evil means of livelihood. These are called unskillful habits. What is the cause of unskillful habits? Their cause is stated, and they are said to be mind-caused. Which mind? — for the mind has many modes & permutations. Any mind with passion, aversion or delusion: That is the cause of unskillful habits.

Now where do unskillful habits cease without trace? Their cessation has been stated: There is the case where a monk abandons wrong bodily conduct & develops right bodily conduct, abandons wrong verbal conduct & develops right verbal conduct, abandons wrong livelihood & maintains his life with right livelihood. This is where unskillful habits cease without trace.

And what sort of practice is the practice leading to the cessation of unskillful habits? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that have not yet arisen...(and) for the maintenance, non-confusion, increase, plenitude, development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of unskillful habits.

"And what are skillful habits? Skillful bodily actions, skillful verbal actions, purity of livelihood. These are called skillful habits. What is the cause of skillful habits? Their cause, too, has been stated, and they are said to be mind-caused. Which mind? — for the mind has many modes & permutations. Any mind without passion, without aversion, without delusion: That is the cause of skillful habits.

Now where do skillful habits cease without trace? Their cessation, too, has been stated: There is the case where a monk is virtuous, but not fashioned of virtue. He discerns, as it actually is, the awareness-release & discernment-release where his skillful habits cease without trace. /

And what sort of practice is the practice leading to the cessation of skillful habits? There is the case where a monk generates desire...for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of

the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that have not yet arisen...(and) for the...development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of skillful habits.

"And what are unskillful resolves? Being resolved on sensuality, on ill will, on harmfulness. These are called unskillful resolves. What is the cause of unskillful resolves? Their cause, too, has been stated, and they are said to be perception-caused. Which perception? — for perception has many modes & permutations. Any sensuality-perception, ill will-perception or harmfulness-perception: That is the cause of unskillful resolves.

Now where do unskillful resolves cease without trace? Their cessation, too, has been stated: There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. This is where unskillful resolves cease without trace.

And what sort of practice is the practice leading to the cessation of unskillful resolves? There is the case where a monk generates desire...for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that have not yet arisen...(and) for the...development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of unskillful resolves.

"And what are skillful resolves? Being resolved on renunciation (freedom from sensuality), on non-ill will, on harmlessness. These are called skillful resolves. What is the cause of skillful resolves? Their cause, too, has been stated, and they are said to be perception-caused. Which perception? — for perception has many modes & permutations. Any renunciation-perception, non-ill will-perception or harmlessness-perception: That is the cause of skillful resolves.

Now where do skillful resolves cease without trace? Their cessation, too, has been stated: There is the case where a monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. This is where skillful resolves cease without trace.

And what sort of practice is the practice leading to the cessation of skillful resolves? There is the case where a monk generates desire...for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that

have not yet arisen...(and) for the... development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of skillful resolves.

"Now, an individual endowed with which ten qualities is one whom I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments? One endowed with the right view of one beyond training, the right resolve of one beyond training, the right speech... the right action... the right livelihood... the right effort... the right mindfulness... the right concentration... the right knowledge... the right release of one beyond training. An individual endowed with these ten qualities is one whom I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments."

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

Note

1. This passage refers to the arahant, who has reached the final goal.

M 95 Canki Sutta Truth (excerpt)

"Master Gotama, with regard to the ancient hymns of the brahmans — passed down through oral transmission & included in their canon — the brahmans have come to the definite conclusion that 'Only this is true; anything else is worthless.' What does Master Gotama have to say to this?"

"Tell me, Bharadvaja, is there among the brahmans even one brahman who says, 'This I know; this I see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"And has there been among the brahmans even one teacher or teacher's teacher back through seven generations who said, 'This I know; this I see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"And among the brahman seers of the past, the creators of the hymns, the composers of the hymns — those ancient hymns, sung, repeated, & collected, which brahmans at present still sing, still chant, repeating what was said, repeating what was spoken — i.e., Atthaka, Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa, Bharadvaja, Vasettha, Kassapa & Bhagu: was there even one of these who said, 'This we know; this we see; only this is true; anything else is worthless?'"

"No, Master Gotama."

"So then, Bharadvaja, it seems that there isn't among the brahmans even one brahman who says, 'This I know; this I see; only this is true; anything else is worthless.' And there hasn't been among the brahmans even one teacher or teacher's teacher back through seven generations who said,

'This I know; this I see; only this is true; anything else is worthless.' And there hasn't been among the brahman seers of the past, the creators of the hymns, the composers of the hymns... even one who said, 'This we know; this we see; only this is true; anything else is worthless.'

Suppose there were a row of blind men, each holding on to the one in front of him: the first one doesn't see, the middle one doesn't see, the last one doesn't see. In the same way, the statement of the brahmans turns out to be a row of blind men, as it were: the first one doesn't see, the middle one doesn't see, the last one doesn't see. So what do you think, Bharadvaja: this being the case, doesn't the conviction of the brahmans turn out to be groundless?"

"It's not only out of conviction, Master Gotama, that the brahmans honor this. They also honor it as unbroken tradition."

"Bharadvaja, first you went by conviction. Now you speak of unbroken tradition. There are five things that can turn out in two ways in the here-&-now. Which five? Conviction, liking, unbroken tradition, reasoning by analogy, & an agreement through pondering views. These are the five things that can turn out in two ways in the here-&-now. Now some things are firmly held in conviction and yet vain, empty, & false. Some things are not firmly held in conviction, and yet they are genuine, factual, & unmistakable. Some things are well-liked... truly an unbroken tradition... well-reasoned... Some things are well-pondered and yet vain, empty, & false. Some things are not well-pondered, and yet they are genuine, factual, & unmistakable. In these cases it isn't proper for a knowledgeable person who safeguards the truth to come to a definite conclusion, 'Only this is true; anything else is worthless.'"

"But to what extent, Master Gotama, is there the safeguarding of the truth? ..."

"If a person has conviction, his statement, 'This is my conviction,' safeguards the truth. But he doesn't yet come to the definite conclusion that 'Only this is true; anything else is worthless.' To this extent, Bharadvaja, there is the safeguarding of the truth... But it is not yet an awakening to the truth."

"If a person likes something... holds an unbroken tradition... has something reasoned through analogy... has something he agrees to, having pondered views, his statement, 'This is what I agree to, having pondered views,' safeguards the truth. But he doesn't yet come to the definite conclusion that 'Only this is true; anything else is worthless.' To this extent, Bharadvaja, there is the safeguarding of the truth... But it is not yet an awakening to the truth."

"Yes, Master Gotama, to this extent there is the safeguarding of the truth... But to what extent is there an awakening to the truth?..."

"There is the case, Bharadvaja, where a monk lives in dependence on a certain village or town. Then a householder or householder's son goes to him and observes him with regard to three mental qualities — qualities based on greed, qualities based on aversion, qualities based on delusion: 'Are there in this venerable one any such qualities based on greed that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on greed... His bodily behavior & verbal behavior are those of one not greedy. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can't easily be taught by a person who's greedy.

When, on observing that the monk is purified with regard to qualities based on greed, he next observes him with regard to qualities based on aversion: 'Are there in this venerable one any such qualities based on aversion that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on aversion... His bodily behavior & verbal behavior are those of one not aversive. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can't easily be taught by a person who's aversive.

When, on observing that the monk is purified with regard to qualities based on aversion, he next observes him with regard to qualities based on delusion: 'Are there in this venerable one any such qualities based on delusion that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on delusion... His bodily behavior & verbal behavior are those of one not deluded. And the Dhamma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dhamma can't easily be taught by a person who's deluded.

When, on observing that the monk is purified with regard to qualities based on delusion, he places conviction in him. With the arising of conviction, he visits him & grows close to him. Growing close to him, he lends ear. Lending ear, he hears the Dhamma. Hearing the Dhamma, he remembers it. Remembering it, he penetrates the meaning of those dhammas. Penetrating the meaning, he comes to an agreement through pondering those dhammas. There being

an agreement through pondering those dhammas, desire arises. With the arising of desire, he becomes willing. Willing, he contemplates (lit: "weighs," "compares"). Contemplating, he makes an exertion. Exerting himself, he both realizes the ultimate meaning of the truth with his body and sees by penetrating it with discernment.

To this extent, Bharadvaja, there is an awakening to the truth... But it is not yet the final attainment of the truth.

"Yes, Master Gotama, to this extent there is an awakening to the truth... But to what extent is there the final attainment of the truth? ..."

"The cultivation, development, & pursuit of those very same qualities: to this extent, Bharadvaja, there is the final attainment of the truth..."

"Yes, Master Gotama, to this extent there is the final attainment of the truth... But what quality is most helpful for the final attainment of the truth? ..."

"Exertion is most helpful for the final attainment of the truth, Bharadvaja. If one didn't make an exertion, one wouldn't finally attain the truth. Because one makes an exertion, one finally attains the truth. Therefore, exertion is most helpful for the final attainment of the truth."

"But what quality is most helpful for exertion?..."

"Contemplating is most helpful for exertion, Bharadvaja. If one didn't contemplate, one wouldn't make an exertion. Because one contemplates, one makes an exertion..."
 "But what quality is most helpful for contemplating?..."
 "Being willing... If one weren't willing, one wouldn't contemplate..."

"But what quality is most helpful for being willing?..."
 "Desire... If desire didn't arise, one wouldn't be willing..."

"But what quality is most helpful for desire?..."
 "Coming to an agreement through pondering dhammas... If one didn't come to an agreement through pondering dhammas, desire wouldn't arise..."

"But what quality is most helpful for coming to an agreement through pondering dhammas?..."
 "Penetrating the meaning... If one didn't penetrate the meaning, one wouldn't come to an agreement through pondering dhammas..."

"But what quality is most helpful for penetrating the meaning?..."
 "Remembering the Dhamma... If one didn't remember the Dhamma, one wouldn't penetrate the meaning..."

"But what quality is most helpful for remembering the Dhamma?... "

"Hearing the Dhamma... If one didn't hear the Dhamma, one wouldn't remember the Dhamma..."

"But what quality is most helpful for hearing the Dhamma?... "

"Lending ear... If one didn't lend ear, one wouldn't hear the Dhamma..."

"But what quality is most helpful for lending ear?... "

"Growing close... If one didn't grow close, one wouldn't lend ear..."

"But what quality is most helpful for growing close?... "

"Visiting... If one didn't visit, one wouldn't grow close..."

"But what quality is most helpful for visiting? We ask Master Gotama about the quality most helpful for visiting."

"Conviction is most helpful for visiting, Bharadvaja. If conviction [in a person] didn't arise, one wouldn't visit [that person]. Because conviction arises, one visits. Therefore, conviction is most helpful for visiting."

* * *

"We used to think, 'Who are these bald-headed "contemplatives," these menial, dark offspring of [Brahma] the Kinsman's feet? Who are they to know the Dhamma?' But now Master Gotama has inspired within us a contemplative-love for contemplatives, a contemplative-confidence in contemplatives, a contemplative-respect for contemplatives. Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to point out the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama — through many lines of reasoning — made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: A 3.66; A 9.1.

M 104 Samagama Sutta 6 Causes of Dispute

Translation by Sister Upalavanna

I heard thus.

At one time the Blessed One was living with the Sakyas in their village Sāmagāma. ...

Ananda said to the Blessed One, 'Venerable sir, the novice Cunda says, that Nigāṇṇā Nātaputta has died recently at Pāvā. After his death the Nigāṇṇas have split, are quarrelling, fighting, are attacking each other with the weapon in their mouths. They are saying things like these. 'You do not know this Teaching and Discipline, I know it. What do you know of it? You have fallen to the wrong method. I have fallen to the right method, with reasons. You say the first things last, the last things first. Your

dispute is not thought out, is reversed and made up and should be rebuked. Go! dispute and find your way, if possible. The dispensation of Nigāṇṇā Nātaputta had gone to destruction. The lay disciples of Nigāṇṇā Nātaputta, who wore white clothes too were broken up, uninterested, hindered and without refuge as it happens in a Dispensation, not well taught, by one not rightfully enlightened. Venerable sir, it occurs to me at the demise of the Blessed One, may there be no dispute, for the good and welfare of many.'

Ananda, do you see any instance in this Teaching, by me realized and proclaimed where two bhikkhus could dispute, such as in the four establishments of mindfulness, the four right endeavours, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the eightfold path?

... I do not... Yet those persons who live as though obedient to the Blessed One now, will arouse a dispute on account of the hard livelihood because of the higher code of rules, it will be not for the well being of many and the well being of gods and men.'

Ananda, a dispute on the harsh livelihood or the higher code of rules is negligible, if the community has a dispute about the path and method, it will be for the unpleasantness of many, and the unpleasantness of gods and men.

Ananda, these six are the causes for a dispute. What are the six?

When the bhikkhu becomes angry and bears a grudge, he becomes unruly even towards the Teacher, rebels against the Teaching and becomes unruly, rebels against the Community and becomes unruly, does not live complete in the training. Thus he arouses a dispute in the Community, for the unpleasantness of many and the unpleasantness of gods and men. Ananda, if you see this cause for a dispute internally or externally, you should make effort for the dispelling of that cause for a dispute, and for its non arising again.

Again, Ananda, the bhikkhu is merciless with hypocrisy ...

...the bhikkhu is jealous and selfish

...the bhikkhu is crafty and fraudulent

...the bhikkhu is with evil desires and wrong view ...the

bhikkhu is holding fast to worldly matters and not giving up easily. When the bhikkhu holds fast to worldly matters and does not give up easily, he becomes unruly even towards the Teacher, rebels against the Teaching and becomes unruly, rebels against the Community and becomes unruly, does not live complete in the training. Thus he arouses a dispute in the Community, for the unpleasantness of many and the unpleasantness of gods and men. Ananda, if you see this cause for a dispute internally or externally, you should make effort for the dispelling of that cause for a dispute, and for its non arising again. This is dispelling the evil causes of disputes, for their non arising in the future. Ananda, these are the six causes for disputes.

Ananda, there are six things that promote unity, gladness and friendship, and dispel disputes. What are the six? The bhikkhu should be established in bodily actions of loving kindness towards co-associates in the holy life openly and secretly.

The bhikkhu should be established in verbal actions of loving kindness towards co-associates in the holy life openly and secretly.

The bhikkhu should be established in mental actions of loving kindness towards co-associates in the holy life openly and secretly.

Again the bhikkhu shares equally all rightful gains so far as the morsels put in the bowl, with the virtuous co-associates in the holy life.

Again the bhikkhu becomes equal in all virtues that are not spotted, fissured, free of blemish, and praised by the wise as conducive to concentration, with the co-associates in the holy life.

Again the bhikkhu shares the noble view that rightfully destroys unpleasantness, / of one who logically thinks about it, with the co-associates in the holy life openly and secretly.

Ananda, these six things promote unity, gladness and friendship and dispel disputes. ânanda, do you see a single word which is not acceptable among these words?"

Venerable sir, I do not see.'

Therefore ânanda, be accomplished in these six things that promote unity, gladness and friendship and dispels disputes, it will be for your welfare for a long time.'

The Blessed One said thus and venerable ânanda delighted in the words of the Blessed One.

Notes

I The noble view that rightfully destroys unpleasantness, of one who logically thinks about it. The noble view that rightfully destroys the unpleasantness of one who logically thinks about it, is the right view which carries one to the entry of the stream of the Teaching.

M 107 Ganakamoggallana Sutta Gradual Training

Translated by I.B. Horner

Thus I have heard: At one time the Lord was staying near Savatthi in the palace of Migara's mother in the Eastern Monastery. Then the brahman Ganaka-Moggallana approached the Lord

Gotama, for us whose livelihood is calculation there can be seen a gradual training, a gradual practice, that is to say in accountancy. For when we get a pupil, good Gotama, we first of all make him calculate: 'One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight

eights, nine nines, ten tens,' and we, good Gotama, also make him calculate a hundred. Is it not possible, good Gotama, to lay down a similar gradual training, gradual doing, gradual practice in respect of this dhamma and discipline?"

"It is possible, brahman, to lay down a gradual training, a gradual doing, a gradual practice in respect of this dhamma and discipline, Brahman, even a skilled trainer of horses, having taken on a beautiful thoroughbred first of all gets it used to the training in respect of wearing the bit. Then he gets it used to further training — even so brahman, the Tathagata, having taken on a man to be tamed, first of all disciplines him thus:

"Come you, monk, be of moral habit, live controlled by the control of the Obligations, endowed with [right] behavior and posture, seeing peril in the slightest fault and, undertaking them, train yourself in the rules of training.' As soon, brahman, as the monk is of moral habit, controlled by the control of the Obligations, endowed with [right] behavior and posture; seeing peril in the slightest fault and, undertaking them, trains himself in the rules of training, the Tathagata disciplines him further saying:

"Come you monk, be guarded as to the doors of the sense-organs; having seen a material shape with the eye, do not be entranced with the general appearance, do not be entranced with the detail; for if one dwells with the organ of sight uncontrolled, covetousness and dejection, evil, unskillful states of mind, may flow in. So fare along controlling it, guard the organ of sight, achieve control over the organ of sight. Having heard a sound with the ear... Having smelt a smell with the nose... Having savored a taste with the tongue... Having felt a touch with the body... Having cognized a mental state with the mind, do not be entranced with the detail. For if one dwells with the organ of mind uncontrolled, covetousness and dejection, evil, unskillful states of mind, may flow in. So fare along controlling it; guard the organ of mind, achieve control over the organ of mind.'

"As soon, brahman, as a monk is guarded as to the doors of the sense-organs, the Tathagata disciplines him further, saying: 'Come you, monk, be moderate in eating; you should take food reflecting carefully, not for fun or indulgence or personal charm or beautification, but taking just enough for maintaining this body and keeping it going, for keeping it unharmed, for furthering the Brahma-faring, with the thought: Thus will I crush out an old feeling, and I will not allow a new feeling to arise, and then there will be for me subsistence and blamelessness and abiding in comfort.'

"As soon, brahman, as a monk is moderate in eating, the Tathagata disciplines him further, saying: 'Come you, monk, dwell intent on vigilance; during the day while pacing up and down, while sitting down, cleanse the mind of obstructive mental states; during the middle watch of the night, lie

down on the right side in the lion posture, foot resting on foot, mindful, clearly conscious, reflecting on the thought of getting up again; during the last watch of the night, when you have arisen, while pacing up and down, while sitting down, cleanse the mind of obstructive mental states.' Mindfulness and clear consciousness

"As soon, brahman, as a monk is intent on vigilance, the Tathagata disciplines him further, saying: 'Come you, monk, be possessed of mindfulness and clear consciousness, acting with clear consciousness whether you are approaching or departing, acting with clear consciousness whether you are looking ahead or looking round, acting with clear consciousness whether you are bending in or stretching out [the arms], acting with clear consciousness whether you are carrying the outer cloak, the bowl or robe, acting with clear consciousness whether you are eating, drinking, munching, savoring, acting with clear consciousness whether you are obeying the calls of nature, acting with clear consciousness whether you are walking, standing, sitting, asleep, awake, talking or being silent.'

"As soon, brahman, as he is possessed of mindfulness and clear consciousness, the Tathagata disciplines him further, saying: 'Come you, monk, choose a remote lodging in a forest, at the root of a tree, on a mountain slope, in a glen, a hill cave, a cemetery, a woodland grove, in the open, or on a heap of straw.' On returning from alms-gathering after the meal, the monk sits down crosslegged, holding the back erect, having made mindfulness rise up in front of him. He, getting rid of covetousness for the world, dwells with a mind devoid of covetousness, he cleanses the mind of covetousness.

Getting rid of the taint of ill-will, he dwells benevolent in mind; compassionate and merciful towards all creatures and beings, he cleanses the mind of ill-will. Getting rid of sloth and torpor, he dwells without sloth or torpor; perceiving the light, mindful and clearly conscious he cleanses the mind of sloth and torpor. Getting rid of restlessness and worry, he dwells calmly; the mind inward tranquil, he cleanses the mind of restlessness and worry. Getting rid of doubt, he dwells doubt-crossed; unperplexed as to the states that are skilled, he cleanses his mind of doubt.

"He, by getting rid of these five hindrances, which are defilements of the mind and deleterious to intuitive wisdom, aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness and is rapturous and joyful. By allaying initial thought and discursive thought, his mind subjectively tranquilized and fixed on one point, he enters and abides in the second meditation which is devoid of initial thought and discursive thought, is born of concentration and is rapturous and joyful. By the fading out of rapture, he dwells with equanimity, attentive and clearly conscious, and experiences in his person that joy of which the noble ones say: 'Joyful lives he who has equanimity and

is mindful,' and he enters and abides in the third meditation. By getting rid of anguish, by the going down of his former pleasures and sorrows, he enters and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness.

"Brahman, such is my instruction for those monks who are learners who, perfection being not yet attained, dwell longing for the incomparable security from the bonds. But as for those monks who are perfected ones, the cankers destroyed, who have lived the life, done what was to be done, shed the burden, attained to their own goal, the fetters of becoming utterly destroyed, and who are freed by perfect profound knowledge — these things conduce both to their abiding in ease here and now as well as to their mindfulness and clear consciousness."

When this had been said, the brahman Ganaka-Moggallana spoke thus to the Lord:

"Now, on being exhorted thus and instructed thus by the good Gotama, do all the good Gotama's disciples attain the unchanging goal — nibbana or do some not attain it?"

"Some of my disciples, brahman, on being exhorted and instructed thus by me, attain the unchanging goal — nibbana; some do not attain it."

"What is the cause, good Gotama, what the reason that; since nibbana does exist, since the way leading to nibbana exists, since the good Gotama exists as adviser, some of the good Gotama's disciples on being exhorted thus and instructed thus by the good Gotama, attain the unchanging goal — nibbana, but some do not attain it?"

"Well then, brahman, I will question you on this point in reply. As it is pleasing to you, so you may answer me. What do you think about this, brahman? Are you skilled in the way leading to Rajagaha?"

"Yes, sir, skilled am I in the way leading to Rajagaha."

"What do you think about this? A man might come along here wanting to go to Rajagaha. Having approached you, he might speak thus: 'I want to go to Rajagaha, sir; show me the way to this Rajagaha.' You might speak thus to him:

"Yes, my good man, this road goes to Rajagaha; go along it for a while. When you have gone along it for a while you will see a village; go along for a while; when you have gone along for a while you will see a market town; go for a while. When you have gone along for a while you will see Rajagaha with its delightful parks, delightful forests, delightful fields, delightful ponds. But although he has been exhorted and instructed thus by you, he might take the wrong road and go westwards. Then a second man might come along wanting to go to Rajagaha...(as above)...

Exhorted and instructed thus by you he might get to Rajagaha safely. What is the cause, brahman, what the reason that, since Rajagaha does exist, since the way leading to Rajagaha exists, since you exist as adviser, the one man, although being exhorted and instructed thus by you, may take the wrong road and go westwards while the other may get to Rajagaha safely?"

"What can I, good Gotama, do in this matter? A shower of the way, good Gotama, am I."

"Even so, brahman, nibbana does exist, the way leading to nibbana exists and I exist as adviser. But some of my disciples, on being exhorted and instructed thus by me attain the unchanging goal — nibbana, some do not attain it. What can I, brahman, do in this matter? A shower of the way, brahman, is a Tathagata."

When this had been said, the brahman Ganaka-Moggallana spoke thus to the Lord:

"Good Gotama, as for those persons who, in want of a way of living, having gone forth from home into homelessness without faith, who are crafty, fraudulent, deceitful, who are unbalanced and puffed up, who are shifty, scurrilous and of loose talk, the doors of whose sense-organs are not guarded, who do not know moderation in eating, who are not intent on vigilance, indifferent to recluship, not of keen respect for the training, who are ones for abundance, lax, taking the lead in backsliding, shirking the burden of seclusion, who are indolent, of feeble energy, of confused mindfulness, not clearly conscious, not concentrated but of wandering minds, who are weak in wisdom, driverless — the good Gotama is not in communion with them.

But as for those young men of respectable families who have gone forth from home into homelessness from faith, who are not crafty, fraudulent or deceitful, who are not unbalanced or puffed up, who are not shifty, scurrilous or of loose talk, the doors of whose sense-organs are guarded, who know moderation in eating, who are intent on vigilance, longing for recluship, of keen respect for the training, who are not ones for abundance, not lax, shirking, backsliding, taking the lead in seclusion, who are of stirred up energy, self-resolute, with mindfulness aroused, clearly conscious, concentrated, their minds one-pointed, who have wisdom, are not driverless — the good Gotama is in communion with them. As, good Gotama, black gum is pointed to as chief of root-scents, as red sandalwood is pointed to as chief of the pith-scents, as jasmine is pointed to as chief of the flower scents — even so is the exhortation of the good Gotama highest among the teachings of today.

M 109 Maha-punnama Sutta The Great Full-moon Night

I have heard that on one occasion the Blessed One was staying near Savatthi in the Eastern Monastery, the palace of Migara's mother. And on that occasion — the uposatha of the fifteenth, the night of a very full moon — he was sitting out in the open with the community of monks.

Then a certain monk, rising from his seat, arranging his robe over one shoulder, and placing his hands palm-to-palm over the heart, said to the Blessed One: "Lord, there is an

area where, if the Blessed One would give me leave, I would like the answer to a question."

"Very well, then, monk. Sit back down in your seat and ask whatever you want."...

"Aren't these the five clinging-aggregates, i.e., form as a clinging-aggregate, feeling... perception... fabrications... consciousness as a clinging-aggregate."

"Monk, these are the five clinging-aggregates, i.e., form as a clinging-aggregate, feeling... perception... fabrications... consciousness as a clinging-aggregate."...

"But in what, lord, are these five clinging-aggregates rooted?"

"Monk, these five clinging-aggregates are rooted in desire."...

"Is clinging the same thing as the five clinging-aggregates, or is clinging separate from the five clinging-aggregates?"

"Monk, clinging is neither the same thing as the five clinging-aggregates, nor is it separate from the five clinging-aggregates. Just that whatever passion & delight is there, that's the clinging there."...

"Might there be diversity in the desire & passion for the five clinging-aggregates?"

"There might, monk. There is the case where the thought occurs to someone, 'May I be one with such a form in the future. May I be one with such a feeling... perception... fabrications... such a consciousness in the future. This is how there would be diversity in the desire & passion for the five clinging-aggregates.'..."

"To what extent does the designation 'aggregate' apply to the aggregates?"

"Monk, whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of form. Whatever feeling is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of feeling. Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of perception. Whatever fabrications are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: those are called the aggregate of fabrication. Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of consciousness. I This is the extent to which the term 'aggregate' applies to the aggregates."...

"Lord, what is the cause, what the condition, for the delineation / of the aggregate of form? What is the cause, what the condition, for the delineation of the aggregate of feeling... perception... fabrications... consciousness?"

"Monk, the four great existents (earth, water, fire, & wind) are the cause, the four great existents the condition, for the delineation of the aggregate of form. Contact is the cause, contact the condition, for the delineation of the aggregate of feeling. Contact is the cause, contact the condition, for the delineation of the aggregate of perception. Contact is the cause, contact the condition, for the delineation of the aggregate of fabrications. Name-&-form is the cause, name-&-form the condition, for the delineation of the aggregate of consciousness." Saying, "Very good, lord," the monk... asked him a further question: "Lord, how does self-identity view come about?"

"There is the case, monk, where an uninstructed, run-of-the-mill person... assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling.

He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception.

He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications.

He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identity view comes about."...

"Lord, how does self-identity view no longer come about?"

"There is the case, monk, where a well-instructed disciple of the noble ones — who has regard for nobles ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma — does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

He does not assume feeling to be the self... does not assume perception to be the self... does not assume fabrications to be the self...

He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identity view no longer comes about."...

"What, lord, is the allure of form? What is its drawback? What is the escape from it? What is the allure of feeling... perception... fabrications... consciousness? What is its drawback? What is the escape from it?"

"Monk, whatever pleasure & joy arises dependent on form: that is the allure of form. The fact that form is inconstant, stressful, subject to change: that is the drawback of form. The subduing of desire & passion, the abandoning of desire & passion for form: that is the escape from form.

"Whatever pleasure & joy arises dependent on feeling: that is the allure of feeling..."

"Whatever pleasure & joy arises dependent on perception: that is the allure of perception..."

"Whatever pleasure & joy arises dependent on fabrications: that is the allure of fabrications..."

"Whatever pleasure & joy arises dependent on consciousness: that is the allure of consciousness. The fact that consciousness is inconstant, stressful, subject to change: that is the drawback of consciousness. The subduing of desire & passion, the abandoning of desire & passion for consciousness: that is the escape from consciousness."...

"Knowing in what way, seeing in what way, is there — with regard to this body endowed with consciousness, and with regard to all external signs — no longer any I-making, or my-making, or obsession with conceit?"

"Monk, one sees any form whatsoever — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near — every form, as it actually is with right discernment: 'This is not mine. This is not my self. This is not what I am.'

"One sees any feeling whatsoever... any perception whatsoever... any fabrications whatsoever..."

"One sees any consciousness whatsoever — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near — every consciousness — as it actually is with right discernment: 'This is not mine. This is not my self. This is not what I am.'"

"Monk, knowing in this way, seeing in this way is there — with regard to this body endowed with consciousness, and with regard to all external signs — no longer any I-making, or my-making, or obsession with conceit."

Now at that moment this line of thinking appeared in the awareness of a certain monk: "So — form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self. Then what self will be touched by the actions done by what is not-self?"

Then the Blessed One, realizing with his awareness the line of thinking in that monk's awareness, addressed the monks: "It's possible that a senseless person — immersed in ignorance, overcome with craving — might think that he could outsmart the Teacher's message in this way..." Now, monks, haven't I trained you in counter-questioning with regard to this & that topic here & there? What do you think — Is form constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is

inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am?'

"No, lord."

"... Is feeling constant or inconstant?" "Inconstant, lord." ...

"... Is perception constant or inconstant?" "Inconstant, lord." ...

"... Are fabrications constant or inconstant?" "Inconstant, lord." ...

"What do you think, monks — Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am?'" "No, lord."

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever..."

"Any perception whatsoever..."

"Any fabrications whatsoever..."

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of sixty monks, through no clinging (not being sustained), were fully released from fermentations.

Note: 1. Delineation (paññāpana) literally means, "making discernible." This apparently refers to the intentional aspect of perception, which takes the objective side of experience and fabricates it into discernible objects. In the case of the aggregates, the four great existents, contact, and name-&-form provide the objective basis for discerning them, while the process of fabrication takes the raw material provided by the objective basis and turns it into discernible instances of the aggregates. This process is described in slightly different terms in S 22.79. See M 18

M III Anupada Sutta One After Another

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery.

There he addressed the monks, saying, "Monks."

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, Sariputta is wise, of great discernment, deep discernment, wide... joyous... rapid... quick... penetrating discernment. For half a month, Sariputta clearly saw insight into mental qualities one after another. This is what occurred to Sariputta through insight into mental qualities one after another:

"There was the case where Sariputta — quite secluded from sensuality, secluded from unskillful qualities — entered & remained in the first jhana: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. Whatever qualities there are in the first jhana — directed thought, evaluation, rapture, pleasure, singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention — he ferreted them out one after another. Known to him they arose, known to him they remained, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is a further escape,' and pursuing it there really was for him.

"Furthermore, with the stilling of directed thoughts & evaluations, Sariputta entered & remained in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. Whatever qualities there are in the second jhana — internal assurance, rapture, pleasure, singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention — he ferreted them out one after another. Known to him they arose, known to him they remained, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is a further escape,' and pursuing it there really was for him.

"Furthermore, with the fading of rapture, Sariputta — remaining in equanimity, mindful & alert, and physically sensitive to pleasure — entered & remained in the third jhana, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' Whatever qualities there are in the third jhana — equanimity-pleasure, singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention — he ferreted them out one after another.

Known to him they arose, known to him they remained, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He understood, He discerned that 'There is a further escape,' and pursuing it there really was for him.

"Furthermore, with the abandoning of pleasure & stress — as with the earlier disappearance of elation & distress — Sariputta entered & remained in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. Whatever qualities there are in the fourth jhana — a feeling of equanimity, neither pleasure nor pain; an unconcern due to serenity of awareness; singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention — he ferreted them out one after another. Known to him they arose, known to him they remained, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is a further escape,' and pursuing it there really was for him.

"Furthermore, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] 'Infinite space,' Sariputta entered & remained in the dimension of the infinitude of space. Whatever qualities there are in the dimension of the infinitude of space — the perception of the dimension of the infinitude of space, singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention — he ferreted them out one after another. Known to him they arose, known to him they remained, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is a further escape,' and pursuing it there really was for him.

"Furthermore, with the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' Sariputta entered & remained in the dimension of the infinitude of consciousness. Whatever qualities there are in the dimension of the infinitude of consciousness — the perception of the dimension of the infinitude of consciousness, singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention — he ferreted them out one after another. Known to him they arose, known to him they remained, known to him they subsided. He discerned, 'So this is how these qualities,

not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is a further escape,' and pursuing it there really was for him.

"Furthermore, with the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' Sariputta entered & remained in the dimension of nothingness. Whatever qualities there are in the dimension of nothingness — the perception of the dimension of nothingness, singleness of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity, & attention — he ferreted them out one after another. Known to him they arose, known to him they remained, known to him they subsided. He discerned, 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is a further escape,' and pursuing it there really was for him.

"Furthermore, with the complete transcending of the dimension of nothingness, Sariputta entered & remained in the dimension of neither perception nor non-perception. He emerged mindfully from that attainment. On emerging mindfully from that attainment, he regarded the past qualities that had ceased & changed: 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is a further escape,' and pursuing it there really was for him. /

"Furthermore, with the complete transcending of the dimension of neither perception nor non-perception, Sariputta entered & remained in the cessation of feeling & perception. Seeing with discernment, his fermentations were totally ended. He emerged mindfully from that attainment. On emerging mindfully from that attainment, he regarded the past qualities that had ceased & changed: 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is no further escape,' and pursuing it there really wasn't for him.

"If a person, rightly saying it of anyone, were to say, 'He has attained mastery & perfection in noble virtue... noble concentration... noble discernment... noble release,' he would be rightly saying it of Sariputta if he were to say: 'He has attained mastery & perfection in noble virtue... noble concentration... noble discernment... noble release.'

"If a person, rightly saying it of anyone, were to say, 'He is the Blessed One's son, his offspring — born of his mouth, born of the Dhamma, created by the Dhamma, his heir in the Dhamma, not his heir in material things,' he would be rightly saying it of Sariputta if he were to say: 'He is the Blessed One's son, his offspring — born of his mouth, born of the Dhamma, created by the Dhamma, his heir in the Dhamma, not his heir in material things.' Sariputta, monks, takes the unexcelled wheel of Dhamma set rolling by the Tathagata, and keeps it rolling rightly."

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

Note

I. Notice that, with each of the previous levels of attainment, Sariputta was able to ferret out the various mental qualities arising there while he was still in the attainment. With this attainment and the following one, however, he was not able to analyze the mental qualities present and absent there until after he had left the attainment. The difference here is related to the point made in A 9.36 that all the attainments up through the dimension of nothingness are "perception-attainments." And that, "As far as the perception-attainments go, that is as far as gnosis-penetration goes.

M 117 Maha-cattarisaka Sutta The Great Forty

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!" "Yes, lord," the monks replied.

The Blessed One said, "Monks, I will teach you noble right concentration with its supports and requisite conditions. Listen, and pay close attention. I will speak." "Yes, lord," the monks replied.

The Blessed One said: "Now what, monks, is noble right concentration with its supports & requisite conditions? Any singleness of mind equipped with these seven factors — right view, right resolve, right speech, right action, right livelihood, right effort, & right mindfulness — is called noble right concentration with its supports & requisite conditions.

[1] "Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one's right view. And what is wrong view? 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no priests or contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is wrong view.

"And what is right view? Right view, I tell you, is of two sorts: There is right view with effluents [asava], siding with merit, resulting in the acquisitions [of becoming]; and there is noble right view, without effluents, transcendent, a factor of the path.

"And what is the right view that has effluents, sides with merit, & results in acquisitions? 'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are priests & contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is the right view that has effluents, sides with merit, & results in acquisitions.

"And what is the right view that is without effluents, transcendent, a factor of the path? The discernment, the faculty of discernment, the strength of discernment, analysis of qualities as a factor for Awakening, the path factor of right view of one developing the noble path whose mind is noble, whose mind is free from effluents, who is fully possessed of the noble path. This is the right view that is without effluents, transcendent, a factor of the path.

"One tries to abandon wrong view & to enter into right view: This is one's right effort. One is mindful to abandon wrong view & to enter & remain in right view: This is one's right mindfulness. Thus these three qualities — right view, right effort, & right mindfulness — run & circle around right view.

[2] "Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong resolve as wrong resolve, and right resolve as right resolve. And what is wrong resolve? Being resolved on sensuality, on ill will, on harmfulness. This is wrong resolve.

"And what is right resolve? Right resolve, I tell you, is of two sorts: There is right resolve with effluents, siding with merit, resulting in the acquisitions [of becoming]; and there is noble right resolve, without effluents, transcendent, a factor of the path.

"And what is the right resolve that has effluents, sides with merit, & results in acquisitions? Being resolved on renunciation, on freedom from ill will, on harmlessness. This is the right resolve that has effluents, sides with merit, & results in acquisitions.

And what is the right resolve that is without effluents, transcendent, a factor of the path? The thinking, directed thinking, resolve, (mental) fixity, transfixion, focused awareness, & verbal fabrications of one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right resolve that is without effluents, transcendent, a factor of the path.

"One tries to abandon wrong resolve & to enter into right resolve: This is one's right effort. One is mindful to abandon wrong resolve & to enter & remain in right resolve: This is one's right mindfulness. Thus these three qualities — right view, right effort, & right mindfulness — run & circle around right resolve.

[3] "Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong speech as wrong speech, and right speech as right speech. And what is wrong speech? Lying, divisive tale-bearing, abusive speech, & idle chatter. This is wrong speech.

"And what is right speech? Right speech, I tell you, is of two sorts: There is right speech with effluents, siding with merit, resulting in the acquisitions [of becoming]; and there is noble right speech, without effluents, transcendent, a factor of the path.

"And what is the right speech that has effluents, sides with merit, & results in acquisitions? Abstaining from lying, from divisive tale-bearing, from abusive speech, & from idle chatter. This is the right speech that has effluents, sides with merit, & results in acquisitions.

"And what is the right speech that is without effluents, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of the four forms of verbal misconduct of one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right speech that is without effluents, transcendent, a factor of the path.

"One tries to abandon wrong speech & to enter into right speech: This is one's right effort. One is mindful to abandon wrong speech & to enter & remain in right speech: This is one's right mindfulness. Thus these three qualities — right view, right effort, & right mindfulness — run & circle around right speech.

[4] "Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong action as wrong action, and right action as right action. And what is wrong action? Killing, taking what is not given, illicit sex. This is wrong action.

"And what is right action? Right action, I tell you, is of two sorts: There is right action with effluents, siding with merit, resulting in the acquisitions [of becoming]; and there is noble right action, without effluents, transcendent, a factor of the path.

"And what is the right action that has effluents, sides with merit, & results in acquisitions? Abstaining from killing, from taking what is not given, & from illicit sex. This is the right action that has effluents, sides with merit, & results in acquisitions.

"And what is the right action that is without effluents, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of the three forms of bodily misconduct of one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right action that is without effluents, transcendent, a factor of the path.

"One tries to abandon wrong action & to enter into right action: This is one's right effort. One is mindful to abandon wrong action & to enter & remain in right action: This is one's right mindfulness. Thus these three qualities — right view, right effort, & right mindfulness — run & circle around right action.

[5] "Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong livelihood as wrong livelihood, and right livelihood as right livelihood. And what is wrong livelihood? Scheming, persuading, hinting, belittling, & pursuing gain with gain. This is wrong livelihood.

"And what is right livelihood? Right livelihood, I tell you, is of two sorts: There is right livelihood with effluents, siding with merit, resulting in the acquisitions [of becoming]; and there is noble right livelihood, without effluents, transcendent, a factor of the path.

"And what is the right livelihood that has effluents, sides with merit, & results in acquisitions? There is the case where a disciple of the noble ones abandons wrong livelihood and maintains his life with right livelihood. This is the right livelihood that has effluents, sides with merit, & results in acquisitions.

"And what is the right livelihood that is without effluents, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of wrong livelihood of one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right livelihood that is without effluents, transcendent, a factor of the path.

"One tries to abandon wrong livelihood & to enter into right livelihood: This is one's right effort. One is mindful to abandon wrong livelihood & to enter & remain in right livelihood: This is one's right mindfulness. Thus these three qualities — right view, right effort, & right mindfulness — run & circle around right livelihood.

"Of those, right view is the forerunner. And how is right view the forerunner? In one of right view, right resolve comes into being. In one of right resolve, right speech comes into being. In one of right speech, right action... In one of right action, right livelihood... In one of right livelihood, right effort... In one of right effort, right mindfulness... In one of right mindfulness, right concentration... In one of right concentration, right knowledge... In one of right knowledge, right release comes

into being. Thus the learner is endowed with eight factors, and the arahant with ten.

"Of those, right view is the forerunner. And how is right view the forerunner? In one of right view, wrong view is abolished. The many evil, unskillful qualities that come into play with wrong view as their condition are also abolished, while the many skillful qualities that have right view as their condition go to the culmination of their development. In one of right resolve, wrong resolve is abolished... In one of right speech, wrong speech is abolished... In one of right action, wrong action is abolished... In one of right livelihood, wrong livelihood is abolished... In one of right effort, wrong effort is abolished... In one of right mindfulness, wrong mindfulness is abolished... In one of right concentration, wrong concentration is abolished... In one of right knowledge, wrong knowledge is abolished... In one of right release, wrong release is abolished. The many evil, unskillful qualities that come into play with wrong release as their condition are also abolished, while the many skillful qualities that have right release as their condition go to the culmination of their development.

"Thus, monks, there are twenty factors siding with skillfulness, and twenty with unskillfulness.

"This Dhamma discourse on the Great Forty has been set rolling and cannot be stopped by any contemplative or priest or deva or Mara and Brahma or anyone at all in the world.

M 118 Anapanasati Sutta Mindfulness of Breathing

I have heard that on one occasion the Blessed One was staying at Savatthi in the Eastern Monastery, the palace of Migara's mother, together with many well-known elder disciples — with Ven. Sariputta, Ven. Maha Moggallana, Ven. Maha Kassapa, Ven. Maha Kaccana, Ven. Maha Kotthita, Ven. Maha Kappina, Ven. Maha Cunda, Ven. Revata, Ven. Ananda, and other well-known elder disciples. On that occasion the elder monks were teaching & instructing. Some elder monks were teaching & instructing ten monks, some were teaching & instructing twenty monks, some were teaching & instructing thirty monks, some were teaching & instructing forty monks. The new monks, being taught & instructed by the elder monks, were discerning grand, successive distinctions.

Now on that occasion — the Uposatha day of the fifteenth, the full-moon night of the Pavarana ceremony — the Blessed One was seated in the open air surrounded by the community of monks. Surveying the silent community of monks, he addressed them:

"Monks, I am content with this practice. I am content at heart with this practice. So arouse even more intense

persistence for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. I will remain right here at Savatthi [for another month] through the 'White Water-lily' Month, the fourth month of the rains."

The monks in the countryside heard, "The Blessed One, they say, will remain right there at Savatthi through the White Water-lily Month, the fourth month of the rains." So they left for Savatthi to see the Blessed One.

Then the elder monks taught & instructed the new monks even more intensely... The new monks, being taught & instructed by the elder monks, were discerning grand, successive distinctions.

Now on that occasion — the Uposatha day of the fifteenth, the full-moon night of the White Water-lily Month, the fourth month of the rains — the Blessed One was seated in the open air surrounded by the community of monks. Surveying the silent community of monks, he addressed them:

"Monks, this assembly is free from idle chatter, devoid of idle chatter, and is established on pure heartwood: such is this community of monks, such is this assembly. The sort of assembly that is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an incomparable field of merit for the world: such is this community of monks, such is this assembly. The sort of assembly to which a small gift, when given, becomes great, and a great gift greater: such is this community of monks, such is this assembly. The sort of assembly that it is rare to see in the world: such is this community of monks, such is this assembly — the sort of assembly that it would be worth traveling for leagues, taking along provisions, in order to see.

"In this community of monks there are monks who are arahants, whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, laid to waste the fetter of becoming, and who are released through right gnosis: such are the monks in this community of monks.

"In this community of monks there are monks who, with the wasting away of the five lower fetters, are due to be reborn [in the Pure Abodes], there to be totally unbound, destined never again to return from that world: such are the monks in this community of monks.

"In this community of monks there are monks who, with the wasting away of [the first] three fetters, and with the attenuation of passion, aversion, & delusion, are once-returners, who — on returning only once more to this world — will make an ending to stress: such are the monks in this community of monks.

"In this community of monks there are monks who, with the wasting away of [the first] three fetters, are stream-winners, steadfast, never again destined for states of woe, headed for self-awakening: such are the monks in this community of monks.

"In this community of monks there are monks who remain devoted to the development of the four frames of reference... the four right exertions... the four bases of power... the five faculties... the five strengths... the seven factors for awakening... the noble eightfold path: such are the monks in this community of monks.

"In this community of monks there are monks who remain devoted to the development of good will... compassion... sympathetic joy... equanimity... [the perception of the] foulness [of the body]... the perception of inconstancy: such are the monks in this community of monks.

"In this community of monks there are monks who remain devoted to mindfulness of in-&-out breathing.

"Mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, of great benefit. Mindfulness of in-&-out breathing, when developed & pursued, brings the four frames of reference to their culmination. The four frames of reference, when developed & pursued, bring the seven factors for awakening to their culmination. The seven factors for awakening, when developed & pursued, bring clear knowing & release to their culmination.

"Now how is mindfulness of in-&-out breathing developed & pursued so as to be of great fruit, of great benefit?

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. I Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.'
[2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.'

[3] He trains himself, 'I will breathe in sensitive to the entire body.'² He trains himself, 'I will breathe out sensitive to the entire body.'

[4] He trains himself, 'I will breathe in calming bodily fabrication.'³ He trains himself, 'I will breathe out calming bodily fabrication.'

"[5] He trains himself, 'I will breathe in sensitive to rapture.'
He trains himself, 'I will breathe out sensitive to rapture.'

[6] He trains himself, 'I will breathe in sensitive to pleasure.'
He trains himself, 'I will breathe out sensitive to pleasure.'

[7] He trains himself, 'I will breathe in sensitive to mental fabrication.'⁴ He trains himself, 'I will breathe out sensitive to mental fabrication.'

[8] He trains himself, 'I will breathe in calming mental fabrication.'
He trains himself, 'I will breathe out calming mental fabrication.'

"[9] He trains himself, 'I will breathe in sensitive to the mind.'
He trains himself, 'I will breathe out sensitive to the mind.'

[10] He trains himself, 'I will breathe in satisfying the mind.'
He trains himself, 'I will breathe out satisfying the mind.'

[11] He trains himself, 'I will breathe in steadying the mind.'
He trains himself, 'I will breathe out steadying the mind.'

[12] He trains himself, 'I will breathe in releasing the mind.'
He trains himself, 'I will breathe out releasing the mind.'⁵

"[13] He trains himself, 'I will breathe in focusing on impermanence.'
He trains himself, 'I will breathe out focusing on impermanence.'

[14] He trains himself, 'I will breathe in focusing on dispassion [literally, fading].'
He trains himself, 'I will breathe out focusing on dispassion.'

[15] He trains himself, 'I will breathe in focusing on cessation.'
He trains himself, 'I will breathe out focusing on cessation.'

[16] He trains himself, 'I will breathe in focusing on relinquishment.'
He trains himself, 'I will breathe out focusing on relinquishment.'

"This is how mindfulness of in-&-out breathing is developed & pursued so as to be of great fruit, of great benefit.

"And how is mindfulness of in-&-out breathing developed & pursued so as to bring the four frames of reference to their culmination?

"[1] On whatever occasion a monk breathing in long discerns, 'I am breathing in long'; or breathing out long, discerns, 'I am breathing out long'; or breathing in short, discerns, 'I am breathing in short'; or breathing out short, discerns, 'I am breathing out short'; trains himself, 'I will breathe in...&... out sensitive to the entire body'; trains himself, 'I will breathe in...&...out calming bodily fabrication': On that occasion the monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world. I tell you, monks, that this — the in-&-out breath — is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

"[2] On whatever occasion a monk trains himself, 'I will breathe in...&...out sensitive to rapture'; trains himself, 'I will breathe in...&...out sensitive to pleasure'; trains himself, 'I will breathe in...&...out sensitive to mental fabrication'; trains himself, 'I will breathe in...&...out calming mental fabrication': On that occasion the monk remains focused on feelings in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world. I tell you, monks, that this — careful attention to in-&-out

breaths — is classed as a feeling among feelings,⁶ which is why the monk on that occasion remains focused on feelings in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

"[3] On whatever occasion a monk trains himself, 'I will breathe in...&...out sensitive to the mind'; trains himself, 'I will breathe in...&...out satisfying the mind'; trains himself, 'I will breathe in...&...out steadying the mind'; trains himself, 'I will breathe in...&...out releasing the mind': On that occasion the monk remains focused on the mind in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world. I don't say that there is mindfulness of in-&-out breathing in one of lapsed mindfulness and no alertness, which is why the monk on that occasion remains focused on the mind in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

"[4] On whatever occasion a monk trains himself, 'I will breathe in...&...out focusing on inconstancy'; trains himself, 'I will breathe in...&...out focusing on dispassion'; trains himself, 'I will breathe in...&...out focusing on cessation'; trains himself, 'I will breathe in...&...out focusing on relinquishment': On that occasion the monk remains focused on mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world. He who sees with discernment the abandoning of greed & distress is one who watches carefully with equanimity, which is why the monk on that occasion remains focused on mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

"This is how mindfulness of in-&-out breathing is developed & pursued so as to bring the four frames of reference to their culmination.

"And how are the four frames of reference developed & pursued so as to bring the seven factors for awakening to their culmination?

"[1] On whatever occasion the monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world, on that occasion his mindfulness is steady & without lapse. When his mindfulness is steady & without lapse, then mindfulness as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[2] Remaining mindful in this way, he examines, analyzes, & comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, & coming to a comprehension of that quality with discernment, then analysis of qualities as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[3] In one who examines, analyzes, & comes to a comprehension of that quality with discernment, persistence is aroused unflaggingly. When persistence is aroused unflaggingly in one who examines, analyzes, & comes to a comprehension of that quality with discernment, then persistence as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[4] In one whose persistence is aroused, a rapture not-of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is aroused, then rapture as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[5] For one enraptured at heart, the body grows calm and the mind grows calm. When the body & mind of an monk enraptured at heart grow calm, then serenity as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[6] For one who is at ease — his body calmed — the mind becomes concentrated. When the mind of one who is at ease — his body calmed — becomes concentrated, then concentration as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[7] He carefully watches the mind thus concentrated with equanimity. When he carefully watches the mind thus concentrated with equanimity, equanimity as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

(Similarly with the other three frames of reference: feelings, mind, & mental qualities.)

"This is how the four frames of reference are developed & pursued so as to bring the seven factors for awakening to their culmination.

"And how are the seven factors for awakening developed & pursued so as to bring clear knowing & release to their culmination? There is the case where
A monk develops mindfulness as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.
He develops analysis of qualities as a factor for awakening... persistence as a factor for awakening... rapture as a factor for awakening...
serenity as a factor for awakening... concentration as a factor for awakening... equanimity as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.

"This is how the seven factors for awakening are developed & pursued so as to bring clear knowing & release to their culmination."

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

Notes

1. To the fore (*parimukham*): The *Abhidhamma* takes an etymological approach to this term, defining it as around (*pari-*) the mouth (*mukham*). In the *Vinaya*, however, it is used in a context (*Cv.V.27.4*) where it undoubtedly means the front of the chest. There is also the possibility that the term could be used idiomatically as "to the front," which is how I have translated it here.
 2. The commentaries insist that "body" here means the breath, but this is unlikely in this context, for the next step — without further explanation — refers to the breath as "bodily fabrication." If the Buddha were using two different terms to refer to the breath in such close proximity, he would have been careful to signal that he was redefining his terms (as he does below, when explaining that the first four steps in breath meditation correspond to the practice of focusing on the body in and of itself as a frame of reference). The step of breathing in and out sensitive to the entire body relates to the many similes in the suttas depicting *jhana* as a state of whole-body awareness (see *M 119*).
 3. "In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications." — *M 44*.
 4. "Perceptions & feelings are mental; these are things tied up with the mind. That's why perceptions & feelings are mental fabrications." — *M 44*.
 5. *A 9.34* shows how the mind, step by step, is temporarily released from burdensome mental states of greater and greater refinement as it advances through the stages of *jhana*.
 6. As this shows, a meditator focusing on feelings in themselves as a frame of reference should not abandon the breath as the basis for his/her concentration.
- See also: *S 54.8*.

M 119 Kayagata-sati Sutta Mindfulness Immersed in the Body (excerpt)

I have heard that on one occasion the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall...

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what topic are you gathered together here? And what was the discussion that came to no conclusion?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall when this discussion arose: 'Isn't it amazing, friends! Isn't it astounding! — the extent to which mindfulness immersed in the body, when developed & pursued, is said by the Blessed One who knows, who sees — the worthy one, rightly self-awakened — to be of great fruit & great benefit.' This was the discussion that had come to no conclusion when the Blessed One arrived."

[The Blessed One said:] "And how is mindfulness immersed in the body developed, how is it pursued, so as to be of great fruit & great benefit?"

"There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the entire body. He trains himself to breathe in calming bodily fabrication (the breath) and to breathe out calming bodily fabrication. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, when walking, the monk discerns that he is walking. When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, when going forward & returning, he makes himself fully alert; when looking toward & looking away... when bending & extending his limbs... when carrying his outer cloak, his upper robe & his bowl... when eating, drinking, chewing, & savoring... when urinating & defecating... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' Just as if a sack with openings at both ends were full

of various kinds of grain — wheat, rice, mung beans, kidney beans, sesame seeds, husked rice — and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice'; in the same way, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, the monk contemplates this very body — however it stands, however it is disposed — in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.' Just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body — however it stands, however it is disposed — in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.' And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, as if he were to see a corpse cast away in a charnel ground — one day, two days, three days dead — bloated, livid, & festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

"Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions — here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a breast bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, he enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born from withdrawal. Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder — saturated, moisture-laden, permeated within & without — would nevertheless not drip; even so, the monk permeates... this very body with the rapture & pleasure born of withdrawal. There is nothing of his entire body unpervaded by rapture & pleasure born from withdrawal. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.

"And furthermore, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time & again, so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates... this very body with the rapture & pleasure born of composure. There is nothing of his entire body unpervaded by rapture & pleasure born of composure. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.

"And furthermore, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born & growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those lotuses would be

unpervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.

"And furthermore, with the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.

"Monks, whoever develops & pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing. Just as whoever pervades the great ocean with his awareness encompasses whatever rivulets flow down into the ocean, in the same way, whoever develops & pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing.

"In whomever mindfulness immersed in the body is not developed, not pursued, Mara gains entry, Mara gains a foothold.

"Now, suppose that there were a dry, sapless piece of timber, and a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think — would he be able to light a fire and produce heat by rubbing the upper fire-stick in the dry, sapless piece of timber?"

"Yes, lord."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Mara gains entry, Mara gains a foothold.

"Now, suppose that there were a wet, sappy piece of timber, and a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think — would he be able to light a fire and produce heat by rubbing the upper fire-stick in the wet, sappy piece of timber?"

"No, lord."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Mara gains no entry, Mara gains no foothold.

M 121 Cula-suññata Sutta Lesser Discourse on Emptiness

I have heard that on one occasion the Blessed One was staying at Savatthi in the Eastern Monastery, the palace of Migara's mother. Then in the evening, Ven. Ananda, coming out of seclusion, went to the Blessed One and...[asked] "On one occasion, when the Blessed One was staying among the Sakyans in a Sakyan town named Nagaraka, there... I learned this: 'I now remain fully in a dwelling of emptiness.' Did I hear that correctly, learn it correctly, attend to it correctly, remember it correctly?"

[The Buddha:] "Yes, Ananda, you heard that correctly, learned it correctly, attended to it correctly, remembered it correctly. Now, as well as before, I remain fully in a dwelling of emptiness. Just as this palace of Migara's mother is empty of elephants, cattle, & mares, empty of gold & silver, empty of assemblies of women & men, and there is only this non-emptiness — the singleness based on the community of monks; even so, Ananda, a monk — not attending to the perception of village, not attending to the perception of human being — attends to the singleness based on the perception of wilderness. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of wilderness.

"He discerns that 'Whatever disturbances that would exist based on the perception of village are not present. Whatever disturbances that would exist based on the perception of human being are not present. There is only this modicum of disturbance: the singleness based on the perception of wilderness.' He discerns that 'This mode of perception is empty of the perception of village. This mode of perception is empty of the perception of human being. There is only this non-emptiness: the singleness based on the perception of wilderness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Further, Ananda, the monk — not attending to the perception of human being, not attending to the perception of wilderness — attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of earth. Just as a bull's hide is stretched free from wrinkles with a hundred stakes, even so — without attending to all the ridges & hollows, the river ravines, the tracts of stumps & thorns, the craggy irregularities of this earth — he attends to the singleness based on the perception of earth. His

mind takes pleasure, finds satisfaction, settles, & indulges in its perception of earth.

"He discerns that 'Whatever disturbances that would exist based on the perception of human being are not present. Whatever disturbances that would exist based on the perception of wilderness are not present. There is only this modicum of disturbance: the singleness based on the perception of earth.' He discerns that 'This mode of perception is empty of the perception of human being. This mode of perception is empty of the perception of wilderness. There is only this non-emptiness: the singleness based on the perception of earth.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Further, Ananda, the monk — not attending to the perception of wilderness, not attending to the perception of earth — attends to the singleness based on the perception of the dimension of the infinitude of space. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of the dimension of the infinitude of space.

"He discerns that 'Whatever disturbances that would exist based on the perception of wilderness are not present. Whatever disturbances that would exist based on the perception of earth are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the infinitude of space.' He discerns that 'This mode of perception is empty of the perception of wilderness. This mode of perception is empty of the perception of earth. There is only this non-emptiness: the singleness based on the perception of the dimension of the infinitude of space.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Further, Ananda, the monk — not attending to the perception of earth, not attending to the perception of the dimension of the infinitude of space — attends to the singleness based on the perception of the dimension of the infinitude of consciousness. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of the dimension of the infinitude of consciousness.

"He discerns that 'Whatever disturbances that would exist based on the perception of earth are not present. Whatever disturbances that would exist based on the perception of the dimension of the infinitude of space are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the infinitude of consciousness.' He discerns that 'This mode of perception is empty of the perception of earth. This mode of perception is empty of the perception of the dimension of the infinitude of space. There is only this non-emptiness:

the singleness based on the perception of the dimension of the infinitude of consciousness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Further, Ananda, the monk — not attending to the perception of the dimension of the infinitude of space, not attending to the perception of the dimension of the infinitude of consciousness — attends to the singleness based on the perception of the dimension of nothingness. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of the dimension of nothingness.

"He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of the infinitude of space are not present. Whatever disturbances that would exist based on the perception of the dimension of the infinitude of consciousness are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of nothingness.' He discerns that 'This mode of perception is empty of the perception of the dimension of the infinitude of space. This mode of perception is empty of the perception of the dimension of the infinitude of consciousness. There is only this non-emptiness: the singleness based on the perception of the dimension of nothingness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Further, Ananda, the monk — not attending to the perception of the dimension of the infinitude of consciousness, not attending to the perception of the dimension of nothingness — attends to the singleness based on the dimension of neither perception nor non-perception. His mind takes pleasure, finds satisfaction, settles, & indulges in the dimension of neither perception nor non-perception.

"He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of the infinitude of consciousness are not present. Whatever disturbances that would exist based on the perception of the dimension of nothingness are not present. There is only this modicum of disturbance: the singleness based on the dimension of neither perception nor non-perception.' He discerns that 'This mode of perception is empty of the perception of the dimension of the infinitude of consciousness. This mode of perception is empty of the perception of the dimension of nothingness. There is only this non-emptiness: the singleness based on the dimension of neither perception nor non-perception.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Further, Ananda, the monk — not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception — attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its theme-less concentration of awareness.

"He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of nothingness are not present. Whatever disturbances that would exist based on the perception of the dimension of neither perception nor non-perception, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'This mode of perception is empty of the perception of the dimension of nothingness. This mode of perception is empty of the perception of the dimension of neither perception nor non-perception. There is only this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Further, Ananda, the monk — not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception — attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its theme-less concentration of awareness.

"He discerns that 'This theme-less concentration of awareness is fabricated & mentally fashioned.' And he discerns that 'Whatever is fabricated & mentally fashioned is inconstant & subject to cessation.' For him — thus knowing, thus seeing — the mind is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"He discerns that 'Whatever disturbances that would exist based on the effluent of sensuality... the effluent of becoming... the effluent of ignorance, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'This mode of perception is empty of the effluent of sensuality... becoming... ignorance. And there is just this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry

into emptiness, accords with actuality, is undistorted in meaning, pure — superior & unsurpassed.

"Ananda, whatever contemplatives and priests who in the past entered & remained in an emptiness that was pure, superior, & unsurpassed, they all entered & remained in this very same emptiness that is pure, superior, & unsurpassed. Whatever contemplatives and priests who in the future will enter & remain in an emptiness that will be pure, superior, & unsurpassed, they all will enter & remain in this very same emptiness that is pure, superior, & unsurpassed. Whatever contemplatives and priests who at present enter & remain in an emptiness that is pure, superior, & unsurpassed, they all enter & remain in this very same emptiness that is pure, superior, & unsurpassed.

"Therefore, Ananda, you should train yourselves: 'We will enter & remain in the emptiness that is pure, superior, & unsurpassed.'"

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

M 123 Acchariyabbhutta Sutta Wonderful (excerpt)

Then Ananda, bear this too as something wonderful and surprising of the Blessed One.
To the Thus Gone One feelings are known, as they arise, persist and fade.
Perceptions are known, as they arise, persist and fade.
Thoughts are known, as they arise, persist and fade.
Ananda, bear this too as something wonderful and surprising of the Blessed One.

M 125 Dantabhumi Sutta Tamed

Translated by I.B. Horner

Thus have I heard: At one time the Lord was staying near Rajagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time the novice Aciravata was staying in the Forest Hut. I Then prince Jayasena, who was always pacing up and down, always roaming about on foot, approached the novice Aciravata; having approached he ... spoke thus to the novice Aciravata:

"I have heard, good Aggivessana, that if a monk is abiding here diligent, ardent, self-resolute, he may attain one-pointedness of mind."

"That is so, prince; that is so, prince. A monk abiding here diligent, ardent, self-resolute, may attain one-pointedness of mind."

"It were good if the reverend Aggivessana were to teach me dhamma as he has heard it, as he has mastered it."
"I, prince, am not able to teach you dhamma as I have heard it, as I have mastered it. Now, if I were to teach you

dhamma as I have heard it, as I have mastered it, and if you could not understand the meaning of what I said, that would be weariness to me, that would be a vexation to me."

And soon after Prince Jayasena had departed, the novice Aciravata approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the novice Aciravata told the Lord the whole of the conversation he had with Prince Jayasena as far as it had gone. When this had been said, the Lord spoke thus to the novice Aciravata:

"Even so, Aggivessana, that Prince Jayasena, living as he does in the midst of sense-pleasures... should know or see or attain or realize that which can be known and realized by renunciation — such a situation does not exist. It is as if, Aggivessana, there were a great mountain slope near a village or a market-town which two friends, coming hand in hand from that village or market-town might approach; having approached the mountain slope one friend might remain at the foot while the other might climb to the top. Then the friend standing at the foot of the mountain slope might speak thus to the one standing on the top: 'Dear friend, what do you see as you stand on the top of the mountain slope?'

He might reply: 'As I stand on the top of the mountain slope I see delightful parks, delightful woods, delightful stretches of level ground delightful ponds.'

But the other might speak thus: 'This is impossible, it cannot come to pass that, as you stand on the top of the mountain slope, you should see delightful parks...'

Then the friend who had been standing on top of the mountain slope having come down to the foot and taken his friend by the arm, making him climb to the top of the mountain slope and giving him a moment in which to regain his breath, might speak to him thus: 'Now, my dear friend, what is it that you see as you stand on the top of the mountain slope?'

His friend might speak thus: 'I, as I stand on the top of the mountain slope, see delightful parks delightful woods, delightful stretches of level ground delightful ponds.'

He might speak thus: 'Just now, we understood you to say: This is impossible, it cannot come to pass that, as you stand on the top of the mountain slope, you should see delightful parks... But now we understand you to say: 'I, as I stand on the top of the mountain slope, see delightful parks... delightful ponds.'

His friend might speak thus: 'That was because I, hemmed in by this great mountain slope, could not see what was to be seen.'

"Even so but to a still greater degree, Aggivessana, is Prince Jayasena hemmed in, blocked, obstructed, enveloped by this mass of ignorance. Indeed, that Prince Jayasena, living as he does in the midst of sense-pleasures, enjoying sense-pleasures, being consumed by thoughts of sense-pleasures,

eager in the search for sense-pleasures, should know or see or attain or realize that which can be known... seen... attained... realized by renunciation — such a situation does not exist.

A householder or a householder's son or one born in another family hears that dhamma. Having heard that dhamma he gains faith in the Tathagata. Endowed with this faith that he has acquired, he reflects in this way: 'The household life is confined and dusty, going forth is in the open; it is not easy for one who lives in a house to fare the Brahma-faring wholly fulfilled, wholly pure, polished like a conch-shell. Suppose now that I, having cut off hair and beard, having put on saffron robes, should go forth from home into homelessness?' After a time, getting rid of his wealth, be it small or great, getting rid of his circle of relations, be it small or great, having cut off his hair and beard, having put on saffron robes, he goes forth from home into homelessness. To this extent, Aggivessana, the ariyan disciple gets out into the open.

"But, Aggivessana, devas and mankind have this longing, that is to say, for the five strands of sense-pleasures. The Tathagata disciplines him further, saying: 'Come you, monk, be moral, live controlled by the control of the Obligations, possessed of [right] behavior and posture, seeing danger in the slightest faults; undertaking them, train yourself in the rules of training.'

"And when, Aggivessana, the ariyan disciple is moral, lives controlled by the control..., undertaking them, trains himself in the rules of training, then the Tathagata disciplines him further, saying: 'Come you, monk, be guarded as to the doors of the sense-organs. Having seen a material shape with the eye...(as above). Having cognized a mental state with the mind, be not entranced by the general appearance, be not entranced by the detail. For if you dwell with the organ of mind uncontrolled, covetousness and dejection, evil unskillful states of mind, might flow in. So fare along with its control, guard the organ of mind, achieve control over the organ of the mind.'

"And when, Aggivessana, the ariyan disciple is guarded as to the doors of the sense-organs, then the Tathagata disciplines him further, saying: 'Come you, monk, be moderate in eating...(as above)... abiding in comfort.'
Vigilance

"When, Aggivessana, the ariyan disciple is moderate in eating, the Tathagata disciplines him further, saying: 'Come you, monk, abide intent on vigilance...(as above)... you should cleanse the mind of obstructive mental states.
Mindfulness and clear consciousness

"And when, Aggivessana, the ariyan disciple is intent on vigilance, then the Tathagata disciplines him further, saying: 'Come you, monk, be possessed of mindfulness and clear

consciousness. Be one who acts with clear consciousness...(as above)... talking, silent.'

"And when, Aggivessana, the ariyan disciple is possessed of mindfulness and clear consciousness, then the Tathagata disciplines him further, saying: 'Come you, monk, choose a remote lodging in a forest, at the root of a tree, on a mountain slope, in a wilderness, in a hill-cave, a cemetery, a forest haunt, in the open or on a heap of straw.' He chooses a remote lodging in the forest... or on a heap of straw. Returning from alms-gathering, after the meal, he sits down cross-legged, holding the back erect, having made mindfulness rise up in front of him, he, by getting rid of coveting for the world, dwells with a mind devoid of coveting, he purifies the mind of coveting. By getting rid of the taint of ill-will, he dwells benevolent in mind, compassionate for the welfare of all creatures and beings, he purifies the mind of the taint of ill-will. By getting rid of sloth and torpor, he dwells devoid of sloth and torpor; perceiving the light, mindful, clearly conscious, he purifies the mind of sloth and torpor. By getting rid of restlessness and worry, he dwells calmly the mind subjectively tranquilized, he purifies the mind of restlessness and worry. By getting rid of doubt, he dwells doubt-crossed, unperplexed as to the states that are skillful, he purifies the mind of doubt.

"He, by getting rid of these five hindrances which are defilements of the mind and weakening to intuitive wisdom, dwells contemplating the body in the body, ardent, clearly conscious [of it], mindful [of it] so as to control the covetousness and dejection in the world. He fares along contemplating the feelings... the mind... the mental states in mental states, ardent, clearly conscious [of them], mindful [of them] so as to control the covetousness and dejection in the world.

"As, Aggivessana, an elephant tamer, driving a great post into the ground, ties a forest elephant to it by his neck so as to subdue his forest ways, so as to subdue his forest aspirations, and so as to subdue his distress, his fretting and fever for the forest, so as to make him pleased with villages and accustom him to human ways — even so, Aggivessana, these four applications of mindfulness are ties of the mind so as to subdue the ways of householders and to subdue the aspirations of householders and to subdue the distress, the fretting and fever of householders; they are for leading to the right path, for realizing nibbana.

"The Tathagata then disciplines him further, saying: 'Come you, monk, fare along contemplating the body in the body, but do not apply yourself to a train of thought connected with the body; fare along contemplating the feelings in the feelings... the mind in the mind... mental states in mental states, but do not apply yourself to a train of thought connected with mental states.'

"He by allaying initial thought and discursive thought, with the mind subjectively tranquilized and fixed on one point,

enters on and abides in the second meditation / which is devoid of initial and discursive thought, is born of concentration and is rapturous and joyful. By the fading out of rapture, he dwells with equanimity, attentive and clearly conscious, and experiences in his person that joy of which the ariyans say: 'Joyful lives he who has equanimity and is mindful,' and he enters and abides in the third meditation. By getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, he enters and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness.

* * *

"Then with the mind composed... immovable, he directs his mind to the knowledge of the destruction of the cankers. He understands as it really is: This is anguish, this is the arising of anguish, this is the stopping of anguish, this is the course leading to the stopping of anguish. He understands as it really is: These are the cankers, this is the arising of the cankers, this is the stopping of the cankers, this is the course leading to the stopping of the cankers. Knowing thus, seeing thus, his mind is freed from the canker of sense pleasures, is freed from the canker of becoming, freed from the canker of ignorance. In freedom the knowledge came to be: I am freed; and he comprehends: Destroyed is birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more of being such or such.

"That monk is able to endure, head, cold, hunger, thirst, the touch of mosquitoes, gadflies, wind, sun and creeping things, abusive language and unwelcome modes of speech: he has grown to bear bodily feelings which as they arise are painful, acute, sharp, severe, wretched, miserable, deadly. Purged of all the dross and impurities of attachment, aversion and confusion, he is worthy of oblations, offerings, respect and homage, an unsurpassed field of merit in the world.

* * *

Note: 1. It is noteworthy that the section on the Four Applications of Mindfulness (satipatthana) is here followed by the second meditation (jhana) without mention of the first. This may either refer to a meditator who, already previously, has attained to the first jhana, or, which seems more probable, it is meant to indicate that the intensive practice of Satipatthana which, through emphasis on bare observation, tends to reduce discursive thought, and enables the meditator to enter directly into the second jhana, which is free from initial and discursive thought (vitakka-vicara). This latter explanation is favored by the facts that (1) in our text, the practice of Satipatthana is preceded by the temporary abandonment of the five Hindrances, which indicates a high degree of concentration approaching that of the jhana; (2) in our text, the meditator is advised not to engage in the thought about the body, feelings, etc. — that is, in discursive thinking, which is still present in the first jhana.

M 128 Upakilesa Sutta The Minor Defilements (excerpt)

Translated By Sister Upalavanna

I heard thus. At one time the Blessed One lived in Gosita's monastery in Kosambi. At that time the bhikkhus of Kosambi had aroused a quarrel, and were quarrelling and disputing using rough words to each other. Then a certain bhikkhu approached the Blessed One, worshipped the Blessed One and standing said thus. 'Venerable sir, the bhikkhus of Kosambi have aroused a quarrel, and are quarrelling and disputing using rough words to each other. Good if the Blessed One approaches those bhikkhus out of compassion,' The Blessed One accepted in silence, approached those bhikkhus and said. 'Bhikkhus, give up quarrelling, using rough words and have no disputes.

When said thus, a certain bhikkhu said to the Blessed One. 'Venerable sir, the lord of the Teaching, don't be unconcerned. May the Blessed One abide in pleasantness here and now! It's we that will be known in this quarrel, dispute and using rough words.

Then the Blessed One putting on robes in the morning, taking bowl and robes, went the alms round in Kosambi. Gone the alms round and when the meal was over, arranged the dwelling and taking bowl and robes, while standing said these verses

When many voices shout at once,
None considers himself a fool;
Though there will be nothing,
when the Community is split.
None thinks himself at fault.

They have forgotten thoughtful speech,
They talk obsessed by words alone.
Uncurbed their mouths, they bawl at will.
None knows what leads him to so act.

I'm scolded, beaten, defeated and robbed,
The hatred of those that bear such grudges
are never appeased.

I'm scolded, beaten, defeated and robbed,
The hatred of those that do not bear such grudges are
appeased.

In this world hatred never ceases with hatred
With non hatred it ceases,
this is the ancient lore.

Some do not know that we have to
go from this world.
They that know it,
At once end all their enmity.

Those that cut limbs, destroy life,
carry away horses, cattle and wealth
And even ruin the country,
When even these can act together,
Why shouldn't it happen to you?

If you gain a worthy friend,
A wise co-associate,
Overcoming all troubles,
Live with him mindfully.

If you do not gain a worthy, wise co-associate,
Like the king that leaves behind
his rulership and country
Go alone
Like an elephant to the Mātanga wilderness.

Living alone is superb,
There should be no association with fools
Living alone, unconcerned no evil's done.
Like the elephant living in the Mātanga wilderness.

At that time venerables Anuruddha, Nandiya and
Kimbilawere abiding in the royal eastern park.

The Blessed One addressed venerable Anuruddha:
"Anuruddha, are you alright, do you have any fatigue owing
to want of morsel food?"

"Venerable sir, we are alright, we have no fatigue owing to
lack of morsel food."

"Anuruddha, are you united and friendly without a dispute,
like milk and water and do you abide seeing each other
with friendly eyes?"

"Venerable sir, we are united like milk and water, friendly,
without a dispute and abide seeing each other with friendly
eyes,"

"Anuruddha, how do you abide united like milk and water,
friendly, without a dispute seeing each other with friendly
eyes?"

"Venerable sir, this thought occurs to me It is gain for me
that I live with such co-associates in the holy life. So I abide
with bodily actions of loving kindness towards these
venerable ones openly and secretly. With verbal actions of
lovingkindness towards these venerable ones openly and
secretly. With mental actions of loving kindness towards
these venerable ones openly and secretly Sometimes it
occurs to me what if I discard my thoughts and concede to
the thoughts of these venerable ones. So I discard my
thoughts and concede to the thoughts of these venerable
ones. Venerable sir, we are various in bodies, and one in
mind."

"Good, Anuruddha, do you live diligently for dispelling?"
"Venerable sir, indeed we abide diligently for dispelling."
"Anuruddha, how do you abide diligently for dispelling?"

"Venerable sir, whoever comes from the village first, after collecting morsel food, prepares the seats administers water for drinking and washing and places the refuse bucket. Whoever comes last from the village, partakes of what is left over if he desires, if he does not, throws it to a place where nothing grows, or puts it into some water where there is no life. He puts away the seats, and the vessels of water, washes the refuse buckets and sweeps the refectory, Whoever seesthe water vessels for drinking, washing or toilets empty, fills them up. If he finds it not in his capacity to carry it, would call another with the wave of the hand. Would not utter a word on account of it. On every fifth day we would sit throughout the night discussing a topic on the Teaching. Venerable sir, thus we abide diligently for dispelling."

M 131 Bhaddekaratta Sutta An Auspicious Day

I have heard that on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"
 "Yes, lord," the monks responded.
 The Blessed One said: "Monks, I will teach you the summary & exposition of one who has had an auspicious day.
 Listen & pay close attention. I will speak."
 "As you say, lord," the monks replied.
 The Blessed One said:

You shouldn't chase after the past
 or place expectations on the future.
 What is past is left behind.
 The future is as yet unreachd.
 Whatever quality is present
 you clearly see right there, right there.
 Not taken in, unshaken,
 that's how you develop the heart.
 Ardently doing what should be done today,
 for — who knows? — tomorrow death.
 There is no bargaining with Mortality & his mighty horde.
 Whoever lives thus ardently, relentlessly
 both day & night,
 has truly had an auspicious day:
 so says the Peaceful Sage.

"And how, monks, does one chase after the past? One gets carried away with the delight of 'In the past I had such a form (body)'...
 'In the past I had such a feeling'...
 'In the past I had such a perception'...
 'In the past I had such a thought-fabrication'...
 'In the past I had such a consciousness.' This is called chasing after the past.

"And how does one not chase after the past? One does not get carried away with the delight of
 'In the past I had such a form (body)'...

'In the past I had such a feeling'...
 'In the past I had such a perception'...
 'In the past I had such a thought-fabrication'...
 'In the past I had such a consciousness.' This is called not chasing after the past.

"And how does one place expectations on the future? One gets carried away with the delight of
 'In the future I might have such a form (body)'... feeling'... perception'... thought-fabrication'... consciousness.' This is called placing expectations on the future.

"And how does one not place expectations on the future? One does not get carried away with the delight of
 'In the future I might have such a form (body)'... feeling'... perception'... thought-fabrication'... consciousness.' This is called not placing expectations on the future.

"And how is one taken in with regard to present qualities? There is the case where an uninstructed run-of-the-mill person who has not seen the noble ones, is not versed in the teachings of the noble ones, is not trained in the teachings of the noble ones, sees form as self, or self as possessing form, or form as in self, or self as in form.
 "He/she sees feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling.
 "He/she sees perception as self, or self as possessing perception, or perception as in self, or self as in perception.
 "He/she sees thought-fabrications as self, or self as possessing thought-fabrications, or thought-fabrications as in self, or self as in thought-fabrications.
 "He/she sees consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. This is called being taken in with regard to present qualities.

"And how is one not taken in with regard to present qualities? There is the case where a disciple of the noble ones who has seen the noble ones, is versed in the teachings of the noble ones, is well-trained in the teachings of the noble ones, does not see form as self, or self as possessing form, or form as in self, or self as in form.
 "He/she does not see feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling.
 "He/she does not see perception as self, or self as possessing perception, or perception as in self, or self as in perception.
 "He/she does not see thought-fabrications as self, or self as possessing thought-fabrications, or thought-fabrications as in self, or self as in thought-fabrications.
 "He/she does not see consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. This is called not being taken in with regard to present qualities.

You shouldn't chase after the past
 or place expectations on the future.
 What is past is left behind.
 The future is as yet unreachd.

Whatever quality is present
 You clearly see right there, right there.
 Not taken in, unshaken,
 That's how you develop the heart.
 Ardently doing what should be done today,
 for — who knows? — tomorrow death.
 There is no bargaining with Mortality
 & his mighty horde.
 Whoever lives thus ardently, relentlessly
 both day & night,
 has truly had an auspicious day:
 so says the Peaceful Sage.

M 137 Salayatana-vibhanga Sutta An Analysis of the Six Sense-media

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks!" "Yes, lord," the monks replied.
 The Blessed One said: "Monks, I will teach you the analysis of the six sense media. Listen, and pay close attention. I will speak."
 "Yes, lord," the monks replied.
 The Blessed One said: "The six internal sense-media should be known. The six external sense-media should be known. The six classes of consciousness should be known. The six classes of contact should be known. The eighteen explorations for the intellect should be known. The thirty-six states to which beings are attached I should be known. With regard to them, depending on this, abandon that. There are three frames of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group. Among master trainers, he is said to be the unexcelled trainer of those people fit to be tamed. This is the summary of the analysis of the six sense-media.

"The six internal sense-media should be known': thus was it said. And in reference to what was it said? The eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. 'The six internal sense-media should be known': thus was it said. And in reference to this was it said.

"The six external sense-media should be known': thus was it said. And in reference to what was it said? The form-medium, the sound-medium, the aroma-medium, the flavor-medium, the tactile-sensation-medium, the idea-medium. 'The six external sense-media should be known': thus was it said. And in reference to thus was it said.

"The six classes of consciousness should be known': thus was it said. And in reference to what was it said? Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. 'The six classes of consciousness should be

known': thus was it said. And in reference to thus was it said.

"The six classes of contact should be known': thus was it said. And in reference to what was it said? Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. 'The six classes of contact should be known': thus was it said. And in reference to this was it said.

"The eighteen explorations for the intellect should be known': thus was it said. And in reference to what was it said? Seeing a form via the eye, one explores a form that can act as the basis for happiness, one explores a form that can act as the basis for unhappiness, one explores a form that can act as the basis for equanimity. Hearing a sound via the ear ... Smelling an aroma via the nose ... Tasting a flavor via the tongue ... Feeling a tactile sensation via the body ... Cognizing an idea via the intellect, one explores an idea that can act as the basis for happiness, one explores an idea that can act as the basis for unhappiness, one explores an idea that can act as the basis for equanimity. The eighteen explorations for the intellect should be known': thus was it said. And in reference to this was it said.

"The thirty-six states to which beings are attached should be known': thus was it said. And in reference to what was it said? Six kinds of household joy & six kinds of renunciation joy; six kinds of household distress & six kinds of renunciation distress; six kinds of household equanimity & six kinds of renunciation equanimity.

"And what are the six kinds of household joy? The joy that arises when one regards as an acquisition the acquisition of forms cognizable by the eye — agreeable, pleasing, charming, endearing, connected with worldly baits — or when one recalls the previous acquisition of such forms after they have passed, ceased, & changed: That is called household joy. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of renunciation joy? The joy that arises when — experiencing the inconstancy of those very forms, their change, fading, & cessation — one sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change: That is called renunciation joy. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of household distress? The distress that arises when one regards as a non-acquisition the non-acquisition of forms cognizable by the eye — agreeable, pleasing, charming, endearing, connected with worldly baits — or when one recalls the previous non-acquisition of such forms after they have passed, ceased, & changed: That is called household distress. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of renunciation distress? The distress coming from the longing that arises in one who is filled with longing for the unexcelled liberations when — experiencing the inconstancy of those very forms, their change, fading, & cessation — he sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change and he is filled with this longing: 'O when will I enter & remain in the dimension that the noble ones now enter & remain in?' This is called renunciation distress. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of household equanimity? The equanimity that arises when a foolish, deluded person — a run-of-the-mill, untaught person who has not conquered his limitations or the results of action 2 & who is blind to danger 3 — sees a form with the eye. Such equanimity does not go beyond the form, which is why it is called household equanimity. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of renunciation equanimity? The equanimity that arises when — experiencing the inconstancy of those very forms, their change, fading, & cessation — one sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change: This equanimity goes beyond form, which is why it is called renunciation equanimity. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"The thirty-six states to which beings are attached should be known': thus was it said. And in reference to this was it said.

"With regard to them, depending on this, abandon that': thus was it said. And in reference to what was it said?

"Here, by depending & relying on the six kinds of renunciation joy, abandon & transcend the six kinds of household joy. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of renunciation distress, abandon & transcend the six kinds of household distress. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of renunciation equanimity, abandon & transcend the six kinds of household equanimity. Such is their abandoning, such their transcending.

"By depending & relying on the six kinds of renunciation joy, abandon & transcend the six kinds of renunciation distress. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of renunciation equanimity, abandon & transcend the six kinds of renunciation joy. Such is their abandoning, such their transcending.

"There is equanimity coming from multiplicity, dependent on multiplicity; and there is equanimity coming from singleness, dependent on singleness.

"And what is equanimity coming from multiplicity, dependent on multiplicity? There is equanimity with regard to forms, equanimity with regard to sounds...smells...tastes...tactile sensations [& ideas: this word appears in one of the recensions]. This is equanimity coming from multiplicity, dependent on multiplicity.

"And what is equanimity coming from singleness, dependent on singleness? There is equanimity dependent on the dimension of the infinitude of space, equanimity dependent on the dimension of the infinitude of consciousness... dependent on the dimension of nothingness... dependent on the dimension of neither perception nor non-perception. This is equanimity coming from singleness, dependent on singleness.

"By depending & relying on equanimity coming from singleness, dependent on singleness, abandon & transcend equanimity coming from multiplicity, dependent on multiplicity. Such is its abandoning, such its transcending.

"By depending & relying on non-fashioning, 4 abandon & transcend the equanimity coming from singleness, dependent on singleness. Such is its abandoning, such its transcending.

"Depending on this, abandon that': thus was it said. And in reference to this was it said.

"There are three frames of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group': thus was it said. And in reference to what was it said?

"There is the case where the Teacher — out of sympathy, seeking their well-being — teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' His disciples do not listen or lend ear or apply their minds to gnosis. Turning aside, they stray from the Teacher's message. In this case the Tathagata is not satisfied nor is he sensitive to satisfaction, yet he remains untroubled, mindful, & alert. This is the first frame of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group.

"Furthermore, there is the case where the Teacher — out of sympathy, seeking their well-being — teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' Some of his disciples do not listen or lend ear or apply their minds to gnosis. Turning aside, they stray from the Teacher's message. But some of his disciples listen, lend ear, & apply their minds to gnosis. They do not turn aside or stray from the Teacher's message. In this case the Tathagata is not satisfied nor is he sensitive to satisfaction; at the same time he is not dissatisfied nor is he sensitive to dissatisfaction. Free from both satisfaction & dissatisfaction, he remains equanimous, mindful, & alert. This is the second frame of reference...

"Furthermore, there is the case where the Teacher — out of sympathy, seeking their well-being — teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' His disciples listen, lend ear, & apply their minds to gnosis. They do not turn aside or stray from the Teacher's message. In this case the Tathagata is satisfied and is sensitive to satisfaction, yet he remains untroubled, mindful, & alert. This is the third frame of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group.

"There are three frames of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group': thus was it said. And in reference to this was it said.

"Among master trainers, he is said to be the unexcelled trainer of those people fit to be tamed': thus was it said. And in reference to what was it said?

"Steered by the elephant trainer, the elephant to be tamed runs in only one direction: east, west, north, or south. Steered by the horse trainer, the horse to be tamed runs in only one direction: east, west, north, or south. Steered by the ox trainer, the ox to be tamed runs in only one direction: east, west, north, or south.

"But steered by the Tathagata — worthy and rightly self-awakened — the person to be tamed fans out in eight directions.

"Possessed of form, he/she sees forms. This is the first direction.

"Not percipient of form internally, he/she sees forms externally. This is the second direction.

"He/she is intent only on the beautiful. This is the third direction.

"With the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] 'Infinite space,' he/she enters and remains in the dimension of the infinitude of space. This is the fourth direction.

"With the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' he/she enters and remains in the dimension of the infinitude of consciousness. This is the fifth direction.

"With the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' he/she enters and remains in the dimension of nothingness. This is the sixth direction.

"With the complete transcending of the dimension of nothingness, he/she enters and remains in the dimension of neither perception nor non-perception. This is the seventh direction.

"With the complete transcending of the dimension of neither perception nor non-perception, he/she enters and remains in the cessation of perception and feeling. This is the eighth direction.

"Steered by the Tathagata — worthy and rightly self-awakened — the person to be tamed fans out in eight directions.

"Among master trainers, he (the Tathagata) is said to be the unexcelled trainer of those people fit to be tamed': thus was it said. And in reference to this was it said."

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

Notes

1. *Satta-pada*. The question in translating this compound is whether *satta* means "living being" or "attached to." In this translation, I have opted for both.

2. A person who "has not conquered his limitations or the results of action": this passage seems related to the passage in A 3.99, which defines a person of limited mind, prey to the results of past bad actions, as one who is "undeveloped in contemplating the body, undeveloped in virtue, undeveloped in concentration, and undeveloped in discernment; restricted, small-hearted, dwelling with suffering." As A 3.99 points out, such a person suffers more intensely from the results of past unskillful actions than does one whose awareness is unrestricted. S 42.8 recommends the practice of the four sublime attitudes as a way of developing an unrestricted awareness that weakens the results of past unskillful actions.

3. A person who is "blind to danger" is one who does not see the drawbacks of sensual pleasure or attachment to the body. For such a person, moments of equanimity are usually a dull spot in the midst of the quest for sensual pleasure. This is why such moments do not go beyond the sensory stimulus that generated them.

4. *Atammayata*. Literally, "not-made-of-that-ness."

M 138 Uddesa-vibhanga Sutta Analysis of the Statement

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks replied.

The Blessed One said: "Monks, I will teach you a statement & its analysis. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said this: "A monk should investigate in such a way that, his consciousness neither externally scattered & diffused, nor internally positioned, he would from lack of clinging/sustenance be unagitated. When — his consciousness neither externally scattered & diffused, nor internally positioned — from lack of clinging/sustenance he would be unagitated, there is no seed for the conditions of future birth, aging, death, or stress."

That is what the Blessed One said. Having said it, the One Well-gone got up from his seat and went into his dwelling.

Then the thought occurred to them, "Ven. Maha Kaccana is praised by the Teacher and esteemed by his knowledgeable companions in the holy life. He is capable of analyzing the

unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, question him about this matter."

So the monks went to Ven. Maha Kaccana ... Analyze the meaning, Ven. Maha Kaccana!"

"In that case, my friends, listen & pay close attention. I will speak."

"As you say, friend," the monks responded.

Ven. Maha Kaccana said this: "Concerning the brief statement the Blessed One made... I understand the detailed meaning to be this:

"How is consciousness said to be scattered & diffused? There is the case where a form is seen with the eye, and consciousness follows the drift of (lit.: 'flows after') the theme of the form, is tied to the attraction of the theme of the form, is chained to the attraction of the theme of the form, is fettered & joined to the attraction of the theme of the form: Consciousness is said to be externally scattered & diffused.

"There is the case where a sound is heard with the ear... an aroma is smelled with the nose... a flavor is tasted with the tongue... a tactile sensation is felt with the body... an idea is cognized with the intellect, and consciousness follows the drift of the theme of the idea, is tied to the attraction of the theme of the idea, is chained to the attraction of the theme of the idea, is fettered & joined to the attraction of the theme of the idea: Consciousness is said to be externally scattered & diffused.

"And how is consciousness said not to be externally scattered & diffused? There is the case where a form is seen with the eye, and consciousness does not follow the drift of the theme of the form, is not tied to... chained to... fettered, or joined to the attraction of the theme of the form: Consciousness is said not to be externally scattered & diffused.

"There is the case where a sound is heard with the ear... an aroma is smelled with the nose... a flavor is tasted with the tongue... a tactile sensation is felt with the body... an idea is cognized with the intellect, and consciousness does not follow the drift of the theme of the idea, is not tied to... chained to... fettered, or joined to the attraction of the theme of the idea: Consciousness is said not to be externally scattered & diffused.

"And how is the mind said to be internally positioned? There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities, enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. His consciousness follows the drift of the rapture & pleasure born of withdrawal, is tied to... chained... fettered, & joined to the attraction of the rapture & pleasure born of withdrawal.

Or further, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation — internal assurance. His consciousness follows the drift of the rapture & pleasure born of composure, is tied to... chained... fettered, & joined to the attraction of the rapture & pleasure born of composure.

Or further, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' His consciousness follows the drift of the equanimity & pleasure, is tied to... chained... fettered, & joined to the attraction of the equanimity & pleasure.

Or further, with the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. His consciousness follows the drift of the neither pleasure nor pain, is tied to... chained to... fettered, & joined to the attraction of the neither pleasure nor pain: The mind is said to be internally positioned.

"And how is the mind said not to be internally positioned? There is the case where a monk... enters & remains in the first jhana... His consciousness does not follow the drift of the rapture & pleasure born of withdrawal, is not tied to... chained to... fettered, or joined to the attraction of the rapture & pleasure born of withdrawal.

Or further, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhana... His consciousness does not follow the drift of the rapture & pleasure born of composure...

Or further, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana... His consciousness does not follow the drift of the equanimity & pleasure...

Or further, with the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — he enters & remains in the fourth jhana... His consciousness does not follow the drift of the neither pleasure nor pain... The mind is said to be not internally positioned.

"And how is agitation caused by clinging/sustenance? There is the case where an uninstructed, run-of-the-mill person... Assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form. His form changes & is unstable. Because of the change & instability of form, his consciousness alters in accordance with the change in form. With the agitations born from the alteration in accordance with the change in form and

coming from the co-arising of (unskillful mental) qualities, his mind stays consumed. And because of the consumption of awareness, he feels fearful, threatened, & solicitous. *(Likewise for feeling, perception, fabrications and consciousness)*
"This, friends, is how agitation is caused by clinging/sustenance.

"And how is non-agitation caused by lack of clinging/sustenance? There is the case where an instructed disciple of the noble ones... is well-versed & disciplined in their Dhamma

Doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. His form changes & is unstable, but his consciousness doesn't — because of the change & instability of form — alter in accordance with the change in form. His mind is not consumed with any agitations born from an alteration in accordance with the change in form or coming from the co-arising of (unskillful mental) qualities. And because his awareness is not consumed, he feels neither fearful, threatened, nor solicitous.

(Likewise for feeling, perception, fabrications and consciousness)

"This friends is how non-agitation is caused by the lack of clinging/sustenance."

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning — i.e., 'A monk should investigate in such a way that, his consciousness neither externally scattered & diffused, nor internally positioned, he would from lack of clinging/sustenance be unagitated. When — his consciousness neither externally scattered & diffused, nor internally positioned — from lack of clinging/ sustenance he would be unagitated, there is no seed for the conditions of future birth, aging, death, or stress' — this is how I understand the detailed meaning. Now, if you wish, having gone to the Blessed One, question him about this matter. However he answers is how you should remember it."

Then the monks, delighting in & approving of Ven. Maha Kaccayana's words, rose from their seats and went to the Blessed One...

"Maha Kaccayana is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is the meaning of this statement. That is how you should remember it."

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

See also: A 4.192.

M 140 Dhatu-vibhanga Sutta Analysis of the Properties (excerpt)

[The Blessed One] said to Ven. Pukkusati, "I will teach you the Dhamma, monk. Listen & pay close attention. I will speak."

"As you say, friend," replied Ven. Pukkusati.

The Blessed One said: "A person has six properties, six media of sensory contact, eighteen considerations, & four determinations. He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace. One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm. This is the summary of the analysis of the six properties.

"'A person has six properties.' Thus was it said. In reference to what was it said? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property. 'A person has six properties.' Thus was it said, and in reference to this was it said.

"'A person has six media of sensory contact.' Thus was it said. In reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear... the nose... the tongue... the body... the intellect as a medium of sensory contact. 'A person has six media of sensory contact.' Thus was it said, and in reference to this was it said.

"'A person has eighteen considerations.' Thus was it said. In reference to what was it said? These are the eighteen considerations: On seeing a form with the eye, one considers a form that can act as a basis for joy, a form that can act as a basis for sadness, or a form that can act as a basis for equanimity. On hearing a sound with the ear... On smelling an aroma with the nose... On tasting a flavor with the tongue... On feeling a tactile sensation with the body... On cognizing an idea with the intellect, one considers an idea that can act as a basis for joy, an idea that can act as a basis for sadness, or an idea that can act as a basis for equanimity. Thus there are six considerations conducive to joy, six conducive to sadness, & six conducive to equanimity. 'A person has eighteen considerations.' Thus was it said, and in reference to this was it said.

"'A person has four determinations.' Thus was it said. In reference to what was it said? These are the four determinations: the determination for discernment, the determination for truth, the determination for relinquishment, the determination for calm. 'A person has four determinations.' Thus was it said, and in reference to this was it said.

"One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm.' Thus was it said. In reference to what was it said? And how is one not negligent of discernment? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property.

"And what is the earth property? The earth property can be either internal or external. What is the internal earth property? Anything internal, within oneself, that's hard, solid, & sustained [by craving]: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or anything else internal, within oneself, that's hard, solid, and sustained: This is called the internal earth property. Now both the internal earth property & the external earth property are simply earth property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the earth property and makes the earth property fade from the mind.

"And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Anything internal, belonging to oneself, that's liquid, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, oil, saliva, mucus, oil-of-the-joints, urine, or anything else internal, within oneself, that's liquid, watery, & sustained: This is called the internal liquid property. Now both the internal liquid property & the external liquid property are simply liquid property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the liquid property and makes the liquid property fade from the mind.

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Anything internal, belonging to oneself, that's fire, fiery, & sustained: that by which [the body] is warmed, aged, & consumed with fever; and that by which what is eaten, drunk, consumed & tasted gets properly digested; or anything else internal, within oneself, that's fire, fiery, & sustained: This is called the internal fire property. Now both the internal fire property & the external fire property are simply fire property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the fire property and makes the fire property fade from the mind.

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Anything internal, belonging to oneself, that's

wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-and-out breathing, or anything else internal, within oneself, that's wind, windy, & sustained: This is called the internal wind property. Now both the internal wind property & the external wind property are simply wind property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the wind property and makes the wind property fade from the mind.

"And what is the space property? The space property may be either internal or external. What is the internal space property? Anything internal, belonging to oneself, that's space, spatial, & sustained: the holes of the ears, the nostrils, the mouth, the [passage] whereby what is eaten, drunk, consumed, & tasted gets swallowed, and where it collects, and whereby it is excreted from below, or anything else internal, within oneself, that's space, spatial, & sustained: This is called the internal space property. Now both the internal space property & the external space property are simply space property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the space property and makes the space property fade from the mind.

"There remains only consciousness: pure & bright. What does one cognize with that consciousness? One cognizes 'pleasure.' One cognizes 'pain.' One cognizes 'neither pleasure nor pain.' In dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure. When sensing a feeling of pleasure, one discerns that 'I am sensing a feeling of pleasure.' One discerns that 'With the cessation of that very sensory contact that is to be felt as pleasure, the concomitant feeling — the feeling of pleasure that has arisen in dependence on the sensory contact that is to be felt as pleasure — ceases, is stilled.' In dependence on a sensory contact that is to be felt as pain... In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain. When sensing a feeling of neither pleasure nor pain, one discerns that 'I am sensing a feeling of neither pleasure nor pain.' One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling — the feeling of neither pleasure nor pain that has arisen in dependence on the sensory contact that is to be felt as neither pleasure nor pain — ceases, is stilled.'

"Just as when, from the friction & conjunction of two fire sticks, heat is born and fire appears, and from the separation & disjunction of those very same fire sticks, the concomitant heat ceases, is stilled; in the same way, in dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure... In dependence

on a sensory contact that is to be felt as pain... In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain... One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling... ceases, is stilled.'

"There remains only equanimity: pure & bright, pliant, malleable, & luminous. Just as if a skilled goldsmith or goldsmith's apprentice were to prepare a furnace, heat up a crucible, and, taking gold with a pair of tongs, place it in the crucible: He would blow on it time & again, sprinkle water on it time & again, examine it time & again, so that the gold would become refined, well-refined, thoroughly refined, flawless, free from dross, pliant, malleable, & luminous. Then whatever sort of ornament he had in mind — whether a belt, an earring, a necklace, or a gold chain — it would serve his purpose. In the same way, there remains only equanimity: pure & bright, pliant, malleable, & luminous. One discerns that 'If I were to direct equanimity as pure & bright as this toward the dimension of the infinitude of space, I would develop the mind along those lines, and thus this equanimity of mine — thus supported, thus sustained — would last for a long time. One discerns that 'If I were to direct equanimity as pure and bright as this toward the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception, I would develop the mind along those lines, and thus this equanimity of mine — thus supported, thus sustained — would last for a long time.'

"One discerns that 'If I were to direct equanimity as pure & bright as this towards the dimension of the infinitude of space and to develop the mind along those lines, that would be fabricated. One discerns that 'If I were to direct equanimity as pure and bright as this towards the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception and to develop the mind along those lines, that would be fabricated.' One neither fabricates nor mentally fashions for the sake of becoming or un-becoming. This being the case, one is not sustained by anything in the world (does not cling to anything in the world). Unsustained, one is not agitated. Unagitated, one is totally unbound right within. One discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"Sensing a feeling of pleasure, one discerns that it is fleeting, not grasped at, not relished. Sensing a feeling of pain... Sensing a feeling of neither pleasure nor pain, one discerns that it is fleeting, not grasped at, not relished. Sensing a feeling of pleasure, one senses it disjoined from it. Sensing a feeling of pain... Sensing a feeling of neither pleasure nor pain, one senses it disjoined from it. When sensing a feeling limited to the body, one discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life,

one discerns that 'I am sensing a feeling limited to life.' One discerns that 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'

"Just as an oil lamp burns in dependence on oil & wick; and from the termination of the oil & wick — and from not being provided any other sustenance — it goes out unnourished; even so, when sensing a feeling limited to the body, one discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns that 'I am sensing a feeling limited to life.' One discerns that 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'

"Thus a monk so endowed is endowed with the highest determination for discernment, for this — the knowledge of the passing away of all suffering & stress — is the highest noble discernment.

"His release, being founded on truth, does not fluctuate, for whatever is deceptive is false; Unbinding — the undeceptive — is true. Thus a monk so endowed is endowed with the highest determination for truth, for this — Unbinding, the undeceptive — is the highest noble truth.

"Whereas formerly he foolishly had taken on mental acquisitions and brought them to completion, he has now abandoned them, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is endowed with the highest determination for relinquishment, for this — the renunciation of all mental acquisitions — is the highest noble relinquishment.

"Whereas formerly he foolishly had greed — as well as desire & infatuation — he has now abandoned them, their root destroyed made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Whereas formerly he foolishly had malice — as well as ill-will & hatred — he has now abandoned them... Whereas formerly he foolishly had ignorance — as well as delusion & confusion — he has now abandoned them, their root destroyed made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is endowed with the highest determination for calm, for this — the calming of passions, aversions, & delusions — is the highest noble calm. 'One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm.' Thus was it said, and in reference to this was it said.

"He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.' Thus was it said. With reference to what was it said? 'I am' is a construing. 'I am this' is a construing. 'I shall be' is a construing. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be

possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a construing. Construing is a disease, construing is a cancer, construing is an arrow. By going beyond all construing, he is said to be a sage at peace.

"Furthermore, a sage at peace is not born, does not age, does not die, is unagitated, and is free from longing. He has nothing whereby he would be born. Not being born, will he age? Not aging, will he die? Not dying, will he be agitated? Not being agitated, for what will he long? It was in reference to this that it was said, 'He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.' Now, monk, you should remember this, my brief analysis of the six properties."

M 141 Saccavibhanga Sutta Analysis of the Truths

Ven. Sariputta said, "Friends, at Varanasi, in the Game Refuge at Isipatana, the Tathagatha — the worthy one, the rightly self-awakened one — set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Mara, or Brahma or anyone at all in the cosmos: in other words, the declaration, teaching, description, setting-forth, revelation, explanation, and making-plain of the four noble truths. Of which four? The declaration, teaching, description, setting-forth, revelation, explanation, and making-plain of the noble truth of stress... the noble truth of the origination of stress... the noble truth of the cessation of stress... the noble truth of the path of practice leading to the cessation of stress...

"Now what, friends, is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; not getting what is wanted is stressful. /. In short, the five clinging-aggregates are stressful.

"And what is birth? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

"And what is aging? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is death? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is sorrow? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

"And what is lamentation? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

"And what is pain? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

"And what is distress? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

"And what is despair? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

"And what is the stress of not getting what is wanted? In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not to be achieved by wanting. This is the stress of not getting what is wanted. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, the wish arises, 'O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, and may aging... illness... death... sorrow, lamentation, pain, distress, & despair not come to us.' But this is not to be achieved by wanting. This is the stress of not getting what is wanted.

"And what are the five clinging-aggregates that, in short, are stressful? The clinging-aggregate of form, the clinging-aggregate of feeling, the clinging-aggregate of perception, the clinging-aggregate of fabrications, the clinging-aggregate of consciousness: These are called the five clinging-aggregates that, in short, are stressful.

"This, friends, is called the noble truth of stress.

"And what, friends, is the noble truth of the origination of stress? The craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensuality, craving for becoming, craving for non-becoming.

"This is called the noble truth of the origination of stress.

"And what, friends, is the noble truth of the cessation of stress? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving. "This is called the noble truth of the cessation of stress.

"And what, friends, is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech,

right action, right livelihood, right effort, right mindfulness, right concentration.

"And what is right view? Knowledge with reference to stress, knowledge with reference to the origination of stress, knowledge with reference to the cessation of stress, knowledge with reference to the way of practice leading to the cessation of stress: This is called right view.

And what is right resolve? The resolve for renunciation, for freedom from ill will, for harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.

"And what is right action? Abstaining from taking life, from stealing, & from sexual misconduct: This is called right action.

"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This is called right livelihood.

"And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This is called right effort.

"And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world. This is called right mindfulness.

"And what is right concentration? There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, 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 & remains in the third jhana, 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

elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

"This is called the noble truth of the path of practice leading to the cessation of stress.

"Friends, at Varanasi, in the Game Refuge at Isipatana, the Tathagatha — the worthy one, the rightly self-awakened one — set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Mara, or Brahma or anyone at all in the cosmos: in other words, the declaration, teaching, description, setting-forth, revelation, explanation, and making-plain of these four noble truths."

That is what Ven. Sariputta said. Gratified, the monks delighted in Ven. Sariputta's words.

Note: 1. In passages where the Buddha defines stress, (e.g., S 56.11, D 22), he includes the statements, "association with the unloved is stressful; separation from the loved is stressful," prior to "not getting what one wants is stressful." For some reason, in passages where Ven. Sariputta defines stress (here and at M 9 and M 28), he drops these statements from the definition. See also: D 22; S 12.20.

M 143 Anathapindikovada Sutta Instructions to Anathapindika

... Anathapindika the householder was diseased, in pain, severely ill. ...

Then Ven. Sariputta, having put on his robes and, taking his bowl & outer robe, went to the home of Anathapindika the householder with Ven. Ananda as his attendant. On arrival, he sat down on a prepared seat and said to Anathapindika the householder: "I trust you are getting better, Dhanañjani? I trust you are comfortable? I trust that your pains are lessening and not increasing? I trust that there are signs of their lessening, and not of their increasing?"

[Anathapindika:] "I am not getting better, venerable sir. I am not comfortable. My severe pains are increasing, not lessening. There are signs of their increasing, and not of their lessening. Extreme forces slice through my head, just as if a strong man were slicing my head open with a sharp sword... Extreme pains have arisen in my head, just as if a strong man were tightening a turban on my head with a tough leather strap... Extreme forces carve up my stomach cavity, just as if an expert butcher or his apprentice were to carve up the stomach cavity of an ox with a sharp butcher's knife... There is an extreme burning in my body, just as if two strong men, seizing a weaker man with their arms, were to roast and broil him over a pit of hot embers. I am not getting better, venerable sir. I am not comfortable. My severe pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

[Ven. Sariputta:] "Then, householder, you should train yourself in this way: 'I won't cling to the eye; my consciousness will not be dependent on the eye.' That's how you should train yourself. 'I won't cling to the ear... nose... tongue... body; my consciousness will not be dependent on the body.' ... 'I won't cling to the intellect; my consciousness will not be dependent on the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to forms... sounds... smells... tastes... tactile sensations; my consciousness will not be dependent on tactile sensations.' ... 'I won't cling to ideas; my consciousness will not be dependent on ideas.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to eye-consciousness... ear-consciousness... nose-consciousness... tongue-consciousness... body-consciousness; my consciousness will not be dependent on body-consciousness.' ... 'I won't cling to intellect-consciousness; my consciousness will not be dependent on intellect-consciousness.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to contact at the eye... contact at the ear... contact at the nose... contact at the tongue... contact at the body; my consciousness will not be dependent on contact at the body.' ... 'I won't cling to contact at the intellect; my consciousness will not be dependent on contact at the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to feeling born of contact at the eye... feeling born of contact at the ear... feeling born of contact at the nose... feeling born of contact at the tongue... feeling born of contact at the body; my consciousness will not be dependent on feeling born of contact at the body.' ... 'I won't cling to feeling born of contact at the intellect; my consciousness will not be dependent on feeling born of contact at the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to the earth property... liquid property... fire property... wind property... space property; my consciousness will not be dependent on the space property.' ... 'I won't cling to the consciousness property; my consciousness will not be dependent on the consciousness property.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to form... feeling... perception... thought-fabrications; my consciousness will not be dependent on thought-fabrications.' ... 'I won't cling to consciousness; my

consciousness will not be dependent on consciousness.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to the dimension of the infinitude of space... the dimension of the infinitude of consciousness... the dimension of nothingness; my consciousness will not be dependent on the dimension of nothingness.' ... 'I won't cling to the sphere of neither perception nor non-perception; my consciousness will not be dependent on the sphere of neither perception nor non-perception.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to this world; my consciousness will not be dependent on this world... I won't cling to the world beyond; my consciousness will not be dependent on the world beyond.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to what is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect; my consciousness will not be dependent on that.' That's how you should train yourself."

When this was said, Anathapindika the householder wept and shed tears. Ven. Ananda said to him, "Are you sinking, householder? Are you foundering?"

"No, venerable sir. I'm not sinking, nor am I foundering. It's just that for a long time I have attended to the Teacher, and to the monks who inspire my heart, but never before have I heard a talk on the Dhamma like this."

"This sort of talk on the Dhamma, householder, is not given to lay people clad in white. This sort of talk on the Dhamma is given to those gone forth."

"In that case, Ven. Sariputta, please let this sort of talk on the Dhamma be given to lay people clad in white. There are clansmen with little dust in their eyes who are wasting away through not hearing [this] Dhamma. There will be those who will understand it."

* * *

M 148 Chachakka Sutta The Six Sextets

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks...

"Monks, I will teach you the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; I will expound the holy life both in its particulars & in its essence, entirely complete, surpassingly pure — in other words, the six sextets. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said:

"The six internal media should be known.

The six external media should be known.

The six classes of consciousness should be known. The six classes of contact should be known.

The six classes of feeling should be known.

The six classes of craving should be known."

"The six internal media should be known.' Thus was it said. In reference to what was it said? The eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium... This is the first sextet.

"The six external media should be known.' ...The form-medium, the sound-medium, the aroma-medium, the flavor-medium, the tactile sensation-medium, the idea-medium... This is the second sextet.

"The six classes of consciousness should be known.' ...Dependent on the eye & forms there arises consciousness at the eye. Dependent on the ear & sounds there arises consciousness at the ear. Dependent on the nose & aromas there arises consciousness at the nose. Dependent on the tongue & flavors there arises consciousness at the tongue. Dependent on the body & tactile sensations there arises consciousness at the body. Dependent on the intellect & ideas there arises consciousness at the intellect. ...This is the third sextet.

"The six classes of contact should be known.' ...Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. Dependent on the ear & sounds... Dependent on the nose & aromas... Dependent on the tongue & flavors... Dependent on the body & tactile sensations... Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. ...This is the fourth sextet.

"The six classes of feeling should be known.' ...Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the ear & sounds... Dependent on the nose & aromas... Dependent on the tongue & flavors... Dependent on the body & tactile sensations... Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition there is feeling. ...This is the fifth sextet.

"The six classes of craving should be known.' ...Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a

requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the ear & sounds... Dependent on the nose & aromas... Dependent on the tongue & flavors... Dependent on the body & tactile sensations... Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. ...This is the sixth sextet.

"If anyone were to say, 'The eye is the self,' that wouldn't be tenable. The arising & falling away of the eye are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'The eye is the self.' So the eye is not-self. If anyone were to say, 'Forms are the self,' that wouldn't be tenable... Thus the eye is not-self and forms are not-self. If anyone were to say, 'Consciousness at the eye is the self,' that wouldn't be tenable... Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self. If anyone were to say, 'Contact at the eye is the self,' that wouldn't be tenable... Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self. If anyone were to say, 'Feeling is the self,' that wouldn't be tenable... Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self, feeling is not self. If anyone were to say, 'Craving is the self,' that wouldn't be tenable. The arising & falling away of craving are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.' Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self, feeling is not self, craving is not-self.

"If anyone were to say, 'The ear is the self,' that wouldn't be tenable...
"If anyone were to say, 'The nose is the self,' that wouldn't be tenable...
"If anyone were to say, 'The tongue is the self,' that wouldn't be tenable...
"If anyone were to say, 'The body is the self,' that wouldn't be tenable...
"If anyone were to say, 'The intellect is the self,' that wouldn't be tenable...

"This, monks, is the path of practice leading to self-identification. One assumes about the eye that 'This is me, this is my self, this is what I am.' One assumes about forms... One assumes about consciousness at the eye... One assumes about contact at the eye... One assumes about feeling... One assumes about craving that 'This is me, this is my self, this is what I am.'

"One assumes about the ear...
about the nose...
about the tongue...

about the body...

"One assumes about the intellect that 'This is me, this is my self, this is what I am.'

One assumes about ideas...

One assumes about consciousness at the intellect...

One assumes about contact at the intellect...

One assumes about feeling...

One assumes about craving that 'This is me, this is my self, this is what I am.'

"Now, this is the path of practice leading to the cessation of self-identification.

One assumes about the eye that 'This is not me, this is not my self, this is not what I am.'

One assumes about forms... One assumes about consciousness at the eye... One assumes about contact at the eye... One assumes about feeling...

One assumes about craving that 'This is not me, this is not my self, this is not what I am.'

"One assumes about the ear...

about the nose...

about the tongue...

about the body...

"One assumes about the intellect that 'This is not me, this is not my self, this is not what I am.'

One assumes about ideas...

One assumes about consciousness at the intellect...

One assumes about contact at the intellect...

One assumes about feeling...

One assumes about craving that 'This is not me, this is not my self, this is not what I am.'

"Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain.

If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then one's passion-obsession gets obsessed.

If, when touched by a feeling of pain, one sorrows, grieves, & laments, beats one's breast, becomes distraught, then one's resistance-obsession gets obsessed.

If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling, then one's ignorance-obsession gets obsessed. That a person — without abandoning passion-obsession with regard to a feeling of pleasure, without abolishing resistance-obsession with regard to a feeling of pain, without uprooting ignorance-obsession with regard to a feeling of neither pleasure nor pain, without abandoning ignorance and giving rise to clear knowing — would put an end to suffering & stress in the here & now: such a thing isn't possible.

"Dependent on the ear & sounds...

"Dependent on the nose & aromas...

"Dependent on the tongue & flavors...

"Dependent on the body & tactile sensations...

"Dependent on the intellect & ideas...

"Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain.

If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then one's passion-obsession doesn't get obsessed.

If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then one's resistance obsession doesn't get obsessed.

If, when touched by a feeling of neither pleasure nor pain, one discerns, as it actually is present, the origination, passing away, allure, drawback, & escape from that feeling, then one's ignorance-obsession doesn't get obsessed. That a person — through abandoning passion-obsession with regard to a feeling of pleasure, through abolishing resistance-obsession with regard to a feeling of pain, through uprooting ignorance-obsession with regard to a feeling of neither pleasure nor pain, through abandoning ignorance and giving rise to clear knowing — would put an end to suffering & stress in the here & now: such a thing is possible.

"Dependent on the ear & sounds...

"Dependent on the nose & aromas...

"Dependent on the tongue & flavors...

"Dependent on the body & tactile sensations...

"Dependent on the intellect & ideas...

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with the eye,

disenchanted with forms,

disenchanted with consciousness at the eye,

disenchanted with contact at the eye, disenchanted with

feeling,

disenchanted with craving.

"He grows disenchanted with the ear...

"He grows disenchanted with the nose...

"He grows disenchanted with the tongue...

"He grows disenchanted with the body...

"He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect, disenchanted with feeling, disenchanted with craving. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted at his words. And while this explanation was being given, the hearts of 60 monks, through no clinging, I were fully released from fermentation/effluents.

Note: I. I.e., clinging not being sustained.

M 149 Maha-salayatanika Sutta The Great Six Sense-media Discourse

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

"Monks, I will teach you the great six sense-media [discourse]. Listen & pay close attention. I will speak."
"As you say, lord," the monks responded.

The Blessed One said: "Not knowing, not seeing the eye as it actually is present; not knowing, not seeing forms... consciousness at the eye... contact at the eye as they actually are present; not knowing, not seeing whatever arises conditioned through contact at the eye — experienced as pleasure, pain, or neither-pleasure-nor-pain — as it actually is present, one is infatuated with the eye... forms... consciousness at the eye... contact at the eye... whatever arises conditioned by contact at the eye and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

"For him — infatuated, attached, confused, not remaining focused on their drawbacks — the five clinging-aggregates head toward future accumulation. The craving that makes for further becoming — accompanied by passion & delight, relishing now this & now that — grows within him. His bodily disturbances & mental disturbances grow. His bodily torments & mental torments grow. His bodily distresses & mental distresses grow. He is sensitive both to bodily stress & mental stress.

"Not knowing, not seeing the ear as it actually is...
Not knowing, not seeing the nose...
Not knowing, not seeing the tongue...
Not knowing, not seeing the body...
"Not knowing, not seeing the intellect as it actually is...

"However, knowing & seeing the eye as it actually is present, knowing & seeing forms... consciousness at the eye... contact at the eye as they actually are present, knowing & seeing whatever arises conditioned through contact at the eye — experienced as pleasure, pain, or neither-pleasure-nor-pain — as it actually is present, one is not infatuated with the eye... forms... consciousness at the eye... contact at the eye... whatever arises conditioned by contact at the eye and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

"For him — uninfatuated, unattached, unconfused, remaining focused on their drawbacks — the five clinging-aggregates head toward future diminution. The craving that makes for further becoming — accompanied by passion & delight, relishing now this & now that — is abandoned by him. His bodily disturbances & mental disturbances are abandoned. His bodily torments & mental torments are

abandoned. His bodily distresses & mental distresses are abandoned. He is sensitive both to ease of body & ease of awareness.

"Any view belonging to one who has come to be like this is his right view. Any resolve, his right resolve. Any effort, his right effort. Any mindfulness, his right mindfulness. Any concentration, his right concentration: just as earlier his actions, speech, & livelihood were already well-purified. Thus for him, having thus developed the noble eightfold path, the four frames of reference go to the culmination of their development. The four right exertions... the four bases of power... the five faculties... the five strengths... the seven factors for Awakening go to the culmination of their development. I [And] for him these two qualities occur in tandem: tranquillity & insight.

"He comprehends through direct knowledge whatever qualities are to be comprehended through direct knowledge, abandons through direct knowledge whatever qualities are to be abandoned through direct knowledge, develops through direct knowledge whatever qualities are to be developed through direct knowledge, and realizes through direct knowledge whatever qualities are to be realized through direct knowledge.

"And what qualities are to be comprehended through direct knowledge? 'The five clinging-aggregates,' should be the reply. Which five? Form as a clinging-aggregate... feeling... perception... fabrications... consciousness as a clinging-aggregate. These are the qualities that are to be comprehended through direct knowledge.

"And what qualities are to be abandoned through direct knowledge? Ignorance & craving for becoming: these are the qualities that are to be abandoned through direct knowledge.

"And what qualities are to be developed through direct knowledge? Tranquillity & insight: these are the qualities that are to be developed through direct knowledge.

"And what qualities are to be realized through direct knowledge? Clear knowing & release: these are the qualities that are to be realized through direct knowledge.

"Knowing & seeing the ear as it actually is...
Knowing & seeing the nose...
Knowing & seeing the tongue...
Knowing & seeing the body...
"Knowing & seeing the intellect as it actually is ...

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

Note: 1. These thirty-seven qualities are collectively termed the "wings to Awakening" (bodhipakkhiyadhamma).

M 152 Indriya-bhavana Sutta Development of the Faculties

I have heard that on one occasion the Blessed One was staying among the Kajjangalas in the Bamboo Grove. Then the young brahman Uttara, a student of Parasiri I went to the Blessed One and, on arrival, exchanged friendly greetings & courtesies. After this exchange of courteous greetings he sat to one side.

As he was sitting there, the Blessed One said to him:

"Uttara, does the brahman Parasiri teach his followers the development of the faculties?"

"Yes, master Gotama, he does."

"And how does he teach his followers the development of the faculties?"

"There is the case where one does not see forms with the eye, or hear sounds with the ear [in a trance of non-perception]. That's how the brahman Parasiri teaches his followers the development of the faculties."

"That being the case, Uttara, then a blind person will have developed faculties, and a deaf person will have developed faculties, according to the words of the brahman Parasiri. For a blind person does not see forms with the eye, and a deaf person does not hear sounds with the ear."

When this was said, the young brahman Uttara sat silent & abashed, his shoulders slumped, his head down, brooding, at a loss for words. The Blessed One — noticing that Uttara was sitting silent & abashed, his shoulders slumped, his head down, brooding, at a loss for words — said to Ven. Ananda, "Ananda, the development of the faculties that the brahman Parasiri teaches his followers is one thing, but the unexcelled development of the faculties in the discipline of a noble one is something else entirely."

"Now is the time, O Blessed One. Now is the time, O One Well-Gone, for the Blessed One to teach the unexcelled development of the faculties in the discipline of the noble one. Having heard the Blessed One, the monks will remember it."

"In that case, Ananda, listen & pay close attention. I will speak."

"As you say, lord," Ven. Ananda responded to the Blessed One.

The Blessed One said: "Now how, Ananda, in the discipline of a noble one is there the unexcelled development of the faculties? There is the case where, when seeing a form with the eye, there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable. He discerns that 'This agreeable thing has arisen in me, this disagreeable thing... this agreeable & disagreeable thing has arisen in me. And that is compounded, gross, dependently co-arisen. But this is peaceful, this is exquisite, i.e., equanimity.' With that, the arisen agreeable thing... disagreeable thing... agreeable & disagreeable thing ceases, and equanimity takes its stance.

Just as a man with good eyes, having closed them, might open them; or having opened them, might close them, that is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable thing... disagreeable thing... agreeable & disagreeable thing ceases, and equanimity takes its stance. In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to forms cognizable by the eye.

"Furthermore, when hearing a sound with the ear...

when smelling an aroma with the nose...

when tasting a flavor with the tongue...

when touching a tactile sensation with the body...

when cognizing an idea with the intellect, there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable. He discerns that 'This agreeable thing has arisen in me, this disagreeable thing... this agreeable & disagreeable thing has arisen in me. And that is compounded, gross, dependently co-arisen. But this is peaceful, this is exquisite, i.e., equanimity. With that, the arisen agreeable thing... disagreeable thing... agreeable & disagreeable thing ceases, and equanimity takes its stance. Just as a strong man might let two or three drops of water fall onto an iron pan heated all day: Slow would be the falling of the drops of water, but they quickly would vanish & disappear. That is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable thing... disagreeable thing... agreeable & disagreeable thing ceases, and equanimity takes its stance. In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to ideas cognizable by the intellect.

"And how is one a person in training, someone following the way? There is the case where, when seeing a form with the eye, there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable. He feels horrified, humiliated, & disgusted with the arisen agreeable thing... disagreeable thing... agreeable & disagreeable thing.

"When hearing a sound with the ear...

When smelling an aroma with the nose...

When tasting a flavor with the tongue...

When touching a tactile sensation with the body... When cognizing an idea with the intellect, there arises in him what is agreeable, what is disagreeable, what is agreeable & disagreeable. He feels horrified, humiliated, & disgusted with the arisen agreeable thing... disagreeable thing... agreeable & disagreeable thing.

"This is how one is a person in training, someone following the way.

"And how is one a noble one with developed faculties?

There is the case where, when seeing a form with the eye, there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome. If

he wants, he remains percipient of loathsomeness in the presence of what is not loathsome & what is. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome & what is not. If he wants — in the presence of what is loathsome & what is not — cutting himself off from both, he remains equanimous, alert, & mindful.

"When hearing a sound with the ear...
When smelling an aroma with the nose...
When tasting a flavor with the tongue...
When touching a tactile sensation with the body... When cognizing an idea with the intellect, there arises in him what is agreeable, what is disagreeable, what is agreeable & disagreeable. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome. If he wants, he remains percipient of loathsomeness in the presence of what is not loathsome & what is. If he wants, he remains percipient of unloathsomeness in the presence of what is loathsome & what is not. If he wants — in the presence of what is loathsome & what is not — cutting himself off from both, he remains equanimous, alert, & mindful.

"This is how one is a noble one with developed faculties.

"So, Ananda, I have taught you the unexcelled development of the faculties in the discipline of a noble one; I have taught you how one is a person in training, someone following the way; I have taught you how one is a noble one with developed faculties. Whatever a teacher should do — seeking the welfare of his disciples, out of sympathy for them — that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhana, Ananda. Don't be heedless. Don't later fall into regret. This is our message to you all."
That is what the Blessed One said. Gratified, Ven. Ananda delighted in the Blessed One's words.

Samyutta Nikaya: The Grouped Collection

Sagathavagga: The Book with Verses

(excerpts)

Editors Note: These suttas are often set on a mythical stage and present their poetic messages in the context conversations with gods and demons. I have excerpted many of the powerful verses (gathas) that are not found elsewhere in the Sutta Pitaka.

Devatasamyutta

S 1.2 Nimokkho Release

Translation by Sister Uppalavanna

I heard thus. Once the Blessed One lived in Savatthi, in Jeta's grove in the monastery offered by Anathapindika. When the night was waning, a certain deity illuminating the whole of Jeta's Grove approached the Blessed One...
"Venerable sir, do you know the seclusion, deliverance and release of beings?"

[The Buddha]

"Diminishing the interest 'to be',
and destroying perceptions and consciousness,
seeing appeasement and cessation of feelings,
I see as the seclusion, deliverance and release of beings."

S 1.10 Arañña Sutta The Wilderness

Standing to one side, a devata addressed the Blessed One with a verse:

Living in the wilderness,
staying peaceful, remaining chaste,
eating just one meal a day:
why are their faces
so bright & serene?

[The Buddha:]

They don't sorrow over the past,
don't long for the future.
They survive on the present.
That's why their faces
are bright & serene.
From longing for the future,
from sorrowing over the past,
fools wither away
like a green reed cut down.

S 1.11

Translation by Sister Uppalavanna

All formations are impermanent
They are of the nature of rising and falling
Arisen they fade
their complete ceasing is bliss

S 1.12

Translation by Sister Uppalavanna

["A certain deva"]

Sons are the enjoyment of those who have sons
The herd, the enjoyment of the herdsman
Endearments are the enjoyment of humans
Without endearments, there's no enjoyment

Sons are the grief of those who have sons
The herd, the grief of the herdsman
Endearments are the grief of humans
Without endearments, there's no grief

S 1.20 Samiddhi Sutta (excerpt)

[A devata]

"You have gone forth while young, monk — black-haired, endowed with the blessings of youth in the first stage of life — without having played with sensual pleasures. Enjoy human sensuality, monk. Don't drop what is visible here-&-now in pursuit of what's subject to time."

[Ven. Samaddhi]

"My friend, I'm not dropping what's visible here-&-now in pursuit of what's subject to time. I'm dropping what's subject to time in pursuit of what's visible here-&-now. For the Blessed One has said that sensual pleasures are subject to time, of much stress, much despair, & greater drawbacks; whereas this Dhamma is visible here-&-now, not subject to time, inviting all to come & see, pertinent, to be known by the wise for themselves."

"But, monk, in what way has the Blessed One said that sensual pleasures are subject to time, of much stress, much despair, & greater drawbacks? And how is this Dhamma visible here-&-now, not subject to time, inviting all to come & see, pertinent, to be known by the wise for themselves?"

Then the Blessed One recited this verse to the devata:

Perceiving in terms of signs, beings
take a stand on signs.
Not fully comprehending signs, they
come into the bonds of death.
But fully comprehending signs,
one doesn't construe a signifier.
Yet nothing exists for him
by which one would say,
'To him no thought occurs.'

If you know this, spirit, then say so.

"I don't understand, lord, the detailed meaning of the Blessed One's brief statement. It would be good if the Blessed One would speak in such a way that I would understand the detailed meaning of the Blessed One's brief statement."

[The Blessed One said:]

Whoever construes
'equal,' 'superior,' or 'inferior,'
by that he'd dispute.
Whereas to one unaffected by these three,
equal 'superior' or 'inferior'
do not occur.

If you know this, spirit, then say so.

"I don't understand, lord, the detailed meaning of the Blessed One's brief statement. It would be good if the

Blessed One would speak in such a way that I would understand the detailed meaning of the Blessed One's brief statement."

[The Blessed One said:]

Having shed classifications,
gone beyond conceit,
he has here cut through craving
for name & form:
This one — his bonds cut through,
free from trouble, from longing —
though they search they can't find him,
human & heavenly beings,
here & beyond,
in heaven or any abode.

If you know this, spirit, then say so.

"Lord, here's how I understand the detailed meaning of the Blessed One's brief statement:

In all the world, every world,
you should do no evil
with speech, body, or mind.
Having abandoned sensual pleasures
— mindful, alert —
don't consort with suffering & stress,
with what doesn't pertain to the goal."

S 1.25 Araha.m Sutta The Arahant

Translated by Maurice O'Connell Walshe

[Deva:]

He who's an Arahant, his work achieved,
Free from taints, in final body clad,
That monk still might use such words as "I,"
Still perchance might say: "They call this mine."

...

Would such a monk be prone to vain conceits?

[The Blessed One:]

Bonds are gone for him without conceits,
All delusion's chains are cast aside:
Truly wise, he's gone beyond such thoughts.
That monk still might use such words as "I,"
Still perchance might say: "They call this mine."
Well aware of common worldly speech,
He would speak conforming to such use.

S 1.36

Translation by Sister Uppalavanna

[A deva]

Dispel anger and chase out measuring
Overcome all bonds
Those without perceptions do not fall into trouble
The foolish dabble in negligence
The wise one protects his diligence more than his wealth
Do not dabble in negligence!

Do not be passionate for sensual pleasures!
Those concentrating diligently reach to the highest
pleasantness.

S 1.41 Aditta Sutta (The House) On Fire

I have heard that on one occasion the Blessed One was
staying near Savatthi in Jeta's Grove, Anathapindika's
monastery. Then a certain devata, in the far extreme of the
night, her extreme radiance lighting up the entirety of Jeta's
Grove, went to the Blessed One and, on arrival, having
bowed down to him, stood to one side. As she was
standing there, she recited these verses in the Blessed
One's presence:

When a house is on fire
the vessel salvaged
is the one that will be of use,
not the one left there to burn.

So when the world is on fire
with aging and death,
one should salvage [one's wealth] by giving:
what's given is well salvaged.

What's given bears fruit as pleasure.
What isn't given does not:
thieves take it away, or kings;
it gets burnt by fire or lost.

Then in the end
one leaves the body
together with one's possessions.
Knowing this, the intelligent man
enjoys possessions & gives.

Having enjoyed & given
in line with his means,
uncensured he goes
to the heavenly state.

S 151

Translation by Sister Uppalavanna

What is good till old age?
What is suitable to be established in?
What is a gem for humans?
What is difficult for robbers to carry away?

Virtues are good till old age.
It is suitable to be established in faith.
Wisdom is the gem of humans.
Merit is difficult for robbers to carry away.

S 1.61-3

Translation by Sister Uppalavanna

What is it that soils everything?
Why is it not quite evident?
By what one thing, is everything under control?

Name soils everything.
Name is not much evident.
By this one thing, name, everything is under control.

By what is the world led on?
By what is the worrying?
By what one thing, is everything under control?

The leading is by the mind,
and the worrying too.
By this one thing mind, everything is under control.

By what is the world led on?
By what is the worrying?
By what one thing, is everything under control?

The leading is by craving,
and the worrying too.
By this one thing craving everything is under control.

1.65

By what is the world tightly fettered?
What is its means of traveling about?
What is it that one must forsake
To cut off all bondage?

The world is held in bondage by delight
Thought is its means of traveling about
Craving is what one must forsake
To cut off all bondage

S 1.69 Iccha Sutta Desire

[A deva:]

With what is the world tied down?
With the subduing of what is it freed?
With the abandoning of what are all bonds cut through?

[The Buddha:]

With desire the world is tied down.
With the subduing of desire it's freed.
With the abandoning of desire all bonds are cut through.

S 1.70

Translation by Sister Uppalavanna

On what does the world rise?
On how many are associations made?
Clinging to how many is the world troubled?

The world rises on six.

Associations are on six.
Clinging to these six, the world is troubled by the six.

S 1.71 Ghatva Sutta Having Killed

As she was standing to one side, a devata recited this verse to the Blessed One:

Having killed what do you sleep in ease?
Having killed what do you not grieve?
Of the slaying of what one thing does Gotama approve?

[The Buddha:]
Having killed anger you sleep in ease.
Having killed anger you do not grieve.
The noble ones praise the slaying of anger
— with its honeyed crest & poison root —
for having killed it you do not grieve.

Devaputtasamyutta

S 2.18

Translated by Sister Uppalavanna

[The Buddha]
Friend, with what achievement should I rejoice?
For what loss should I regret?

I have no troubles and an interest is not evident in me.
And also, I sit alone without any boredom.
With troubles arise interest and the arising of interests is a trouble...

S 2.26 Rohitassa Sutta

"Is it possible, lord, by traveling, to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away or reappear?"

"I tell you, friend, that it is not possible by traveling to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away, or reappear. But at the same time, I tell you that there is no making an end of suffering & stress without reaching the end of the cosmos. Yet it is just within this fathom-long body, with its perception & intellect, that I declare that there is the cosmos, the origination of the cosmos, the cessation of the cosmos, and the path of practice leading to the cessation of the cosmos."

It's not to be reached by traveling, the end of the cosmos — regardless. And it's not without reaching the end of the cosmos that there is release from suffering & stress. So, truly, the wise one, an expert with regard to the cosmos, a knower of the end of the cosmos, having fulfilled the holy life, calmed, knowing the cosmos' end, doesn't long for this cosmos or for any other."

S 2.27

Translated by Sister Uppalavanna

Time passes, the nights go by
The life span of humans, gradually dwindle
Seeing this danger of death
Do merit that brings pleasant results
Time passes, the nights go by
The life span of humans, gradually dwindle
Give up the material world for appeasement

Kosalasamyutta

S 3.2

Translated by Sister Uppalavanna

Greed, hatred and delusion
are the evil intentions of man
Born in the self
They hurt him
as its own fruit destroys the reed
3.15
The fool thinks fortune is on his side
So long as his evil does not ripen
But when the evil ripens
The fool incurs suffering

The killer begets a killer
One who conquers, a conqueror
The abuser begets abuse
The reviler, one who reviles
Thus by the unfolding of kamma
The plunderer is plundered.

Marasamyutta

S 4.1

Translated by Sister Uppalavanna

Thus I heard. Soon after enlightenment the Blessed One was living in Savatthi on the bank of the Nerajara River at the foot of the Ajapala banyan tree...
"Good that I am released from that useless, difficult task. Good, I was mindful and attained enlightenment...
I know the uselessness of all other austerities,
All that miscarries one,
like dear ones, removed from righteousness
I know the path and develop virtues, concentration and wisdom
I have attained the highest purity
Go away! [to Mara]
You are the end-maker.

S 4.2

Translated by Sister Uppalavanna

Bhikkhus, you too should work out your release from all snares, whether heavenly or human. For the welfare and good of many, gods and men, go on tours. Two should not go on the same path. Bhikkhus preach the teaching. Good in the beginning middle and end, with the right meaning and phrasing, proclaiming the pure holy life completely. There will be beings with few defiling things, they will deteriorate without hearing the Teaching. There will be those that realize the Teaching...

S 4.13 Sakalika Sutta: The Stone Sliver

I have heard that on one occasion the Blessed One was staying near Rajagaha at the Maddakucchi Deer Reserve. Now at that time his foot had been pierced by a stone sliver. Excruciating were the bodily feelings that developed within him — painful, fierce, sharp, wracking, repellent, disagreeable — but he endured them mindful, alert, & unperturbed...

Then Mara the Evil One went to the Blessed One and recited this verse in his presence:

Are you lying there in a stupor,
or drunk on poetry?
Are your goals so very few?
All alone in a secluded lodging,
what is this dreamer, this sleepy-face?

[The Buddha:]

I lie here, not in a stupor, nor drunk on poetry.
My goal attained, I am sorrow-free.
All alone in a secluded lodging, I lie down with sympathy for all beings.
Even those pierced in the chest with an arrow, their hearts rapidly, rapidly beating:
even they with their arrows are able to sleep.
So why shouldn't I, with my arrow removed?
I'm not awake with worry, nor afraid to sleep.
Days & nights don't oppress me. I see no threat of decline in any world at all.
That's why I sleep with sympathy for all beings.

S 4.20 Rajja Sutta: Rulership

"Is it possible to exercise rulership without killing or causing others to kill,
without confiscating or causing others to confiscate,
without sorrowing or causing others sorrow —
righteously?"

When you see stress, and from where it comes, how can you incline to sensual pleasures? Knowing acquisition to be a bond in the world, train for its subduing.

S 4.25

Translated by Sister Uppalavanna

With a tranquil body and well released mind
Without intentions, mindful of singleness
Knowing how to concentrate without thoughts
Does not become angry,
Does not recall and is not hard.
The bhikkhu spends much of his time abiding thus
And crosses the five tides and also the sixth
Concentrating thus, sensual perception doesn't grow
And the externals are not the gainers of it.

Bhikkhunisamyutta

S 5.2

Translation by Bhikkhu Bodhi

[Mara]

That state so hard to achieve
Which is to be attained by the seers
Can't be attained by a woman
With her two-fingered wisdom

[Soma]

What does womanhood matter at all
When a mind is concentrated well
When knowledge flows steadily
As one sees correctly into Dhamma

One to whom it might occur
'I'm a woman' or 'I'm a man'
or 'I'm anything at all'
Is fit for Mara to address

5.9

Translation by Bhikkhu Bodhi

[Mara]

By whom has this puppet been created?
Where is the maker of the puppet?
Where has the puppet arisen?
Where does the puppet cease?

[Sela]

This puppet is not made by itself,
Nor is this misery made by another.
It has come to be dependent on a cause,
When the cause dissolves then it will cease.

As when a seed is sown in a field
It grows depending on a pair of factors:
It requires both the soil's nutrients
And a steady supply of moisture.

Just so the aggregates and elements,
And these six bases of sensory contact,
Have come to be dependent on a cause;
When the cause dissolves they will cease.

5.10

Translation by Bhikkhu Bodhi

Why now do you assume 'a being'?
Mara, have you grasped a view?
This is a heap of sheer constructions:
Here no being is found.

Just as, with an assemblage of parts,
The word 'chariot' is used,
So, when the aggregates are present,
There's the convention 'a being.'

It's only suffering that comes to be,
Suffering that stands and falls away.
Nothing but suffering comes to be,
Nothing but suffering ceases.

Brahmasamyutta

S 6.1 Ayacana Sutta Teach the Dhamma

I have heard that on one occasion, when the Blessed One was newly Self-awakened, he was staying at Uruvela on the bank of the Nerañjara River, at the foot of the Goatherd's Banyan Tree. Then, while he was alone and in seclusion, this line of thinking arose in his awareness: "This Dhamma that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. But this generation delights in attachment, is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality and dependent co-arising are hard to see. This state, too, is hard to see: the resolution of all fabrications, the relinquishment of all acquisitions, the ending of craving; dispassion; cessation; Unbinding.
And if I were to teach the Dhamma and if others would not understand me, that would be tiresome for me, troublesome for me."...

Enough now with teaching
What only with difficulty I reached.
This Dhamma is not easily realized
by those overcome with aversion & passion.

What is abstruse, subtle, deep,
Hard to see,
Going against the flow —
Those delighting in passion,
Cloaked in the mass of darkness, won't see.

...[Brahma Sahampati]

"Lord, let the Blessed One teach the Dhamma!
Let the One-Well-Gone teach the Dhamma!
There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma..."

Then the Blessed One, having understood Brahma's invitation, out of compassion for beings, surveyed the world with the eye of an Awakened One. As he did so, he saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace and danger in the other world. Just as in a pond of blue or red or white lotuses, some lotuses — born and growing in the water — might flourish while immersed in the water, without rising up from the water; some might stand at an even level with the water; while some might rise up from the water and stand without being smeared by the water — so too, surveying the world with the eye of an Awakened One, the Blessed One saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace and danger in the other world.

Brahmanasamyutta

S 7.2 Akkosaka Sutta Insulter

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then the brahman Akkosaka / Bharadvaja heard that a brahman of the Bharadvaja clan had gone forth from the home life into homelessness in the presence of the Blessed One. Angered & displeased, he went to the Blessed One and, on arrival, insulted & cursed him with rude, harsh words.

When this was said, the Blessed One said: "What do you think, brahman: Do friends & colleagues, relatives & kinsmen come to you as guests?"
"Yes, Master Gotama, sometimes friends & colleagues, relatives & kinsmen come to me as guests."
"And what do you think: Do you serve them with staple & non-staple foods & delicacies?"
"Yes, sometimes I serve them with staple & non-staple foods & delicacies."
"And if they don't accept them, to whom do those foods belong?"
"If they don't accept them, Master Gotama, those foods are all mine."

"In the same way, brahman,
that with which you have insulted me,

who is not insulting;
that with which you have taunted me,
who is not taunting;
that with which you have berated me,
who is not berating;
that I don't accept from you.
It's all yours, brahman. It's all yours.

"Whoever returns insult to one who is insulting,
returns taunts to one who is taunting,
returns a berating to one who is berating,
is said to be eating together,
sharing company, with that person.
But I am neither eating together
nor sharing your company, brahman.
It's all yours. It's all yours."

[Akkosaka]

"The king together with his court know this of Master
Gotama. 'Gotama the contemplative is an arahant' and yet
still Master Gotama gets angry."

[The Buddha:]

Whence is there anger
for one free from anger,
tamed, living in tune —
one released through right knowing,
calmed
& Such.

You make things worse
when you flare up at someone who's angry.
Whoever doesn't flare up at someone who's angry
wins a battle hard to win.

You live for the good of both
— your own, the other's —
when, knowing the other's provoked,
you mindfully grow calm.

When you work the cure of both
— your own, the other's —
those who think you a fool
know nothing of Dhamma.

Notes 1. = "Insulter."

S 7.11 Kasi Bharadvaja Sutta Plowing

I have heard that on one occasion the Blessed One was
living among the Magadhans at Dakkhinagiri in the brahman
village of Ekanala. Now at that time approximately 500 of
the brahman Kasi Bharadvaja's plows were yoked at the
sowing time. Then, in the early morning, putting on his
lower robe and taking his bowl & robes, the Blessed One
went to where Kasi Bharadvaja was working. Now at that
time Kasi Bharadvaja's food-distribution was underway. So
the Blessed One went to Kasi Bharadvaja's food-

distribution and, on arrival, stood to one side. Kasi
Bharadvaja saw the Blessed One standing for alms, and on
seeing him, said to him, "I, contemplative, plow & sow.
Having plowed & sown, I eat. You, too, contemplative,
should plow & sow. Having plowed & sown, you (will) eat."

"I, too, brahman, plow & sow. Having plowed & sown, I
eat."

"But, contemplative, I don't see the Master Gotama's yoke
or plow, plowshare, goad, or oxen, and yet the Master
Gotama says this: 'I, too, brahman, plow & sow. Having
plowed & sown, I eat.'"

Then the Kasi Bharadvaja addressed the Blessed One with
a verse:

You claim to be a plowman,
but I don't see your plowing.
Being asked, tell us about your plowing
so that we may know your plowing.

[The Buddha:]

Conviction is my seed,
austerity my rain,
discernment my yoke & plow,
conscience my pole,
mind my yoke-tie,
mindfulness my plowshare & goad.
Guarded in body, guarded in speech,
restrained in terms of belly & food,
I make truth a weeding-hook,
and composure my unyoking.
Persistence, my beast of burden,
bearing me toward rest from the yoke,
takes me, without turning back,
to where, having gone, one doesn't grieve.
That's how my plowing is plowed.
It has as its fruit the deathless.
Having plowed this plowing
one is unyoked from all suffering & stress.

S 7.16

Translated by Sister Uppalavanna

Those with adverse thoughts
cannot understand well spoken words.
Those with defiled minds and a lot of anger.
If you tame your adverse nature and distrust
And dispel your anger,
you can understand well spoken words.

Vanasayutta

S 9.11 Ayoniso-manasikara Sutta: Inappropriate Attention

[A devata inhabiting the forest thicket]

From inappropriate attention you're being chewed by your thoughts.

Relinquishing what's inappropriate,
contemplate appropriately.

Keeping your mind on the Teacher,
the Dhamma, the Sangha, your virtues,
you will arrive at joy, rapture, pleasure without doubt.
Then, saturated with joy, you will put an end to suffering & stress.

Yakkhasamyutta

S 10.4

Translated by Sister Uppalavanna

The mindful are always lucky,
mindfulness increases pleasantness.
Indeed the mindful one is noble.
He is released from anger too
If someone's mind is attached to non-hurting all day and night
He has loving kindness to all beings
He is not angry on the account of anything.

Sakkasamyutta

11.4

Translated by Andrew Olendzki

[Matali the charioteer]

Could it be you're afraid, Sakka,
Or weak, that you forbear like this,
Though hearing such insulting words
From the mouth of Vepacitti?

[Sakka]

I am neither afraid nor weak,
Yet I am patient with Vepacitti.
How is it one who knows, like me,
Would get provoked by such a fool?

[Matali]

More angry will a fool become
If no one puts a stop to him.
So let the wise restrain the fool
By the use of a mighty stick.

[Sakka]

This is the only thing, I deem,
That will put a stop to the fool:

Knowing well the other's anger,
One is mindful and remains calm.

[Matali]

This very forbearance of yours,
Sakka, I see as a mistake.
For when a fool reckons like this:
"From fear of me he does forbear,"
The dolt will come on stronger still
— Like a bull the more that one flees.

[Sakka]

Let him think whatever he likes:
"From fear of me he does forbear."
Among ideals and highest goods
None better than patience is found.

For surely he who, being strong,
Forbears the ones who are more weak
— Forever enduring the weak —
That is called the highest patience.

For whom strength is the strength of fools,
It is said of the strong "He's weak!"
For the strong, guarding the dhamma,
Contentiousness is never found.

It is indeed a fault for one
Who returns anger for anger.
Not giving anger for anger,
One wins a double victory.

He behaves for the good of both:
Himself and the other person.
Knowing well the other's anger,
He is mindful and remains calm.

In this way he is healing both:
Himself and the other person.
The people who think "He's a fool,"
Just don't understand the dhamma.

S 11.8

S 11.8-11.25 Translated by Sister Uppalavanna

[Sakka]

Man, make an effort,
until you produce the essential
that is accomplished and adorning
A lot of patience is necessary.

S 11.11

Bhikkhus, in the past, when Sakka the king of the gods was human, he observed and accomplished seven precepts, on account of which he attained the state of Sakka. What seven?

As long as life lasts I will look after father and mother.

As long as life lasts I will venerate my elder brother.
 As long as life lasts I will be soft spoken.
 As long as life lasts I will not slander.
 As long as life lasts I will live in the household dispelling the
 stains of miserliness, with a released, benevolent mind, with
 extended fingers, attached to giving to the needy and
 sharing gifts.
 As long as life lasts I will tell the truth.
 'As long as life lasts I will be free from hatred. If anger
 arises in me I will dispel it quickly.

S 11.20

[Sakka]

Matali, I envy their homelessness,
 Whatever village they enter, it is without desires.
 They have no store houses, pots or pans.
 The good ones are fed on what others prepare.
 The wise ones, protecting their minds, behave silently.
 The gods are antagonistic with the Titans but
 They are not angry with any antagonistic people
 They are quenched among those who are violent.
 They do not grasp among those who grasp.
 Matali, I worship them.

S 11.22

My mind is not very afflicted
 Nor am I easily drawn in to a whirl of anger
 For a long time I have not been angry
 Anger does not reside in me.
 When angry, I don't talk roughly.
 And rightfully I do not praise my behavior.
 I restrain myself, for my own welfare.
 When angry I don't speak harshly
 And I don't praise my virtues
 I keep myself well restrained
 Out of regard of my own good.

S 11.24

When you become angry do not spoil friendship
 Do not blame those who should not be blamed
 Do not slander. Know this.
 Anger that arouses evil thoughts
 Crushes you like a moving mountain.

S 11.25

Do not increase your anger,
 or the anger of the angry.
 Noble ones have always lived without anger
 Without hurting
 Anger that arouses evil thoughts
 Crushes you like a moving mountain

Nidanavagga: Book of Causation

S 12.2 Paticca-samuppada-vibhanga Sutta Analysis of Dependent Co-arising

Dwelling at Savatthi... "Monks, I will describe & analyze
 dependent co-arising for you.

"And what is dependent co-arising? 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.

"Now what is aging and death? Whatever aging,
 decrepitude, brokenness, graying, wrinkling, decline of life-
 force, weakening of the faculties of the various beings in
 this or that group of beings, that is called aging. Whatever
 deceasing, passing away, breaking up, disappearance, dying,
 death, completion of time, break up of the aggregates,
 casting off of the body, interruption in the life faculty of the
 various beings in this or that group of beings, that is called
 death.

"And what is birth? Whatever birth, taking birth, descent,
 coming-to-be, coming-forth, appearance of aggregates, &
 acquisition of [sense] media of the various beings in this or
 that group of beings, that is called birth.

"And what is becoming? These three are becomings:
 sensual becoming, form becoming, & formless becoming.
 This is called becoming.

"And what is clinging/sustenance? These four are clingings:
 sensuality clinging, view clinging, precept & practice clinging,
 and doctrine of self clinging. This is called clinging.

"And what is craving? These six are classes of craving:
 craving for forms, craving for sounds, craving for smells,
 craving for tastes, craving for tactile sensations, craving for
 ideas. This is called craving.

"And what is feeling? These six are classes of feeling: feeling
 born from eye-contact, feeling born from ear-contact...

"And what is contact? These six are classes of contact: eye-contact, ear-contact...

"And what are the six sense media? These six are sense media: the eye-medium, the ear-medium...

"And what is name-&-form? Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name-&-form.

"And what is consciousness? These six are classes of consciousness: eye-consciousness, ear-consciousness...

"And what are fabrications? These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.

"And what is ignorance? Not knowing stress, not knowing the origination of stress, not knowing the cessation of stress, not knowing the way of practice leading to the cessation of stress: This is called ignorance.

"Now from the remainderless fading & 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, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

See also: *S 12.61*.

S 12.11 Ahara Sutta Nutriment

At Savatthi.

"There are, O monks, four nutriments for the sustenance of beings born, and for the support of beings seeking birth. What are the four?

"Edible food, coarse and fine; secondly, sense-impression; thirdly, volitional thought; fourthly, consciousness.

"Of these four nutriments, O monks, what is their source, what is their origin, from what are they born, what gives them existence?

"These four nutriments, O monks, have craving as their cause, have craving as their origin, are born of craving, and craving gives them existence.

"And this craving, O monks, what is its source, what its origin, from what is it born, what gives it existence? Craving has feeling as its source and origin, it is born of feeling, and feeling gives existence to it.

"And this feeling, O monks, what is its source and origin, from what is it born and what gives existence to it? Feeling has sense-impression as its source and origin...

"And this sense-impression, O monks, what is its source...? sense-impression has the six sense-bases as its source and origin...

"And these six sense-bases, O monks, what is their source...? The six sense-bases have mind-and-body as their source and origin...

"And this mind-and-body, O monks, what is its source...? Mind-and-body has consciousness as its source and origin...

"And this consciousness, O monks, what is its source...? Consciousness has kamma-formations as its source and origin...

"And these kamma-formations, O monks, what is their source and origin, from what are they born, what gives existence to them? Kamma-formations have ignorance as their source and origin, they are born of ignorance and ignorance gives existence to them.

"Thus, O monks, through ignorance kamma-formations are conditioned;
through the kamma-formations consciousness is conditioned;
through consciousness mind-and-body is conditioned;
through mind-and-body the six sense-bases are conditioned;
through the six sense-bases sense-impression is conditioned;
through sense-impression feeling is conditioned, through feeling craving is conditioned;
through craving clinging is conditioned;
through clinging becoming is conditioned;
through becoming birth is conditioned;
through birth decay and death sorrow, lamentation, pain, grief and despair are conditioned.
Thus arises this whole mass of suffering."

See also: *S 12.31*; *S 12.64*.

S 12.12 Phagguna Sutta

Translated by Nyanaponika Thera

"There are, O monks, four nutriments for the sustenance of beings born, and for the support of beings seeking birth. What are the four? Edible food, coarse and fine; secondly,

sense-impression; thirdly, volitional thought; fourthly, consciousness."

After these words, the venerable Moliya-Phagguna addressed the Exalted One as follows:

"Who, O Lord, consumes the nutriment consciousness?"

"The question is not correct," said the Exalted One. "I do not say that 'he consumes.' ...the correct way to ask the question will be: 'For what is the nutriment consciousness (the condition)?' And to that the correct reply is: 'The nutriment consciousness is a condition for the future arising of a renewed existence; when that has come into being, there is (also) the sixfold sense-base; and conditioned by the sixfold sense-base is sense-impression.'"

"Who, O Lord, has a sense-impression?"

"The question is not correct," said the Exalted One. "I do not say that 'he has a sense-impression.' ...the correct way to ask the question will be 'What is the condition of sense-impression?' And to that the correct reply is: 'The sixfold sense-base is a condition of sense-impression, and sense-impression is the condition of feeling.'"

"Who, O Lord, feels?"

"The question is not correct," said the Exalted One. "I do not say that 'he feels.' ...the correct way to ask the question will be 'What is the condition of feeling?' And to that the correct reply is: 'sense-impression is the condition of feeling; and feeling is the condition of craving.'"

"Who, O Lord, craves?"

"The question is not correct," said the Exalted One. "I do not say that 'he craves.' ...the correct way to ask the question will be 'What is the condition of craving?' And to that the correct reply is: 'Feeling is the condition of craving, and craving is the condition of clinging.'"

"Who, O Lord, clings?"

"The question is not correct," said the Exalted One, "I do not say that 'he clings.' ...the correct way to ask the question will be 'What is the condition of clinging?' And to that the correct reply is: 'Craving is the condition of clinging; and clinging is the condition of the process of becoming.' Such is the origin of this entire mass of suffering.

"Through the complete fading away and cessation of even these six bases of sense-impression, sense-impression ceases; through the cessation of sense-impression, feeling ceases; through the cessation of feeling, craving ceases; through the cessation of craving, clinging ceases; through the cessation of clinging, the process of becoming ceases; through the cessation of the process of becoming, birth ceases; through the cessation of birth, old age, death,

sorrow, lamentation, pain, grief and despair cease. Such is the cessation of this entire mass of suffering."

See also: S 12.11; S 12.17; S 12.35; S 12.31; S 12.64.

S 12.15 Kaccayanagotta Sutta Right View

At Savatthi... Ven. Kaccayana Gotta approached the Blessed One... "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

"By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.

"By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on 'my self.' He has no uncertainty or doubt that just stress, when arising, is arising; stress, when passing away, is passing away. In this, his knowledge is independent of others. It's to this extent, Kaccayana, that there is right view.

"Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle:

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.

"Now from the remainderless fading & 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, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

S 12.17 Acela Sutta To the Clothless Ascetic

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then early in the morning the Blessed One, having put on his robes and carrying his bowl and outer robe, went into Rajagaha for alms. Kassapa-the-clothless/ascetic saw him coming from afar.

"Master Gotama, is stress self-made?"
 "Don't say that, Kassapa."
 "Then is it other-made?"
 "Don't say that, Kassapa."
 "Then is it both self-made and other-made?"
 "Don't say that, Kassapa."
 "Then is it the case that stress, being neither self-made nor other-made, arises spontaneously?"
 "Don't say that, Kassapa."
 "Then does stress not exist?"
 "It's not the case, Kassapa, that stress does not exist. Stress does exist."
 "Well, in that case, does Master Gotama not know or see stress?"
 "Kassapa, it's not the case that I don't know or see stress. I know stress. I see stress."

"Then explain stress to me, lord Blessed One. Teach me about stress, lord Blessed One!"

"The one who acts is the one who experiences [the result of the act] amounts to the eternalist statement, 'Existing from the very beginning, stress is self-made.' 'The one who acts is someone other than the one who experiences'

amounts to the annihilationist statement, 'For one existing harassed by feeling, stress is other-made.' Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle:

From ignorance as a requisite condition come fabrications....

*Note: I. Acela: "One without cloth." Often translated as "naked," but as M 45 shows, such a person might wear garments made of something other than cloth.
 See M 109, S 12.35.*

S 12.20 Paccaya Sutta (excerpt)

Whether or not there is the arising of Tathagatas, this property stands — this regularity of the Dhamma, this orderliness of the Dhamma, this this/that conditionality. The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain, & says, 'Look.' From ignorance as a requisite condition come fabrications. What's there in this way is a reality, not an unreality, not other than what it seems, conditioned by this/that. This is called dependent co-arising.

"And what are dependently co-arisen phenomena? Aging & death are dependently co-arisen phenomena: inconstant, compounded, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation.

"Birth is a dependently co-arisen phenomenon...
 "Becoming is a dependently co-arisen phenomenon...
 "Clinging/sustenance is a dependently co-arisen phenomenon...
 "Craving is a dependently co-arisen phenomenon...
 "Feeling is a dependently co-arisen phenomenon...
 "Contact is a dependently co-arisen phenomenon...
 "The six sense media are dependently co-arisen phenomena...
 "Name-&-form is a dependently co-arisen phenomenon...
 "Consciousness is a dependently co-arisen phenomenon...
 "Fabrications are dependently co-arisen phenomena...
 "Ignorance is a dependently co-arisen phenomenon: inconstant, compounded, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation. These are called dependently co-arisen phenomena.

"When a disciple of the noble ones has seen well with right discernment this dependent co-arising & these dependently co-arisen phenomena as they have come to be, it is not possible that he would run after the past, thinking, 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the

past?' or that he would run after the future, thinking, 'Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' or that he would 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?' Such a thing is not possible. Why is that? Because the disciple of the noble ones has seen well with right discernment this dependent co-arising & these dependently co-arisen phenomena as they have come to be."

S 12.25 Bhumiya Sutta

Staying at Savatthi. Then Ven. Bhumiya, arising from his seclusion in the late afternoon, went to Ven. Sariputta. ...he said to Ven. Sariputta, "Friend Sariputta, there are some priests & contemplatives, teachers of kamma, who declare that pleasure & pain are self-made. There are other priests & contemplatives, teachers of kamma, who declare that pleasure & pain are other-made. Then there are other priests & contemplatives, teachers of kamma, who declare that pleasure & pain are self-made & other-made. And then there are still other priests & contemplatives, teachers of kamma, who declare that pleasure & pain are neither self-made nor other-made, but arise spontaneously. In this case, friend Sariputta, what is the Blessed One's doctrine?... "The Blessed One, my friend, has said that pleasure & pain are dependently co-arisen. Dependent on what? Dependent on contact..."

"Whatever priests & contemplatives, teachers of kamma, who declare that pleasure & pain are self-made, even that is dependent on contact. Whatever priests & contemplatives, teachers of kamma, who declare that pleasure & pain are other-made, even that is dependent on contact. Whatever priests & contemplatives, teachers of kamma, who declare that pleasure & pain are self-made & other-made, even that is dependent on contact. Whatever priests & contemplatives, teachers of kamma, who declare that pleasure & pain are neither self-made nor other-made, but arise spontaneously, even that is dependent on contact.

"That any priests & contemplatives — teachers of kamma who declare that pleasure & pain are self-made — would be sensitive to pleasure & pain otherwise than through contact: that isn't possible. That any priests & contemplatives — teachers of kamma who declare that pleasure & pain are other-made... self-made & other-made... who declare that pleasure & pain are neither self-made nor other-made, but arise spontaneously — would be sensitive to pleasure & pain otherwise than through contact: that isn't possible."

Now it so happened that Ven. Ananda overheard this conversation between Ven. Sariputta & Ven. Bhumiya. Then...he reported the entire conversation to the Blessed One.

[The Blessed One said:] "Excellent, Ananda. Excellent. One rightly answering would answer as Ven. Sariputta has done.

"I have said, Ananda, that pleasure & pain are dependently co-arisen. Dependent on what? Dependent on contact..."

"When there is a body, pleasure & pain arise internally with bodily intention as the cause; or when there is speech, pleasure & pain arise internally with verbal intention as the cause; or when there is intellect, pleasure & pain arise internally with intellectual intention as the cause.

"From ignorance as a requisite condition, then either of one's own accord one fabricates bodily fabrication on account of which that pleasure & pain arise internally, or because of others one fabricates bodily fabrication on account of which that pleasure & pain arise internally. Either alert one fabricates bodily fabrication on account of which that pleasure & pain arise internally, or un-alert one fabricates bodily fabrication on account of which that pleasure & pain arise internally. (Similarly with verbal & intellectual fabrications.)

"Now, ignorance is bound up in these things. From the remainder-less fading & cessation of that very ignorance, there no longer exists [the sense of] the body on account of which that pleasure & pain internally arise. There no longer exists the speech... the intellect on account of which that pleasure & pain internally arise. There no longer exists the field, the site, the dimension, or the issue on account of which that pleasure & pain internally arise."

S 12.31 Bhutamida Sutta This Has Come Into Being

On one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed Ven. Sariputta, "Sariputta, it is said in Ajita's Question in the Way to the Further Shore: I

Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life.

"How is the detailed meaning of this brief statement to be understood? ...Do you see, Sariputta, that 'this has come into being'?"

"One sees with right discernment, lord, that 'this has come into being.' Seeing with right discernment that 'this has come into being,' one practices for disenchantment with, for dispassion toward, for the cessation of what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right

discernment that 'it has come into being from this nutriment,' one practices for disenchantment with, for dispassion toward, for the cessation of the nutriment by which it has come into being. One sees with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one practices for disenchantment with, for dispassion toward, for the cessation of what is subject to cessation. This is how one is a learner.

"And how, lord, is one a person who has fathomed the Dhamma?

"One sees with right discernment, lord, that 'this has come into being.' Seeing with right discernment that 'this has come into being,' one is — through disenchantment, dispassion, cessation, through lack of clinging/sustenance — released from what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment that 'it has come into being from this nutriment,' one is — through disenchantment, dispassion, cessation, through lack of clinging/sustenance — released from the nutriment by which it has come into being. One sees with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one is — through disenchantment, dispassion, cessation, through lack of clinging/sustenance — released from what is subject to cessation. This is how one is a person who has fathomed the Dhamma.

"It is in this way, lord, that I understand the detailed meaning of the brief statement in Ajita's Question...

"Excellent, Sariputta. Excellent...It is in this way that the detailed meaning of the brief statement in Ajita's Question in the Way to the Further Shore is to be understood...

*Note: I. See Sn 5.1.
See also: S 12.11; S 12.64.*

S 12.35 Avijjapaccaya Sutta Which Ignorance? Whose?

Staying at Savatthi... [the Blessed One said,] "From ignorance as a requisite condition come fabrications... 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."

When this was said, a certain monk said to the Blessed One: "Which aging & death, lord? And whose is this aging & death?"

"Not a valid question," the Blessed One said. If one were to ask, 'Which aging & death? And whose is this aging & death?' and if one were to ask, 'Is aging & death one thing, and is this the aging & death of someone/something else?' both of them would have the same meaning, even though their words would differ. When there is the view that the self is the same as the body, there isn't the leading of the holy life. And when there is the view that the self is one thing and the body another, there isn't the leading of the holy life. Avoiding these two extremes, the Tathagata points out the Dhamma in between: From birth as a requisite condition comes aging & death."

"Which birth, lord? And whose is this birth?"

"Not a valid question," the Blessed One said... "From becoming as a requisite condition comes birth."

"Which becoming, lord? And whose is this becoming?"

"Not a valid question," the Blessed One said... "From clinging as a requisite condition comes becoming."

"Which clinging, lord? And whose is this clinging?"

"Not a valid question," the Blessed One said... "From craving as a requisite condition comes clinging."

"Which craving, lord? And whose is this craving?"

"Not a valid question," the Blessed One said... "From feeling as a requisite condition comes craving."

"Which feeling, lord? And whose is this feeling?"

"Not a valid question," the Blessed One said... "From contact as a requisite condition comes feeling."

"Which contact, lord? And whose is this contact?"

"Not a valid question," the Blessed One said... "From the six sense media as a requisite condition comes contact."

"Which are the six sense media, lord, and whose are the six sense media?"

"Not a valid question," the Blessed One said... "From name-&-form as a requisite condition come the six sense media."

"Which name-&-form, lord? And whose is this name-&-form?"

"Not a valid question," the Blessed One said... "From consciousness as a requisite condition comes name-&-form."

"Which consciousness, lord? And whose is this consciousness?"

"Not a valid question," the Blessed One said... "From fabrications as a requisite condition comes consciousness."

"Which fabrications, lord? And whose are the fabrications?"

"Not a valid question," the Blessed One said.

"If one were to ask, 'Which are the fabrications, and whose are the fabrications?' and if one were to say, 'Fabrications are one thing, and these fabrications are

something/someone else's,' both of them would have the same meaning, even though their words would differ.

When one is of the view that the life-principle is the same as the body, there is no leading the holy life. And when one is of the view that the life-principle is one thing and the body another, there is no leading the holy life. Avoiding these two extremes, the Tathagata points out the Dhamma in between: From ignorance as requisite condition come fabrications. Now from the remainderless fading & cessation of that very ignorance, every one of these writhings & wriggings & wiggings — 'Which aging & death? And whose is this aging & death?' or 'Is aging & death one thing, and is this the aging & death of someone/something else?' or 'The soul is the same as the body,' or 'The soul is one thing and the body another' — are abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising."

See also: S 12.17

S 12.38 Cetana Sutta Intention

Staying at Savatthi... [the Blessed One said,] "What one intends, what one arranges, and what one obsesses about: I This is a support for the stationing of consciousness. There being a support, there is a landing [or: an establishing] of consciousness. When that consciousness lands and grows, there is the production of renewed becoming in the future. When there is the production of renewed becoming in the future, there is future birth, aging & death, sorrow, lamentation, pain, distress, & despair. Such is the origination of this entire mass of suffering & stress.

"If one doesn't intend and doesn't arrange, but one still obsesses [about something], this is a support for the stationing of consciousness. There being a support, there is a landing of consciousness. When that consciousness lands and grows, there is the production of renewed becoming in the future. When there is the production of renewed becoming in the future, there is future birth, aging & death, sorrow, lamentation, pain, distress, & despair. Such [too] is the origination of this entire mass of suffering & stress.

"But when one doesn't intend, arrange, or obsess [about anything], there is no support for the stationing of consciousness. There being no support, there is no landing of consciousness. When that consciousness doesn't land & grow, there is no production of renewed becoming in the future. When there is no production of renewed becoming in the future, there is no future birth, aging & death, sorrow, lamentation, pain, distress, or despair. Such is the cessation of this entire mass of suffering & stress."

Note 1. The seven obsessions are: the obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, and the obsession of ignorance. See A 7.12. See also: S 12.64; S 22.53.

S 12.40 Cetana Intentions

Translation by Sister Uppalavāna

I heard thus. At one time the Blessed One lived in the monastery offered by Anīthapīṇika in Jeta's grove in Savatthi.

Monks, you intend, mentally arrange and with it, persistently fill the mind. When conscious of the sign, consciousness settles there, with that sign.

When consciousness settles and grows there is an inclination. When there is an inclination there is coming and going. When there is coming and going there is disappearing and appearing. When there is disappearing and appearing there is birth, decay, death, grief, lament, unpleasantness, displeasure and distress. Thus rises the complete mass of unpleasantness.

Monks, you do not intend, do not arrange mentally, yet the mind is persistently filled. When conscious of the sign, consciousness settles there, with that sign.

When consciousness settles and grows there is an inclination. When there is an inclination there is coming and going. When there is coming and going there is disappearing and appearing. When there is disappearing and appearing there is birth, decay, death, grief, lament, unpleasantness, displeasure and distress.

Thus rise the complete mass of unpleasantness.

Monks, when you do not intend, do not arrange mentally and the mind is not persistently filled. Not conscious of a sign, consciousness does not settle.

With consciousness not settling and not growing there is no inclination. When there is no inclination there is no coming and going. When there is no coming and going there is no disappearing and appearing. When there is no disappearing and appearing there is no birth, decay, death, grief, lament, unpleasantness, displeasure and distress. Thus cease the complete mass of unpleasantness.

S 12.46 Aññatra Sutta A Certain Brahman

Dwelling at Savatthi... Then a certain brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One:

"What now, Master Gotama: Is the one who acts the same one who experiences [the results of the act]?"
"[To say,] 'The one who acts is the same one who experiences,' is one extreme."

"Then, Master Gotama, is the one who acts someone other than the one who experiences?"

"[To say,] 'The one who acts is someone other than the one who experiences,' is the second extreme. Avoiding both of these extremes, the Tathagata teaches the Dhamma by means of the middle:

From ignorance as a requisite condition come fabrications... (as in S 12.15) ...Such is the cessation of this entire mass of stress & suffering."

S 12.48 Lokayatika Sutta The Cosmologist

Staying at Savatthi. Then a brahman cosmologist / went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One,

"Now, then, Master Gotama, does everything 2 exist?"

"'Everything exists' is the senior form of cosmology, brahman."

"Then, Master Gotama, does everything not exist?"

"'Everything does not exist' is the second form of cosmology, brahman."

"Then is everything a Oneness?"

"'Everything is a Oneness' is the third form of cosmology, brahman."

"Then is everything a Manyness?"

"'Everything is a Manyness' is the fourth form of cosmology, brahman."

Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle:

From ignorance as a requisite condition come fabrications... (as in S 12.15) ...Such is the cessation of this entire mass of stress & suffering."

Notes

1. The cosmologist (lokyatata) schools of thought reasoned from what they saw as the basic principles of the physical cosmos in formulating the "Everything" may also be translated as "the All." Concerning this term, S 35.23 says, "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This is termed the All. Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his assertion, would be unable to explain, and furthermore would be put to grief. Why is that? Because it lies beyond range."

S 12.52 Upadana Sutta Clinging

Dwelling at Savatthi. There the Blessed One said to the monks: "In one who keeps focusing on the allure of clingable phenomena (or: phenomena that offer sustenance = the five aggregates), craving develops. 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 origin of this entire mass of suffering & stress."

"Just as if a great mass of fire of ten... twenty... thirty or forty cartloads of timber were burning, and into it a man would time & again throw dried grass, dried cow dung, & dried timber, so that the great mass of fire — thus nourished, thus sustained — would burn for a long, long time. In the same way, in one who keeps focusing on the allure of clingable phenomena, craving develops. 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 origin of this entire mass of suffering & stress."

"Now, in one who keeps focusing on the drawbacks of clingable phenomena, craving ceases. 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, illness & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress."

"Just as if a great mass of fire of ten... twenty... thirty or forty cartloads of timber were burning, into which a man simply would not time & again throw dried grass, dried cow dung, or dried timber, so that the great mass of fire — its original sustenance being consumed, and no other being offered — would, without nutriment, go out."

S 12.61 Assutava Sutta Uninstructed

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks, an uninstructed run-of-the-mill person might grow disenchanted with this body composed of the four great elements, might grow dispassionate toward it, might gain release from it. Why is that? Because the growth & decline, the taking up & putting down of this body composed of the

four great elements are apparent. Thus the uninstructed run-of-the-mill person might grow disenchanted, might grow dispassionate, might gain release there.

"But as for what's called 'mind,' 'intellect,' or 'consciousness,' the uninstructed run-of-the-mill person is unable to grow disenchanted with it, unable to grow dispassionate toward it, unable to gain release from it. Why is that? For a long time this has been relished, appropriated, and grasped by the uninstructed run-of-the-mill person as, 'This is me, this is my self, this is what I am.' Thus the uninstructed run-of-the-mill person is unable to grow disenchanted with it, unable to grow dispassionate toward it, unable to gain release from it.

"It would be better for the uninstructed run-of-the-mill person to hold to the body composed of the four great elements, rather than the mind, as the self. Why is that? Because this body composed of the four great elements is seen standing for a year, two years, three, four, five, ten, twenty, thirty, forty, fifty, a hundred years or more. But what's called 'mind,' 'intellect,' or 'consciousness' by day and by night arises as one thing and ceases as another. Just as a monkey, swinging through a forest wilderness, grabs a branch. Letting go of it, it grabs another branch. Letting go of that, it grabs another one. Letting go of that, it grabs another one. In the same way, what's called 'mind,' 'intellect,' or 'consciousness' by day and by night arises as one thing and ceases as another.

"The instructed disciple of the noble ones, [however,] attends carefully & appropriately right there at the dependent co-arising:

"When this is, that is.

"From the arising of this comes the arising of that.

"When this isn't, that isn't.

"From the cessation of this comes the cessation of that.

"In other words:

"From ignorance as a requisite condition come fabrications ... from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications...

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. I Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Note 1. The discussion here shifts from the framework of dependent co-arising to that of the five aggregates. It's a useful exercise to relate the two teachings, and a good place to start this exercise is with S 12.2.

S 12.64 Atthi Raga Sutta Where There is Passion

At Savatthi... "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. These are the 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.

"Where there is passion, delight, & craving for the nutriment of physical food, consciousness lands there and increases.

Where consciousness lands and increases, there is the alighting of name-&-form.

Where there is the alighting of name-&-form, there is the growth of fabrications.

Where there is the growth of fabrications, there is the production of renewed becoming in the future.

Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

"Where there is passion, delight, & craving for the nutriment of contact...

"Where there is passion, delight, & craving for the nutriment of intellectual intention...

"Where there is passion, delight, & craving for the nutriment of consciousness, consciousness lands there and increases.

Where consciousness lands and increases, there is the alighting of name-&-form.

Where there is the alighting of name-&-form, there is the growth of fabrications.

Where there is the growth of fabrications, there is the production of renewed becoming in the future.

Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

"Just as — when there is dye, lac, yellow orpiment, indigo, or crimson — a dyer or painter would paint the picture of a woman or a man, complete in all its parts, on a well-polished panel or wall, or on a piece of cloth; in the same way,

Where there is passion, delight, & craving for the nutriment of physical food... contact... intellectual intention...

consciousness, consciousness lands there and increases.

Where consciousness lands and increases, there is the alighting of name-&-form.

Where there is the alighting of name-&-form, there is the growth of fabrications.

Where there is the growth of fabrications, there is the production of renewed becoming in the future.

Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

"Where there is no passion for the nutriment of physical food, where there is no delight, no craving, then consciousness does not land there or increase. Where consciousness does not land or increase, there is no alighting of name-&-form. Where there is no alighting of name-&-form, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair. "Where there is no passion for the nutriment of contact... "Where there is no passion for the nutriment of intellectual intention... "Where there is no passion for the nutriment of consciousness, where there is no delight, no craving, then consciousness does not land there or increase. Where consciousness does not land or increase, there is no alighting of name-&-form. Where there is no alighting of name-&-form, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair.

"Just as if there were a roofed house or a roofed hall having windows on the north, the south, or the east. When the sun rises, and a ray has entered by way of the window, where does it land?"
 "On the western wall, lord."
 "And if there is no western wall, where does it land?"
 "On the ground, lord."
 "And if there is no ground, where does it land?"
 "On the water, lord."
 "And if there is no water, where does it land?"
 "It does not land, lord."
 "In the same way, where there is no passion for the nutriment of physical food... contact... intellectual intention... consciousness, where there is no delight, no craving, then consciousness does not land there or increase. Where consciousness does not land or increase, there is no alighting of name-&-form. Where there is no alighting of name-&-form, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair."

See also: S 12.11; S 12.31.

S 12.66 Sammasa Mastering the Teaching

At one time the Blessed One lived in the country of the Kurus, in a hamlet called Kammasadhamma. From there the Blessed One addressed the monks, saying Monks...do you master the Teaching internally?°

...The Blessed One said thus: Here, monks, the monk mastering the Teaching internally, considers in this world, various kinds of unpleasantness arise from decay and death. What is the origin of this unpleasantness? Tied to what, arising from what, born from what and rooted in what, is this unpleasantness? When what is present is there decay and death. With the absence of what is there no decay and death?

The diverse kinds of suffering arising in the world as aging and death are tied to acquisition, arise and are born from acquisition, are rooted in acquisition. With the presence of acquisition there is aging and death. With the absence of acquisition there is no aging and death. He knows aging and death, the arising of aging and death, the cessation of aging and death and he knows the path leading to the cessation of aging and death. Fallen to that method he leads a life accordingly.

Monks, this is called the monk is practicing for the utterly complete destroying all suffering, for the cessation of aging and death.

Further mastering the Teaching internally he, considers, these acquisitions what is their origin tied to what, arising from what, born from what and rooted in what, are acquisitions? When what is present are there acquisitions? With the absence of what are there no acquisitions? Mastering the Teaching he knows, acquisitions are tied to craving, arise and are born from craving, are rooted in craving. With the presence of craving there are acquisitions. With the absence of craving there are no acquisitions. He knows acquisitions, the arising of acquisitions, the cessation of acquisitions and he knows the profitable path leading to the cessation of acquisitions. Fallen to that method he leads a life accordingly.

Monks, this is called the monk is practicing the method of rightfully destroying all suffering, for the cessation of acquisitions.

Further mastering the Teaching internally he considers this craving, where is it born and where does it fade? And mastering it he knows where ever there are agreeable welcomed forms there, craving arises and there craving fades. What are the agreeable and welcomed things in the world?

In the world, the eye is agreeable and welcomed. There craving arises and fades.

In the world, the ear, ...the nose, ...the tongue, ...the body, ...the mind is agreeable and welcomed. There craving arises and fades.

Monks, whatever recluses and brahmins in the past...the future...at present, welcome and see these things with a pleasant and agreeable nature in the world, as permanent, happiness, as self, as healthy, as secure, they nurture their craving.

They that nurture craving, nurture acquisition. They that nurture acquisition nurture suffering. They that nurture suffering are not freed from birth, aging, death, sorrow, lamentation, pain, displeasure and despair. I say they are not released from suffering.

Monks, whatever recluses and brahmins in the past...the future...at present, welcome and see these things with a pleasant and agreeable nature in the world, as impermanent, as suffering, as non-self, as disease, as fearful, they abandon their craving.

In abandoning craving they abandon acquisition. In abandoning acquisition they abandon suffering. In abandoning suffering they are freed from birth, aging, death, sorrow, lamentation, pain, displeasure and despair. I say they are freed from suffering.

S 12.67 Nalakalapiyo Sutta Sheaves of Reeds

On one occasion Ven. Sariputta and Ven. MahaKotthita were staying near Varanasi in the Deer Park at Isipatana. Then in the evening, arising from his seclusion, Ven. MahaKotthita went to Ven. Sariputta ...

"Now tell me, Sariputta my friend: Are aging & death self-made or other-made or both self-made & other-made, or — without self-making or other-making — do they arise spontaneously?"

"It's not the case, Kotthita my friend, that aging & death are self-made, that they are other-made, that they are both self-made & other-made, or that — without self-making or other-making — they arise spontaneously. However, from birth as a requisite condition comes aging & death."

"Now tell me, friend Sariputta: Is birth... Is becoming... Is clinging/sustenance... Is craving... Is feeling... Is contact... Are the six sense media self-made or other-made or both self-made & other-made, or — without self-making or other-making — do they arise spontaneously?"

"It's not the case, Kotthita my friend... However, from name & form as a requisite condition come the six sense media."

"Now tell me, friend Sariputta: Is name-&form self-made or other-made or both self-made & other-made, or — without self-making or other-making — does it arise spontaneously?"

"It's not the case, Kotthita my friend... However, from consciousness as a requisite condition comes name-&-form."

"Now tell me, friend Sariputta: Is consciousness self-made or other-made or both self-made & other-made, or — without self-making or other-making, does it arise spontaneously?"

"It's not the case, Kotthita my friend... However, from name-&-form as a requisite condition comes consciousness."

"Just now, friend Sariputta, I understood your statement as, ... 'from consciousness as a requisite condition comes name-&-form' But then I understood your statement as... 'from name-&-form as a requisite condition comes consciousness.' Now how is the meaning of these statements to be understood?"

"Very well then, Kotthita my friend, I will give you an analogy; for there are cases where it is through the use of an analogy that intelligent people can understand the meaning of what is being said. It is as if two sheaves of reeds were to stand leaning against one another. In the same way, from name-&-form 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 suffering & stress.

"If one were to pull away one of those sheaves of reeds, the other would fall; if one were to pull away the other, the first one would fall. In the same way, from the cessation of name-&-form 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 suffering & stress."

See also: S 22.40; S 22.41; S 22.42.

S 14.7 The Discourse on the Diversity of Perception

Translated by Piya Tan

At Savatthi "Bhikkhus,
 Dependent on the diversity of elements, there arises the diversity of perceptions;
 Dependent on the diversity of perceptions, there arises the diversity of thoughts;
 Dependent on the diversity of thoughts, there arises the diversity of desires;
 Dependent on the diversity of desires, there arises the diversity of passions;
 Dependent on the diversity of passions, there arises the diversity of searching.

And what bhikkhus is the diversity of elements?
 The form element. The sound element. The smell element.
 The taste element. The touch element. The mind-object element. This, bhikkhus, is called the diversity of elements.

And how bhikkhus, is it that
 Dependent on the diversity of elements, there arises the diversity of perceptions,
 Dependent on the diversity of perceptions, there arises the diversity of thoughts;
 Dependent on the diversity of thoughts, there arises the diversity of desires;
 Dependent on the diversity of desires, there arises the diversity of passions;
 Dependent on the diversity of passions, there arises the diversity of searching?

Dependent on the form element, there arises the perception of form;
 Dependent on the perception of form, there arises the thought regarding form;

Dependent on the thought regarding form, there arises the desire for form;
 Dependent on the desire for form, there arises the passion for form;
 Dependent on the passion for form, there arises the searching for form.

Dependent on the sound element, there arises the perception of sound;
 Dependent on the perception of sound, there arises the thought regarding sound;
 Dependent on the thought regarding sound, there arises the desire for sound;
 Dependent on the desire for sound, there arises the passion for sound;
 Dependent on the passion for sound, there arises the searching for sound.

Dependent on the smell element, there arises the perception of smell;
 Dependent on the perception of smell, there arises the thought regarding smell;
 Dependent on the thought regarding smell, there arises the desire for smell;
 Dependent on the desire for smell, there arises the passion for smell;
 Dependent on the passion for smell, there arises the searching for smell.

Dependent on the taste element, there arises the perception of taste;
 Dependent on the perception of taste, there arises the thought regarding taste;
 Dependent on the thought regarding taste, there arises the desire for taste;
 Dependent on the desire for taste, there arises the passion for taste;
 Dependent on the passion for taste, there arises the searching for taste.

Dependent on the touch element, there arises the perception of touch;
 Dependent on the perception of touch, there arises the thought regarding touch;
 Dependent on the thought regarding touch, there arises the desire for touch;
 Dependent on the desire for touch, there arises the passion for touch;
 Dependent on the passion for touch, there arises the searching for touch.

Dependent on the mind-object element, there arises the perception of mind-object;
 Dependent on the perception of mind-object, there arises the thought regarding mind-object;
 Dependent on the thought regarding mind-object, there arises the desire for mind-object;
 Dependent on the desire for mind-object, there arises the passion for mind-object;

Dependent on the passion for mind-object, there arises the searching for mind-object.

In this way, bhikkhus,
Dependent on the diversity of elements, there arises the diversity of perceptions,
Dependent on the diversity of perceptions, there arises the diversity of thoughts;
Dependent on the diversity of thoughts, there arises the diversity of desires;
Dependent on the diversity of desires, there arises the diversity of passions;
Dependent on the diversity of passions, there arises the diversity of searching.

14.12 With a Source

Translated by Sister Upalavanna

At one time the Blessed One
was living in the monastery offered by Anathapindika in
Jeta's grove in Savatthi.

Bhikkhus, sensual thoughts arise with a source, not
without,
Angry thoughts arise with a source, not without,
Hurting thoughts arise with a source, not without.

Bhikkhus, how do sensual thoughts arise with a source, not
without, angry thoughts arise with a source, not without,
hurting thoughts arise with a source, not without?

Bhikkhus, on account of the sensual element sensual
perceptions arise. On account of sensual perceptions
sensual intention arises.
On account of sensual intention sensual desire arises.
On account of sensual desire sensual passion arises.
On account of sensual passion a sensual quest arises.
Bhikkhus, in the sensual quest the
uninstructed ordinary man, in three instances falls to wrong
conduct, by body, words and mind.

Bhikkhus, on account of the angry element perceptions of
anger arise.
On account of perceptions of anger angry intentions arise.
On account of angry intentions desire [driven by] ill will
arises.
On account of the desire [driven by] ill will passions driven
by of anger arise.
On account of passions [driven by] ill will there is a quest
to be angry.
Bhikkhus, in the quest with anger, the uninstructed
ordinary man, in three instances falls to wrong conduct, by
body, words and mind.

Bhikkhus, on account of the hurting element hurting
perceptions arise.
On account of hurting perceptions, hurting intentions arise.
On account of hurting intentions the desire to hurt arises.

On account of the desire to hurt, a passion to hurt arises.
On account of the passion to hurt, there is a quest to hurt.
Bhikkhus, in the quest to hurt the uninstructed ordinary
man, in three instances falls to wrong conduct, by body,
words and mind.

Bhikkhus, like a man who has dropped a burning torch in a
dried up grassland, had not quickly extinguished it with
hands or feet, by that the living things in the dried up grass
would come to distress and destruction, In the same
manner bhikkhus, whichever recluses or brahmins did not
quickly dispel, chase away, destroy arisen disagreeable
perceptions and make them unable to arise again, are here
and now in trouble, with worries with burning, and after
death they could expect decrease.

Bhikkhus, non-sensual
thoughts arise with a source, not without. Non-angry
thoughts arise with a source, not without.
Non-hurting thoughts arise with a source, not without.

Bhikkhus, how do non-sensual
thoughts arise with a reason, not without, non-angry
thoughts arise with a reason, not without,
not hurting thoughts arise with a reason, not without?

Bhikkhus, on account of the non-sensual element non-
sensual perceptions arise.
On account of non-sensual perceptions non-sensual
intentions arise.
On account of non-sensual intentions non-sensual desire
arises.
On account of non-sensual desire non-sensual passion
arises.
On account of non-sensual passion there is a non-sensual
quest. Bhikkhus, in the non-sensual quest the learned noble
disciple, in three instances falls to the right conduct, by
body, words and mind.

Bhikkhus, on account of the not angry element
perceptions of non-anger arise.
On account of perceptions of non-anger non-angry
intentions arise.
On account of non-angry intentions the desire to be not
angry arises.
On account of the desire to be not angry no passion of
anger arises.
On account of no passion of anger is a quest to be not
angry. Bhikkhus, in the search without anger the learned
noble disciple in three instances falls to the right conduct,
by body, words and mind.

Bhikkhus, on account of the non-hurting element non-
hurting perceptions arise.
On account of not hurting perceptions, not-hurting
intentions arise.
On account of not-hurting thoughts the desire to not hurt
arises.
On account of the not hurting desire a passion to not hurt

arises.

On account of the passion, to not hurt, there is a quest to not hurt.

Bhikkhus, in the search to not hurt the learned noble disciple, in three instances falls to right conduct, by body, words and mind.

Bhikkhua, like a man who has dropped a burning torch in a dried up grassland, had quickly extinguished it with hands or feet, by that the living things in the dried up grass would not come to distress and destruction, In the same manner bhikkhus, whichever recluses or brahmins quickly dispelled, chased away, destroyed arisen disagreeable perceptions and made arisen disagreeable perceptions not to arise again, are here and now not in trouble, without worries without burning and after death they could expect increase.

S 15.3 Assu Sutta Tears

At Savatthi. There the Blessed One said: "Samsara is without a discoverable beginning. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are roaming & wandering on. What do you think, monks: Which is greater, the tears you have shed while transmigrating & wandering this long, long time — crying & weeping from being joined with what is displeasing, being separated from what is pleasing — or the water in the four great oceans?"

"As we understand the Dhamma taught to us by the Blessed One, this is the greater: the tears we have shed ... not the water in the four great oceans."

"Excellent, monks. Excellent. It is excellent that you thus understand the Dhamma taught by me.

"This is the greater: the tears you have shed while roaming & wandering this long, long time — crying & weeping from being joined with what is displeasing, being separated from what is pleasing — not the water in the four great oceans.

"Long have you experienced the death of a mother... the death of a father... the death of a brother... the death of a sister... the death of a son... the death of a daughter... loss with regard to relatives... loss with regard to wealth... loss with regard to disease.

The tears you have shed over loss with regard to disease while roaming & wandering this long, long time — crying & weeping from being joined with what is displeasing, being separated from what is pleasing — are greater than the water in the four great oceans.

"Why is that? Samsara is without a discoverable beginning. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are roaming & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries — enough

to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

Editor's Note: I have borrowed some phrasing from Bhikkhu Bodhi for this sutta.

S 17.4 Long Fleece

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the monks from there.

Monks, gain, honor and fame are severe, cruel and dangerous for him who wants to end suffering.

Monks, when the goat with long fleece enters a thicket with thorns, she gets entangled, seized, bound, harmed and destroyed here and there.

In the same manner, monks, a certain monk with a mind consumed and overpowered by gain, honor and fame wears robes in the morning and taking bowl and robes enters a village or hamlet for alms food. And he gets entangled, seized, bound, harmed and destroyed here and there.

Monks, gain, honor and fame are severe, cruel and dangerous for him who wants to end unpleasantness.

Therefore, monks, you should train thus: 'We will get rid of arisen gain, honor and fame. Arisen gain, honor and fame will not take control of our minds.' Monks, you should train in this manner."

S 17.2.11 Latent Tendencies

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then venerable Rahula approached the Blessed One worshipped and sat on a side. Sitting on a side venerable Rahula said to the Blessed One:

Venerable sir, Blessed One, knowing and seeing in which manner in regard to this six-fold conscious body and all external signs, do I making, mine-making and the latent tendencies of conceit no longer occur within?"

Rahula, whatever matter in the past, in the future or at present, internal or external, hard or fine, un-exalted or exalted, far or near, all that matter is not mine, I am not in it and it is not my self. Thus it should be seen as it really is with right wisdom. Rahula, whatever feelings,... perceptions... volitional formations... consciousness in the past, in the future or at present, internal or external, hard or fine, un-exalted or exalted, far or near, all that consciousness is not mine, I am not in it and it is not my self. Thus it should be seen as it really is with right wisdom.

Rahula, to him who knows and sees in this manner in regard to this six-fold conscious body and all external signs, do I making, mine-making and the latent tendencies of conceit no longer occur within."

S 20.1 The Roof Peak

At Savatthi the Blessed One said, "Monks, just as all the rafters of a peaked house lead to the roof peak and converge on the roof peak, and all are removed when the roof peak is removed, so to all unwholesome states are rooted in ignorance and converge upon ignorance, and all are uprooted when ignorance is uprooted. Therefore, monks, you should train yourself thus: 'We will dwell diligently.'"

S 20.5 Satti Sutta The Spear

Staying at Savatthi. "Monks, suppose there were a sharp-bladed spear, and a man were to come along saying, 'With my hand or fist I will bend back this sharp-bladed spear, fold it in two, and roll it up.' What do you think? Would that man be able with his hand or fist to bend back that sharp-bladed spear, fold it in two, and roll it up?"

"No, lord. Why is that? Because a sharp-bladed spear isn't easy to bend back, fold in two, or roll up. The man would simply reap his share of trouble & vexation."

"In the same way, monks, when a monk's awareness-release through good-will is cultivated, developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, & well-undertaken, any non-human being who would think of possessing that monk's mind would simply reap his share of trouble & vexation."

"Thus you should train yourselves: 'Our awareness-release through good-will will be cultivated, developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, & well-undertaken. That's how you should train yourselves.'"

See also: A 11.16.

S 20.7 Ani Sutta The Peg

Staying at Savatthi. "Monks, there once was a time when the Dasarahas had a large drum called 'Summoner.' Whenever Summoner was split, the Dasarahas inserted another peg in it, until the time came when Summoner's original wooden body had disappeared and only a conglomeration of pegs remained. I

"In the same way, in the course of the future there will be monks who won't listen when discourses that are words of the Tathagata — deep, deep in their meaning, transcendent,

connected with emptiness — are being recited. They won't lend ear, won't set their hearts on knowing them, won't regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works — the works of poets, elegant in sound, elegant in rhetoric, the work of outsiders, words of disciples — are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping & mastering.

"In this way the disappearance of the discourses that are words of the Tathagata — deep, deep in their meaning, transcendent, connected with emptiness — will come about.

"Thus you should train yourselves: 'We will listen when discourses that are words of the Tathagata — deep, deep in their meaning, transcendent, connected with emptiness — are being recited. We will lend ear, will set our hearts on knowing them, will regard these teachings as worth grasping & mastering.' That's how you should train yourselves."

I. The Commentary notes that the drum originally could be heard for twelve leagues, but in its final condition couldn't be heard even from behind a curtain.

S 21.1 Kolita Sutta

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there venerable Mahamoggallana addressed the monks saying: "Monks, friends." And those monks replied: "Yes, friend."

Venerable Mahamoggallana said: Friends, when I was in seclusion this thought and thought process occurred to me, it is said noble silence. What is noble silence?

Friends, it occurred to me, here the monk pacifies thoughts and thought processes, and with the mind internally settled and in one point, without thoughts and thought processes, and with joy and pleasantness born of concentration, raises the mind to the second jhana. To this is called noble silence.

Friends, when I pacify thoughts and thought processes and internally settle the mind in one point, and without thoughts and thought processes raise the mind to the second jhana, and enjoy the pleasantness born of concentration, my attention is disturbed by the perception of thoughts.

Then the Blessed One approached me by psychic power and said: 'O! Brahmin, Moggallana, do not neglect noble silence. Establish the mind in noble silence. Collect the mind in one point and establish it in noble silence.'

Friends, in the meantime I pacified thoughts and thought processes and with the mind internally settled and in one point, without thoughts and thought processes and with joy and pleasantness born of concentration I raised the mind to the second higher state. Friends, saying it correctly I am his disciple and son attained to deep knowledge with the compassionate help of the Teacher."

S 21.10 Theranama Sutta On Solitude

On one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the squirrels' sanctuary. Now at that time a certain monk by the name of Elder I was one who lived alone and extolled the virtues of living alone. Alone he entered the village for alms, alone he returned, alone he sat withdrawn [in meditation], alone he did walking meditation.

Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they informed him: "Lord, there is a certain monk by the name of Elder who lives alone and extols the virtues of living alone."

Then the Blessed One told a certain monk, "Come, monk. In my name, call the monk named Elder, saying, 'The Teacher calls you, my friend.'"

"As you say, lord," the monk answered and, having gone to Ven. Elder, on arrival he said, "The Teacher calls you, my friend."

"As you say, my friend," Ven. Elder 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, Elder, that you live alone and extol the virtues of living alone?"

"Yes, lord."

"But how do you live alone and extol the virtues of living alone?"

"Lord, alone I enter the village for alms, alone I return, alone I sit withdrawn [in meditation], alone I do walking meditation. That is how I live alone and extol the virtues of living alone."

"There is that way of living alone, Elder. I don't say that there isn't. Still, listen well to you how your living alone is perfected in its details, and pay close attention. I will speak."

"As you say, lord," Ven. Elder responded.

The Blessed One said: "And how is living alone perfected in its details? There is the case where whatever is past is abandoned, whatever is future is relinquished, and any passion & desire with regard to states of being attained in the present is well subdued.² That is how living alone is perfected in its details."

That is what the Blessed One said. Having said it, the One Well-gone further said this:

"All-conquering, all-knowing, intelligent;
with regard to all things,
unadhering; all-abandoning,
released in the ending of craving;
him I call a man who lives alone."

Notes: 1. Thera.

2. Iti 15 states that as long as one has craving as a companion, one keeps wandering on in samsara.

See also: Dhṛp 353; Sn 1.3.

Khandha-vagga: The Book of Aggregates

S 22.1 Nakulapita Sutta Assuming Self

I have heard that on one occasion the Blessed One was living among the Bhaggas at Crocodile Haunt in the Bhesakala Grove at the Deer Park. Then the householder Nakulapita went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I am a feeble old man, aged, advanced in years, having come to the last stage of life. I am afflicted in body & ailing with every moment. And it is only rarely that I get to see the Blessed One & the monks who nourish the heart. May the Blessed One teach me, may the Blessed One instruct me, for my long-term benefit & happiness."

"So it is, householder. So it is. The body is afflicted, weak, & encumbered. For who, looking after this body, would claim even a moment of true health, except through sheer foolishness? So you should train yourself: 'Even though I may be afflicted in body, my mind will be unafflicted.' That is how you should train yourself."

Then the householder Nakulapita, delighting in & approving of the Blessed One's words, rose from his seat and — bowing down to the Blessed One and... went to Ven. Sariputta...

"I would come from a long way away to hear the explication of these words in Ven. Sariputta's presence..."

"Then in that case, householder, listen & pay close attention. I will speak."

"As you say, lord," the householder Nakulapita responded.

Ven. Sariputta said: "Now, how is one afflicted in body & afflicted in mind?"

"There is the case where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard

for men of integrity, is not well-versed or disciplined in their Dhamma — assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. He is seized with the idea that 'I am form' or 'Form is mine.' As he is seized with these ideas, his form changes & alters, and he falls into sorrow, lamentation, pain, distress, & despair over its change & alteration.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He is seized with the idea that 'I am feeling' or 'Feeling is mine.' As he is seized with these ideas, his feeling changes & alters, and he falls into sorrow, lamentation, pain, distress, & despair over its change & alteration.

"He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He is seized with the idea that 'I am perception' or 'Perception is mine.' As he is seized with these ideas, his perception changes & alters, and he falls into sorrow, lamentation, pain, distress, & despair over its change & alteration.

"He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He is seized with the idea that 'I am fabrications' or 'Fabrications are mine.' As he is seized with these ideas, his fabrications change & alter, and he falls into sorrow, lamentation, pain, distress, & despair over their change & alteration.

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. He is seized with the idea that 'I am consciousness' or 'Consciousness is mine.' As he is seized with these ideas, his consciousness changes & alters, and he falls into sorrow, lamentation, pain, distress, & despair over its change & alteration.

"This, householder, is how one is afflicted in body and afflicted in mind.

"And how is one afflicted in body but unafflicted in mind? There is the case where a well-instructed disciple of the noble ones — who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma — does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He is not seized with the idea that 'I am form' or 'Form is mine.' As he is not seized with these ideas, his form changes & alters, but he does not fall into sorrow, lamentation, pain, distress, or despair over its change & alteration.

"He does not assume feeling to be the self...

"He does not assume perception to be the self...

"He does not assume fabrications to be the self...

"He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the

self, or the self as in consciousness. He is not seized with the idea that 'I am consciousness' or 'Consciousness is mine.' As he is not seized with these ideas, his consciousness changes & alters, but he does not fall into sorrow, lamentation, pain, distress, or despair over its change & alteration.

"This, householder, is how one is afflicted in body but unafflicted in mind."

That is what Ven. Sariputta said. Gratified, the householder Nakulapita delighted in Ven. Sariputta's words.

S 22.2 Devadaha Sutta Passion

"Friend Sariputta, we want to go to the countryside of the outlying districts and to take up residence there. We have already informed the Teacher."

Ven. Sariputta said: "Friends, in foreign lands there are wise nobles & priests, householders & contemplatives — for the people there are wise & discriminating — who will question a monk: 'What is your teacher's doctrine? What does he teach?'

"Thus asked, you should answer, 'Our teacher teaches the subduing of passion & desire.'

"Having thus been answered, there may be wise nobles & priests, householders & contemplatives... who will question you further, 'And your teacher teaches the subduing of passion & desire for what?'

"Thus asked, you should answer, 'Our teacher teaches the subduing of passion & desire for form... for feeling... for perception... for fabrications. Our teacher teaches the subduing of passion & desire for consciousness.'

"Having thus been answered, there may be wise nobles & priests, householders & contemplatives... who will question you further, 'And seeing what danger does your teacher teach the subduing of passion & desire for form... for feeling... for perception... for fabrications. Seeing what danger does your teacher teach the subduing of passion & desire for consciousness?'

"Thus asked, you should answer, 'When one is not free from passion, desire, love, thirst, fever, & craving for form, then from any change & alteration in that form, there arises sorrow, lamentation, pain, grief, & despair. When one is not free from passion... for feeling... for perception... for fabrications... When one is not free from passion, desire, love, thirst, fever, & craving for consciousness, then from any change & alteration in that consciousness, there arise sorrow, lamentation, pain, grief, & despair. Seeing this danger, our teacher teaches the subduing of passion &

desire for form... for feeling... for perception... for fabrications. Seeing this danger our teacher teaches the subduing of passion & desire for consciousness.'

"Having thus been answered, there may be wise nobles & priests, householders & contemplatives... who will question you further, 'And seeing what benefit does your teacher teach the subduing of passion & desire for form... for feeling... for perception... for fabrications. Seeing what benefit does your teacher teach the subduing of passion & desire for consciousness?'

"Thus asked, you should answer, 'When one is free from passion, desire, love, thirst, fever, & craving for form, then with any change & alteration in that form, there does not arise any sorrow, lamentation, pain, grief, or despair. When one is free from passion... for feeling... for perception... for fabrications... When one is free from passion, desire, love, thirst, fever, & craving for consciousness, then with any change & alteration in that consciousness, there does not arise any sorrow, lamentation, pain, grief, or despair. Seeing this benefit, our teacher teaches the subduing of passion & desire for form... for feeling... for perception... for fabrications. Seeing this benefit our teacher teaches the subduing of passion & desire for consciousness.'

"Friends, if one who entered & remained in unskillful mental qualities were to have a pleasant abiding in the here & now — unthreatened, undespairing, unfeverish — and on the break-up of the body, after death, could expect a good destination, then the Blessed One would not advocate the abandoning of unskillful mental qualities. But because one who enters & remains in unskillful mental qualities has a stressful abiding in the here & now — threatened, despairing, & feverish — and on the break-up of the body, after death, can expect a bad destination, that is why the Blessed One advocates the abandoning of unskillful mental qualities.

"If one who entered & remained in skillful mental qualities were to have a stressful abiding in the here & now — threatened, despairing, & feverish — and on the break-up of the body, after death, could expect a bad destination, then the Blessed One would not advocate entering into skillful mental qualities. But because one who enters & remains in skillful mental qualities has a pleasant abiding in the here & now — unthreatened, undespairing, unfeverish — and on the break-up of the body, after death, can expect a good destination, that is why the Blessed One advocates entering into skillful mental qualities."

That is what Ven. Sariputta said. Gratified, the monks delighted in Ven. Sariputta's words.

S 22.3 Haliddakani Sutta Dwelling at Home

I have heard that on one occasion Ven. Maha Kaccana was staying in Avanti at Osprey's Haunt, on Sheer-face Peak. Then Haliddakani the householder went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Maha Kaccana: "Venerable sir, this was said by the Blessed One in Magandiya's Questions in the Atthaka Vagga 1 :

'Having abandoned home,
Living free from society,
The sage in villages creates no intimacies.
Rid of sensual passions,
Free from yearning,
He wouldn't engage with people
in quarrelsome debate.'

"How is the detailed meaning of this, the Blessed One's brief statement, to be understood?"

"The property of form, householder, is the home of consciousness. When consciousness is in bondage through passion to the property of form, it is said to be living at home. The property of feeling... perception... fabrication is the home of consciousness. When consciousness is in bondage through passion to the property of fabrication, it is said to be dwelling at home.

"And how does one not live at home?"

Any desire, passion, delight, craving, any attachments, clingings, fixations of awareness, biases, or obsessions with regard to the property of form: these the Tathagata has abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathagata is said to be not dwelling at home.

"Any desire, passion, delight, craving, any attachments, clingings, fixations of awareness, biases or obsessions with regard to the property of feeling... perception... fabrication... consciousness: these the Tathagata has abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathagata is said to be not dwelling at home.

"And how does one live with society? One who is in bondage to the distraction of the society of form-impressions is said to be living in society. One who is in bondage to the distraction of the society of sound-impressions... aroma-impressions... flavor-impressions... tactile-sensation-impressions... idea-impressions is said to be living in society. This is how one lives with society.

"And how does one live free from society? The Tathagata has abandoned bondage to the distraction of the society of

form-impressions, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathagata is said to be living free from society.

"The Tathagata has abandoned bondage to the distraction of the society of sound-impressions... aroma-impressions... flavor-impressions... tactile-sensation-impressions... idea-impressions, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathagata is said to be living free from society.

"And how is one intimate in villages? There is the case where a certain person lives entangled with householders. Delighting together with them, sorrowing together with them, happy when they are happy, pained when they are pained, he takes on any of their arisen business affairs as his own duty. This is how one is intimate in villages.

"And how is one not intimate in villages? There is the case where a monk lives unentangled with householders. Not delighting together with them, not sorrowing together with them, not happy when they are happy, not pained when they are pained, he does not take on any of their arisen business affairs as his own duty. This is how one is not intimate in villages.

"And how is one not rid of sensual passions? There is the case where a certain person is not free of passion for sensual pleasures, not free of desire, not free of affection, not free of thirst, not free of fever, not free of craving for sensual pleasures. This is how one is not rid of sensual passions.

"And how is one rid of sensual passions? There is the case where a certain person is free of passion for sensual pleasures, free of desire, free of affection, free of thirst, free of fever, free of craving for sensual pleasures. This is how one is rid of sensual passions.

"And how does one have yearnings? There is the case where a certain person thinks, 'May form be like this in the future. May feeling... May perception... May fabrication... May consciousness be like this in the future.' This is how one has yearnings.

"And how is one free from yearning? There is the case where a certain person does not think, 'May form be like this in the future. May feeling... May perception... May fabrication... May consciousness be like this in the future.' This is how one is free from yearning.

"And how does one engage with people in quarrelsome debate? There is the case where a certain person is a fomenter of this kind of debate: 'You understand this doctrine & discipline? I'm the one who understands this doctrine & discipline. How could you understand this doctrine & discipline? You're practicing wrongly. I'm

practicing rightly. What should be said first you said last. What should be said last you said first. I'm being consistent. You're not. What you took so long to think out has been refuted. Your doctrine has been overthrown. You're defeated. Go and try to salvage your doctrine, or extricate yourself if you can!' This is how one engages with people in quarrelsome debate.

"And how does one not engage with people in quarrelsome debate? There is the case where a certain person is not a fomenter of this kind of debate...

"So, householder, what was said by the Blessed One in Magandiya's Questions in the Atthaka Vagga:

'Having abandoned home,
living free from society,
the sage
in villages
creates no intimacies.
Rid of sensual passions,
Free from yearning,
he wouldn't engage with people
in quarrelsome debate.'

"This is how the detailed meaning of this, the Blessed One's brief statement, is to be understood."

Note: I see Sutta Nipata

S 22.18 Impermanent With a Cause

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

From there the Blessed One addressed the monks: Monks, matter is impermanent, based on whatever cause and reason matter has risen, that too is impermanent. Therefore, monks how could matter that has risen on account of impermanent causes be permanent?

Feelings are impermanent, based on whatever causes and reasons feelings have risen, those too are impermanent. Therefore, monks how could feelings that have risen on account of impermanent causes be permanent?

Perceptions are impermanent, based on whatever causes and reasons perceptions have risen, those too are impermanent. Therefore, monks how could perceptions that have risen on account of impermanent causes be permanent?

Intentions are impermanent, based on whatever causes and reasons intentions have risen, those too are impermanent. Therefore, monks how could intentions that have risen on account of impermanent causes be permanent?

Monks, consciousness is impermanent, based on whatever cause and reason consciousness has risen, that too is

impermanent. Therefore, monks how could consciousness that has arisen on account of impermanent causes be permanent?

Monks, the noble disciple seeing it thus turns away from matter, turns from feelings, turns from perceptions, turns from intentions, and turns from consciousness. Turning, [he] is calmed and released. Knowledge arises: I am released; birth is destroyed, the holy life is lived to the end, and I know there is nothing more to wish.

S 22.20 Non-self With a Cause

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

From there the Blessed One addressed the monks: Monks, matter lacks self, based on whatever cause and reason matter has risen, those too are not self. Therefore, monks how could matter risen from things lacking self be self?

Feelings are not self, based on whatever causes and reasons feelings have risen, those too are not self. Therefore, monks how could feelings risen from things lacking self, be self?

Perceptions are not self, based on whatever causes and reasons perceptions have risen, those too are not self. Therefore, monks how could perceptions risen from things lacking self, be self?

Intentions are not self, based on whatever causes and reasons intentions have risen, those too are not self. Therefore, monks how could intentions risen from things lacking self be self?

Monks, consciousness is not self, based on whatever cause and reason consciousness has risen, those too are not self. Therefore, monks how could consciousness risen from things lacking self be self?

Monks, the noble disciple seeing it thus turns from matter, turns from feelings, turns from perceptions, turns away from intentions and turns from consciousness. Turning, [he] is calmed and released. Knowledge arises: I am released; birth is destroyed, the holy life is lived to the end, and I know there is nothing more to wish.

S 22.22 Bhara Sutta The Burden

At Savatthi. "Monks, I will teach you the burden, the carrier of the burden, the taking up of the burden, and the casting off of the burden. Listen & pay close attention. I will speak." "As you say, lord," the monks responded.

The Blessed One said, "And which is the burden? 'The five clinging-aggregates,' it should be said. Which five? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate. This, monks, is called the burden.

"And which is the carrier of the burden? 'The person,' it should be said. This venerable one with such a name, such a clan-name. This is called the carrier of the burden.

"And which is the taking up of the burden? The craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming. This is called the taking up of the burden.

"And which is the casting off of the burden? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving. This is called the casting off of the burden."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

A burden indeed are the five aggregates,
and the carrier of the burden is the person.
Taking up the burden in the world is stressful.
Casting off the burden is bliss.
Having cast off the heavy burden
and not taking on another,
pulling up craving, along with its root,
one is free from hunger,
totally unbound.

S 22.23 Pariñña Sutta Comprehension

At Savatthi. "Monks, I will teach you the phenomena to be comprehended, as well as comprehension. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "And which are the phenomena to be comprehended? Form is a phenomenon to be comprehended. Feeling ... Perception ... Fabrications ... Consciousness is a phenomenon to be comprehended. These are called phenomena to be comprehended.

"And which is comprehension? Any ending of passion, ending of aversion, ending of delusion. This is called comprehension."

S 22.24 To Know Accurately by Experiencing

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

From there the Blessed One addressed the monks:

Monks, without accurately experiencing matter, without losing interest for it and giving it up it is not possible to destroy unpleasantness.

Monks, without accurately experiencing feelings, perceptions, intentions, without losing interest for them and giving them up it is not possible to destroy unpleasantness.

Monks, without accurately experiencing consciousness and without losing interest for it and giving it up it is not possible to destroy unpleasantness.

Monks, accurately experiencing matter, losing interest for it and giving it up it is possible to destroy unpleasantness.

Monks, accurately experiencing feelings, perceptions, intentions losing interest for them and giving them up it is possible to destroy unpleasantness.

Monks, accurately experiencing consciousness losing interest for it and giving it up it is possible to destroy unpleasantness.

S 22.26 Satisfaction

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

From there the Blessed One addressed the monks:

Monks, in the past when I was an aspirant for enlightenment this occurred to me:

What is the satisfaction in matter, what is the danger in matter and what is the escape from matter? What is the satisfaction in feelings, what is the danger in feelings and what is the escape from feelings? What is the satisfaction in perceptions, what is the danger in perceptions and what is the escape from perceptions? What is the satisfaction in intentions, what is the danger in intentions and what is the escape from intentions? What is the satisfaction in consciousness, what is the danger in consciousness and what is the escape from consciousness?

Monks, it occurred to me:

The pleasantness and pleasure that arises on account of matter is the satisfaction. That matter is impermanent, unpleasant and subject to change is the danger. The taming of interest and greed for matter and dispelling interest and greed for it, is the escape from matter.

The pleasantness and pleasure that arises on account of feelings is the satisfaction. The fact that feelings are impermanent, unpleasant and subject to change is the danger. The taming of interest and greed for feelings and dispelling interest and greed for them is the escape from feelings.

The pleasantness and pleasure that arises on account of perceptions is the satisfaction. The fact that perceptions are impermanent, unpleasant and subject to change is the danger. The taming of interest and greed for perceptions and dispelling interest and greed for them is the escape from perceptions.

The pleasantness and pleasure that arises on account of intentions is the satisfaction. The fact that intentions are impermanent, unpleasant and subject to change is the danger. The taming of interest and greed for intentions and the dispelling of interest and greed for them, is the escape from intentions.

The pleasantness and pleasure that arises on account of consciousness is the satisfaction. That consciousness is impermanent, unpleasant and subject to change is its danger. The taming of interest and greed for consciousness and dispelling interest and greed for it, is the escape from consciousness.

Monks, until I accurately knew the satisfaction as the satisfaction, the danger as the danger and the escape as the escape from the five holding masses as it really is, I did not acknowledge the attainment of rightful noble enlightenment, to this world together with its gods and men, Maras, Brahmas and the community of recluses and brahmins.

Monks, when I accurately knew the satisfaction as the satisfaction, the danger as the danger and the escape as the escape from the five holding masses as it really is, I acknowledged the attainment of rightful noble enlightenment, to this world together with its gods and men, Maras, Brahmas, and the community of recluses and brahmins.

Knowledge too arose to me about this and the release of my mind became unshakeable. This is my last birth. I will not be born again.

S 22.33 Not Yours

I heard thus. At one time the Blessed One was living in the monastery offered by Anāthapiṇḍika in Jeta's grove in Sāvatthi.

From there the Blessed One addressed the monks:

Monks, give up that which is not yours, that giving up will be for your happiness and pleasantness.

Monks, what is not yours?

Monks, matter is not yours, give it up, it will be for your happiness and pleasantness.

Monks, feelings are not yours, give them up, it will be for your happiness and pleasantness.

Monks, perceptions are not yours, give them up, it will be for your happiness and pleasantness.

Monks, intentions are not yours, give them up, it will be for your happiness and pleasantness.
Monks, consciousness is not yours, give it up, it will be for your happiness and pleasantness.

Monks, if people were to carry away, burn or do what they liked to the grass, sticks, leaves, and branches in this Jeta's grove, would it occur to you people are carrying us away, burning us or doing what they liked to us?°
Venerable sir, it would not occur to us thus.°
What is the reason?°
Venerable sir, they are not our selves or our belongings.°
Monks, in the same manner, matter is not yours; give it up, it will be for your happiness and pleasantness. Feelings are not yours, give them up, it will be for your happiness and pleasantness. Perceptions are not yours, give them up, it will be for your happiness and pleasantness. Intentions are not yours, give them up, it will be for your happiness and pleasantness. And consciousness is not yours give it up, it will be for your happiness and pleasantness.

S 22.36 Bhikkhu Sutta Identifying with the Aggregates

At Savatthi. Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "It would be good, lord, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"Monk, whatever one stays obsessed with, I that's what one is measured by. Whatever one is measured by, that's how one is classified. Whatever one doesn't stay obsessed with, that's not what one is measured by. Whatever one isn't measured by, that's not how one is classified."

"If one stays obsessed with form, monk, that's what one is measured by. Whatever one is measured by, that's how one is classified.

"If one stays obsessed with feeling...

"If one stays obsessed with perception...

"If one stays obsessed with fabrications...

"If one stays obsessed with consciousness, that's what one is measured by. Whatever one is measured by, that's how one is classified.

"But if one doesn't stay obsessed with form, monk, that's not what one is measured by. Whatever one isn't measured by, that's not how one is classified.

"If one doesn't stay obsessed with feeling...

"If one doesn't stay obsessed with perception...

"If one doesn't stay obsessed with fabrications...

"If one doesn't stay obsessed with consciousness, that's not what one is measured by. Whatever one isn't measured by, that's not how one is classified.

"This is how the detailed meaning of what I have said in brief should be seen."

*Note 1. The obsessions are: the obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, and the obsession of ignorance. See A 7.12.
See S 23.2 and M 72*

S 22.37 Ananda

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi...

The Blessed One said to venerable , Ananda: If you are asked, of what things is the arising, fading, establishment, and the change evident?' How would you explain this?°

Venerable sir, I would explain it thus:

'Friend, the arising, fading, establishment, and change of matter is evident. The arising, fading, establishment, and change of feelings are evident. The arising, fading, establishment, and the change of perceptions are evident. The arising, fading, establishment, and change of intentions are evident. And the arising, fading, establishment, and change of consciousness is evident.

Excellent, Ananda! ...if asked thus, explain it thus.°

S 22.40-42 Living According to the Teaching

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

Monks, When a monk is practicing in accordance to the Dhamma, he should dwell contemplating impermanence in form, feeling, perception, volitional formations, and consciousness.

One who dwells contemplating impermanence in form, feeling, perception, volitional formations, and consciousness, fully understands form, feeling, perception, volitional formations, and consciousness.

One who fully understands form, feeling, perception, volitional formations, and consciousness, is freed from form, feeling, perception, volitional formations, and consciousness. He is freed from birth, decay, death, grief, lament, unpleasantness, displeasure and distress. I say he is released from suffering.

[S 22.41]

...Monks, When a monk is practicing in accordance to the Dhamma, he should dwell contemplating suffering in form...

feeling... perception... volitional formations...
consciousness...

[S 22.42]

...Monks, When a monk is practicing in accordance to the Dhamma, he should dwell contemplating non-self in form... feeling... perception... volitional formations... consciousness...

One who fully understands form, feeling, perception, volitional formations, and consciousness, is freed from form, feeling, perception, volitional formations, and consciousness. He is freed from birth, decay, death, grief, lament, unpleasantness, displeasure and distress. I say he is released from suffering.

S 22.43 Be a Light for Yourself

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

From there the Blessed One addressed the monks:

Monks, abide becoming a light and refuge to your self, not searching for another refuge; consider the Teaching as a light, a refuge, and do not search for another Teaching.

Monks, the monk who abides becoming a light and refuge to his self, not searching another refuge, considering the Teaching as his light and refuge, not searching another Teaching, should investigate wisely.

He should investigate the root cause for the arising of grief, lament, unpleasantness, displeasure, and distress and investigate from what they proceed.

Here, monks, the not learned ordinary man who has not seen noble ones or heard their Teaching, not trained and not clever in their Teaching, has not seen Great Beings, or heard their Teaching, not trained and not clever in their Teaching, reflects, 'form as self, or self as possessing form, or form as in self, or self as in form. That form changes, and grief, lament, unpleasantness, displeasure, and distress arise to him.

He reflects, 'Feelings as self...

He reflects, 'Perceptions as self...

He reflects, 'Intentions as self...

He reflects, 'Consciousness as self...

Monks, knowing the impermanence, change, loss of interest, and cessation of that form, in the past and also at present as it really is, with right wisdom the grief, lament, unpleasantness, displeasure, and distress fade. He is not worried with that fading and abides pleasantly. The monk abiding pleasantly is said has become quenched by that means.

Monks, knowing the impermanence, change, loss of interest, and cessation of feelings...

...knowing the impermanence, change, loss of interest, and cessation of perceptions...

...knowing the impermanence, change, loss of interest, and cessation of intentions...

...knowing the impermanence, change, loss of interest, and cessation of consciousness in the past and also at present as it really is, with right wisdom, the grief, lament, unpleasantness, displeasure, and distress fade. He is not worried with that fading and abides pleasantly. The monk abiding pleasantly is said has become quenched by that means."

S 22.44 The Method

I. I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the monks:

Monks, I will teach the method for the arising of self-view and the cessation of self-view. Listen and attend to it carefully.

Monks, what is the method for the arising of self-view?

Here, monks, the not learned ordinary man who has not seen noble ones, or heard their Teaching, not trained and not clever in their Teaching, has not seen Great Beings, or heard their Teaching, not trained and not clever in their Teaching, reflects, 'Matter from self, or a material self, or in self matter, or in matter self.'

He reflects, 'Feelings from self, or a feeling self, or feelings in self, or self in feelings.'

He reflects, 'Perceptions from self, or a perceiving self, or perceptions in self or self in perceptions.'

He reflects, 'Intentions from self, or an intending self, or intentions in self, or self in intentions.'

He reflects, 'Consciousness from self, or a conscious self, or consciousness in self, or self in consciousness.'

Monks, this is the method for the arising of self-view.

Monks, it is the method for reflecting suffering."

Monks, what is the method for the cessation of self-view?

Here, monks, the learned noble disciple... does not see matter from self, or a material self, or matter in self, or self in matter.

He does not reflect, 'Feelings from self, or a feeling self, or feelings in self, or self in feelings.'

He does not reflect, 'Perceptions from self, or a perceiving self, or perceptions in self, or self in perceptions.'

He does not reflect, 'Intentions from self, or an intending self, or intentions in self, or self in intentions.'

He does not reflect, 'Consciousness from self, or a conscious self, or consciousness in self, or self in consciousness.'

Monks, to this is said the method of the cessation of self-view. Monks, it is the method of reflecting the cessation of suffering.

S 22.46 Impermanence II

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the monks:

Monks, matter is impermanent. That which is impermanent is unpleasant. That which is unpleasant is not self. That which is not self is not mine, I am not in it and is not my self. This should be seen as it really is with right wisdom. When this is seen as it really is, with right wisdom, the mind looses interest and finds release without desires.

Monks, feelings, perceptions, intentions and consciousness are impermanent, those which are impermanent are unpleasant. Those which are unpleasant are not self. Those which are not self are not mine, I am not in them, they are not my self. This should be seen as it really is with right wisdom. When this is seen as it really is, with right wisdom, the mind looses interest and finds release without desires.

Monks, when the monk sees this as it really is with right wisdom, the mind does not speculate about the past. When there are no speculations of the past, he has no speculations of the future. When there are no speculations of the future, he does not hold fast, looses interest, and is released from matter, feelings, perceptions, intentions, and consciousness without desires. The release gets established and happiness gets established without worries. The not worried is finally extinguished and he knows, 'Birth is destroyed, the holy life is lived to the end and there is nothing more to wish.

S 22.47 Samanupassana Sutta Assumptions

At Savatthi. There the Blessed One said, "Monks, whatever contemplatives or priests who assume in various ways when assuming a self, all assume the five clinging-aggregates, or a certain one of them. Which five? There is the case where an uninstructed, run-of-the-mill person ... assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling ... perception ... (mental) fabrications ... consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"Thus, both this assumption & the understanding, 'I am,' occur to him. And so it is with reference to the understanding 'I am' that there is the appearance of the five

faculties — eye, ear, nose, tongue, & body (the senses of vision, hearing, smell, taste, & touch).

"Now, there is the intellect, there are ideas (mental qualities), there is the property of ignorance. To an uninstructed run-of-the-mill person, touched by experience born of the contact of ignorance, there occur (the thoughts): 'I am,' 'I am thus,' 'I shall be,' 'I shall not be,' 'I shall be possessed of form,' 'I shall be formless,' 'I shall be percipient (conscious),' 'I shall be non-percipient,' or 'I shall be neither percipient nor non-percipient.'

"The five faculties, monks, continue as they were. And with regard to them the well-instructed disciple of the noble ones abandons ignorance and gives rise to clear knowing. Owing to the fading of ignorance and the arising of clear knowing, (the thoughts) — 'I am,' 'I am this,' 'I shall be,' 'I shall not be,' 'I shall be possessed of form,' 'I shall be formless,' 'I shall be percipient (conscious),' 'I shall be non-percipient,' and 'I shall be neither percipient nor non-percipient' — do not occur to him."

S 22.48 Khandha Sutta Aggregates

At Savatthi. There the Blessed One said, "Monks, I will teach you the five aggregates & the five clinging-aggregates. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "Now what, monks, are the five aggregates?

"Whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of form.

"Whatever feeling ... perception ... (mental) fabrications ... consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of consciousness.

"These are called the five aggregates.

"And what are the five clinging-aggregates?

"Whatever form — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near — is clingable, offers sustenance, and is accompanied with mental fermentation: that is called form as a clinging-aggregate.

"Whatever feeling ... perception ... (mental) fabrications ... consciousness — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near — is clingable, offers sustenance, and is accompanied with mental fermentation: that is called consciousness as a clinging-aggregate.

"These are called the five clinging-aggregates."

S 22.52 Nandikkhaya Destruction of Interest

Translation by Sister Uppalavana

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

From there the Blessed One addressed the monks:
Monks, wisely reflect matter and the sign as impermanent as it really is. When the monk wisely reflects matter and the sign as impermanent, as it really is, he turns from matter. Destroying interest is destroying greed and destroying greed is destroying interest. With the destruction of interest and greed the mind is released and well released, it is said.

Monks, wisely reflect feeling ... perception ... intention ... consciousness and the sign as impermanent, as it really is. When the monk wisely reflects consciousness and the sign as impermanent, as it really is, he turns from consciousness. Destroying interest is destroying greed and destroying greed is destroying interest. With the destruction of interest and greed the mind is released and well released, it is said.^o

S 22.53 Upaya Sutta Attached

At Savatthi. There the Blessed One said, "One attached is unreleased; one unattached is released.

Should consciousness, when standing, stand attached to (a physical) form, supported by form (as its object), landing on form, watered with delight, it would exhibit growth, increase, & proliferation.

Should consciousness, when standing, stand attached to feeling, supported by feeling (as its object), landing on feeling, watered with delight, it would exhibit growth, increase, & proliferation.

Should consciousness, when standing, stand attached to perception, supported by perception (as its object), landing on perception, watered with delight, it would exhibit growth, increase, & proliferation.

Should consciousness, when standing, stand attached to fabrications, supported by fabrications (as its object), landing on fabrications, watered with delight, it would exhibit growth, increase, & proliferation.

Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.

If a monk abandons passion for the property of form...
If a monk abandons passion for the property of feeling...
If a monk abandons passion for the property of perception...

If a monk abandons passion for the property of fabrications...

If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no landing of consciousness. Consciousness, thus not having landed, not increasing, not concocting, is released. Owing to its release, it is steady. Owing to its steadiness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

See also: S 12.38.

S 22.55 Udana Sutta Exclamation

At Savatthi. There the Blessed One exclaimed this exclamation: "It should not be, it should not occur to me; it will not be, it will not occur to me': a monk set on this would break the [five] lower fetters."

When this was said, a certain monk said to the Blessed One, "In what way would a monk set on this — 'It should not be, it should not occur to me; it will not be, it will not occur to me' — break the [five] lower fetters?"

"There is the case, monk, where an uninstructed, run-of-the-mill person...assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling ... perception ... (mental) fabrications ... consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He does not discern, as it actually is, inconstant form as 'inconstant form.'
He does not discern, as it actually is, inconstant feeling as 'inconstant feeling' ...
inconstant perception as 'inconstant perception' ...
inconstant fabrications as 'inconstant fabrications' ...
inconstant consciousness as 'inconstant consciousness.'

"He does not discern, as it actually is, stressful form as 'stressful form' ...
stressful feeling as 'stressful feeling' ...
stressful perception as 'stressful perception' ...
stressful fabrications as 'stressful fabrications' ...
stressful consciousness as 'stressful consciousness.'

"He does not discern, as it actually is, not-self form as 'not-self form' ...
not-self feeling as 'not-self feeling' ...

not-self perception as 'not-self perception' ...
not-self fabrications as 'not-self fabrications' ... not-self
consciousness as 'not-self consciousness.'

"He does not discern, as it actually is,
fabricated form as 'fabricated form' ...
fabricated feeling as 'fabricated feeling' ...
fabricated perception as 'fabricated perception' ...
fabricated fabrications as 'fabricated fabrications'
fabricated consciousness as 'fabricated consciousness.'

"He does not discern, as it actually is, that
'form will stop being' ...
'feeling will stop being' ...
'perception will stop being' ...
'fabrications will stop being' ...
'consciousness will stop being.'

"Now, a well-instructed disciple of the noble ones ... does
not assume form to be the self, or the self as possessing
form, or form as in the self, or the self as in form.
He does not assume feeling to be the self...
does not assume perception to be the self ...
does not assume fabrications to be the self...
He does not assume consciousness to be the self, or the
self as possessing consciousness, or consciousness as in the
self, or the self as in consciousness.

"He discerns, as it actually is,
inconstant form as 'inconstant form' ...
inconstant feeling as 'inconstant feeling' ...
inconstant perception as 'inconstant perception' ...
inconstant fabrications as 'inconstant fabrications'
inconstant consciousness as 'inconstant consciousness.'

"He discerns, as it actually is,
stressful form as 'stressful form' ...
stressful feeling as 'stressful feeling' ...
stressful perception as 'stressful perception' ...
stressful fabrications as 'stressful fabrications' ...
stressful consciousness as 'stressful consciousness.'

"He discerns, as it actually is,
not-self form as 'not-self form' ...
not-self feeling as 'not-self feeling' ...
not-self perception as 'not-self perception' ...
not-self fabrications as 'not-self fabrications' ...
not-self consciousness as 'not-self consciousness.'

"He discerns, as it actually is,
fabricated form as 'fabricated form' ...
fabricated feeling as 'fabricated feeling' ...
fabricated perception as 'fabricated perception' ...
fabricated fabrications as 'fabricated fabrications'
fabricated consciousness as 'fabricated consciousness.'

"He discerns, as it actually is, that
'form will stop being' ...
'feeling will stop being' ...

'perception will stop being' ...
'fabrications will stop being' ...
'consciousness will stop being.'

"From the stopping of form, from the stopping of feeling ...
of perception ... of fabrications ... of consciousness, a monk
set on this — 'It should not be, it should not occur to me;
it will not be, it will not occur to me' — would break the
[five] lower fetters."

"Lord, a monk set on this would break the [five] lower
fetters. But for one knowing in what way, seeing in what
way, is there the immediate ending of fermentations?"

"There is the case where an uninstructed run-of-the-mill
person ... falls into fear over what is not grounds for fear.
There is fear for an uninstructed run-of-the-mill person
[who thinks], 'It should not be, it should not occur to me; it
will not be, it will not occur to me.' But an instructed
disciple of the noble ones does not fall into fear over what
is not grounds for fear. There is no fear for an instructed
disciple of the noble ones [who thinks], 'It should not be, it
should not occur to me; it will not be, it will not occur to
me.'

"Should consciousness, when standing (still), stand attached
to form...feeling...perception...fabrications... (AS in S22.53)
...watered with delight, it would exhibit growth, increase, &
proliferation.

"Were someone to say, 'I will describe a coming, a going, a
passing away, an arising, a growth, an increase, or a
proliferation of consciousness apart from form, from
feeling, from perception, from fabrications,' that would be
impossible.

"If a monk abandons passion for the property of form
...feeling ...perception ...fabrications ...consciousness, then
owing to the abandonment of passion, the support is cut
off, and there is no base for consciousness. Consciousness,
thus unestablished, not proliferating, not performing any
function, is released. Owing to its release, it stands still.
Owing to its stillness, it is contented. Owing to its
contentment, it is not agitated. Not agitated, he (the monk)
is totally unbound right within. He discerns that 'Birth is
ended, the holy life fulfilled, the task done. There is nothing
further for this world.'

"For one knowing in this way, seeing in this way, monk,
there is the immediate ending of fermentations."

S 22.56 Parivatta Sutta The Fourfold Round (excerpt)

At Savatthi. There the Blessed One said, "Monks, there are
these five clinging-aggregates. Which five?
Form as a clinging-aggregate,
feeling as a clinging-aggregate,

perception as a clinging-aggregate,
fabrications as a clinging-aggregate,
consciousness as an a clinging-aggregate.

Now, as long as I did not have direct knowledge of the fourfold round with regard to these five clinging-aggregates, I did not claim to have directly awakened to the unexcelled right self-awakening...

The fourfold round in what way?

I had direct knowledge of form... of the origination of form... of the cessation of form... of the path of practice leading to the cessation of form.

I had direct knowledge of feeling...

I had direct knowledge of perception...

I had direct knowledge of fabrications...

I had direct knowledge of consciousness... of the origination of consciousness... of the cessation of consciousness... of the path of practice leading to the cessation of consciousness.

S 22.57 Sattatthana Sutta Seven Bases

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks, "Monks!" "Yes, lord," the monks replied to the Blessed One.

The Blessed One said: "Monks, a monk who is skilled in seven bases and has three modes of investigation is fulfilled & fully accomplished in this doctrine & discipline — the ultimate person.

"And how is a monk skilled in seven bases? There is the case where a monk discerns form, the origination of form, the cessation of form, the path of practice leading to the cessation of form. He discerns the allure of form, the drawback of form, and the escape from form.

"He discerns feeling... He discerns perception... He discerns fabrications...

"He discerns consciousness, the origination of consciousness, the cessation of consciousness, the path of practice leading to the cessation of consciousness. He discerns the allure of consciousness, the drawback of consciousness, and the escape from consciousness.

"And what is form? The four great existents [the earth property, the liquid property, the fire property, & the wind property] and the form derived from them: this is called form. From the origination of nutriment comes the origination of form. From the cessation of nutriment comes the cessation of form. And just this noble eightfold path is the path of practice leading to the cessation of form, i.e., right view, right resolve, right speech, right action, right

livelihood, right effort, right mindfulness, right concentration.

The fact that pleasure & happiness arises in dependence on form: that is the allure of form. The fact that form is inconstant, stressful, subject to change: that is the drawback of form. The subduing of desire & passion for form, the abandoning of desire & passion for form: that is the escape from form.

"For any priests or contemplatives who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, directly knowing the allure of form in this way, directly knowing the drawback of form in this way, directly knowing the escape from form in this way, are practicing for disenchantment — dispassion — cessation with regard to form, they are practicing rightly. Those who are practicing rightly are firmly based in this doctrine & discipline.

And any priests or contemplatives who by directly knowing form in this way...are — from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to form — released, they are well-released. Those who are well-released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.

"And what is feeling? These six bodies of feeling — feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: this is called feeling. From the origination of contact comes the origination of feeling. From the cessation of contact comes the cessation of feeling. And just this noble eightfold path is the path of practice leading to the cessation of feeling...

The fact that pleasure & happiness arises in dependence on feeling: that is the allure of feeling. The fact that feeling is inconstant, stressful, subject to change: that is the drawback of feeling. The subduing of desire & passion for feeling, the abandoning of desire & passion for feeling: that is the escape from feeling...

"And what is perception? These six classes of perception — perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: this is called perception. From the origination of contact comes the origination of perception. From the cessation of contact comes the cessation of perception. And just this noble eightfold path is the path of practice leading to the cessation of perception...

The fact that pleasure & happiness arises in dependence on perception: that is the allure of perception. The fact that perception is inconstant, stressful, subject to change: that is

the drawback of perception. The subduing of desire & passion for perception, the abandoning of desire & passion for perception: that is the escape from perception...

"And what are fabrications? These six classes of intention — intention with regard to form, intention with regard to sound, intention with regard to smell, intention with regard to taste, intention with regard to tactile sensation, intention with regard to ideas: these are called fabrications. From the origination of contact comes the origination of fabrications. From the cessation of contact comes the cessation of fabrications. And just this noble eightfold path is the path of practice leading to the cessation of fabrications...

The fact that pleasure & happiness arises in dependence on fabrications: that is the allure of fabrications. The fact that fabrications are inconstant, stressful, subject to change: that is the drawback of fabrications. The subduing of desire & passion for fabrications, the abandoning of desire & passion for fabrications: that is the escape from fabrications...

"And what is consciousness? These six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness. From the origination of name-&-form comes the origination of consciousness. From the cessation of name-&-form comes the cessation of consciousness. And just this noble eightfold path is the path of practice leading to the cessation of consciousness, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The fact that pleasure & happiness arises in dependence on consciousness: that is the allure of consciousness. The fact that consciousness is inconstant, stressful, subject to change: that is the drawback of consciousness. The subduing of desire & passion for consciousness, the abandoning of desire & passion for consciousness: that is the escape from consciousness.

"For any priests or contemplatives who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, directly knowing the allure of consciousness in this way, directly knowing the drawback of consciousness in this way, directly knowing the escape from consciousness in this way, are practicing for disenchantment — dispassion — cessation with regard to consciousness, they are practicing rightly. Those who are practicing rightly are firmly based in this doctrine & discipline.

And any priests or contemplatives who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way...are — from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to consciousness — released, they are well-

released. Those who are well-released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.

"This is how a monk is skilled in seven bases.

"And how does a monk have three modes of investigation? There is the case where a monk investigates in terms of properties, investigates in terms of sense spheres, investigates in terms of dependent co-arising. This is how a monk has three modes of investigation.

"A monk who is skilled in seven bases and has three modes of investigation is fulfilled and fully accomplished in this doctrine & discipline — the ultimate person."

Translator's note: The term "seven bases" here can also mean the seven notes of the musical scale; and it is possible that the phrase "three modes of investigation" may also be borrowed from musical theory: it may refer to three ways of testing a musical scale once it has been tuned. Thus in this discourse the Buddha may be borrowing terms commonly used to describe a consummate musician and applying them to his description of a consummate meditator.

S 22.79 Khajjaniya Sutta Chewed Up

At Savatthi. "Monks, any priests or contemplatives who recollect their manifold past lives all recollect the five clinging-aggregates, or one among them. Which five? When recollecting, 'I was one with such a form in the past,' one is recollecting just form. Or when recollecting, 'I was one with such a feeling in the past,' one is recollecting just feeling. Or when recollecting, 'I was one with such a perception in the past,' one is recollecting just perception. Or when recollecting, 'I was one with such mental fabrications in the past,' one is recollecting just mental fabrications. Or when recollecting, 'I was one with such a consciousness in the past,' one is recollecting just consciousness.

"And why do you call it 'form'? Because it is afflicted, thus it is called 'form.' Afflicted with what? With cold & heat & hunger & thirst, with the touch of flies, mosquitoes, wind, sun, & reptiles. Because it is afflicted, it is called form.

"And why do you call it 'feeling'? Because it feels, thus it is called 'feeling.' What does it feel? It feels pleasure, it feels pain, it feels neither-pleasure-nor-pain. Because it feels, it is called feeling.

"And why do you call it 'perception'? Because it perceives, thus it is called 'perception.' What does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. Because it perceives, it is called perception.

"And why do you call them 'fabrications'? Because they fabricate fabricated things, thus they are called 'fabrications.' What do they fabricate as a fabricated thing? For the sake

of form-ness, they fabricate form as a fabricated thing. For the sake of feeling-ness, they fabricate feeling as a fabricated thing. For the sake of perception-hood... For the sake of fabrication-hood... For the sake of consciousness-hood, they fabricate consciousness as a fabricated thing. Because they fabricate fabricated things, they are called fabrications.
/

"And why do you call it 'consciousness'? Because it cognizes, thus it is called consciousness. What does it cognize? It cognizes what is sour, bitter, pungent, sweet, alkaline, non-alkaline, salty, & unsalty. Because it cognizes, it is called consciousness.

"Thus an instructed disciple of the noble ones reflects in this way: 'I am now being chewed up by form. But in the past I was also chewed up by form in the same way I am now being chewed up by present form. And if I delight in future form, then in the future I will be chewed up by form in the same way I am now being chewed up by present form.' Having reflected in this way, he becomes indifferent to past form, does not delight in future form, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present form.

"[He reflects:] 'I am now being chewed up by feeling... perception... fabrications... consciousness. But in the past I was also chewed up by consciousness in the same way I am now being chewed up by present consciousness. And if I delight in future consciousness, then in the future I will be chewed up by consciousness in the same way I am now being chewed up by present consciousness.' Having reflected in this way, he becomes indifferent to past consciousness, does not delight in future consciousness, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present consciousness.

"This, monks, is called a disciple of the noble ones who tears down and does not build up; who abandons and does not cling; who discards and does not pull in; who scatters and does not pile up.

"And what does he tear down and not build up? He tears down form and does not build it up. He tears down feeling... perception... fabrications... consciousness and does not build it up.

"And what does he abandon and not cling to? He abandons form and does not cling to it. He abandons feeling... perception... fabrications... consciousness and does not cling to it.

"And what does he discard and not pull in? He discards form and does not pull it in. He discards feeling... perception... fabrications... consciousness and does not pull it in.

"And what does he scatter and not pile up? He scatters form and does not pile it up. He scatters feeling... perception... fabrications... consciousness and does not pile it up.

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Notes 1. This passage suggests that there is a potential for each of the aggregates (form-ness, feeling-ness, etc.) to turn into discernible aggregates through the process of fabrication. See M 109.

S 22.81 Parileyyaka Sutta An End to the Effluents

I have heard that on one occasion the Blessed One was staying near Kosambi, at Ghosita's monastery. Then in the early morning, having put on his robes and carrying his bowl and outer robe, he went into Kosambi for alms. Having gone for alms in Kosambi, after the meal, returning from his alms round, he set his own lodging in order and...set out wandering, alone & without a companion.

Then, not long after the Blessed One had left, a certain monk went to Ven. Ananda and on arrival said to him, "Just now, my friend Ananda, the Blessed One set his own lodging in order and...set out wandering, alone & without a companion."

"Whenever the Blessed One sets his own lodging in order and — without calling his attendant or informing the community of monks — sets out wandering, alone & without a companion, he wants to live alone. He is not to be followed by anyone at such times."

Then, after wandering by stages, the Blessed One came to Parileyyaka. There he stayed at the root of the Auspicious Sal Tree.

Then a large number of monks went to Ven. Ananda and on arrival exchanged courteous greetings. After an exchange of friendly courtesies & greetings they sat to one side. As they were sitting there, they said to Ven. Ananda, "It has been a long time since we heard a Dhamma talk in the Blessed One's presence. We want to hear a Dhamma talk in the Blessed One's presence."

Then Ven. Ananda went with those monks to where the Blessed One was staying in Parileyyaka, at the root of the

Auspicious Sal Tree, and on arrival, after bowing down to him, sat to one side. As they were sitting there, the Blessed One instructed, urged, roused, & encouraged them with a talk on Dhamma.

Now, on that occasion this train of thought appeared in the awareness of one of the monks: "Now I wonder — knowing in what way, seeing in what way, does one without delay put an end to the effluents?"

The Blessed One, perceiving with his awareness the train of thought in the monk's awareness, said to the monks, "I have analyzed & taught you the Dhamma, monks. I have analyzed & taught you the four frames of reference, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for Awakening, & the noble eightfold path. And yet, even though I have analyzed & taught you the Dhamma, still there appears this train of thought in the awareness of one of the monks...

"Well then — knowing in what way, seeing in what way, does one without delay put an end to the effluents? There is the case where an uninstructed, run-of-the-mill person...assumes form to be the self. That assumption is a fabrication. Now what is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by that which is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving... That feeling... That contact... That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing & seeing in this way that one without delay puts an end to the effluents.

"Or he doesn't assume form to be the self, but he assumes the self as possessing form... form as in the self... self as in form... or feeling... or perception... or fabrications... or consciousness to be the self... the self as possessing consciousness... consciousness as in the self... self as in consciousness.

"Now that assumption is a fabrication. What is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by the feeling born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving... That feeling... That contact... That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing & seeing in this way that one without delay puts an end to the effluents.

"Or he doesn't assume form to be the self... but he may have a view such as this: 'This self is the same as the cosmos. This I will be after death, constant, lasting, eternal, not subject to change.' This eternalist view is a fabrication...

Or... he may have a view such as this: 'I would not be, neither would there be what is mine. I will not be, neither will there be what is mine.' This annihilationist view is a fabrication... Or... he may be doubtful & uncertain, having come to no conclusion with regard to the true Dhamma. That doubt, uncertainty, & coming-to-no-conclusion is a fabrication.

"What is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by what is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving... That feeling... That contact... That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing & seeing in this way that one without delay puts an end to the effluents."

S 22.86 Anuradha Sutta Can't Pin Down

I have heard that on one occasion the Blessed One was staying near Vesali, in the Great Wood, at the Hall of the Gabled Pavilion. At that time Ven. Anuradha was staying not far from the Blessed One in a wilderness hut.

* * *

Ven. Anuradha went to the Blessed One and on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "Just now I was staying not far from the Blessed One in a wilderness hut. Then a large number of wandering sectarians came and... said to me, 'Friend Anuradha, the Tathagata — the supreme man, the superlative man, attainer of the superlative attainment — being described, is described with [one of] these four positions: The Tathagata exists after death, does not exist after death, both does & does not exist after death, neither exists nor does not exist after death.'

"When this was said, I said to them, 'Friends, the Tathagata ... is described otherwise than with these four positions...'

"When this was said, the wandering sectarians said to me, 'This monk is either a newcomer, not long gone forth, or else an elder who is foolish & inexperienced.' So, addressing me as they would a newcomer or a fool, they got up from their seats and left.

"Then not long after the wandering sectarians had left, this thought occurred to me: 'If I am questioned again by those wandering sectarians, how will I answer in such a way that will I speak in line with what the Blessed One has said, will not misrepresent the Blessed One with what is unfactual, will answer in line with the Dhamma, and no one whose thinking is in line with the Dhamma will have grounds for criticizing me?'"

"What do you think, Anuradha: Is form constant or inconstant?"
 "Inconstant, lord."
 "And is that which is inconstant easeful or stressful?"
 "Stressful, lord."
 "And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"
 "No, lord."
 "Is feeling constant or inconstant?"
 "Inconstant, lord." ...
 "Is perception constant or inconstant?"
 "Inconstant, lord." ...
 "Are fabrications constant or inconstant?"
 "Inconstant, lord." ...
 "Is consciousness constant or inconstant?"
 "Inconstant, lord."
 "And is that which is inconstant easeful or stressful?"
 "Stressful, lord."
 "And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"
 "No, lord."
 "What do you think, Anuradha: Do you regard form as the Tathagata?"
 "No, lord."
 "Do you regard feeling as the Tathagata?"
 "No, lord."
 "Do you regard perception as the Tathagata?"
 "No, lord."
 "Do you regard fabrications as the Tathagata?"
 "No, lord."
 "Do you regard consciousness as the Tathagata?"
 "No, lord."
 "What do you think, Anuradha: Do you regard the Tathagata as being in form?... Elsewhere than form?... In feeling?... Elsewhere than feeling?... In perception?... Elsewhere than perception?... In fabrications?... Elsewhere than fabrications?... In consciousness?... Elsewhere than consciousness?"
 "No, lord."
 "What do you think: Do you regard the Tathagata as form-feeling-perception-fabrications-consciousness?"
 "No, lord."
 "Do you regard the Tathagata as that which is without form, without feeling, without perception, without fabrications, without consciousness?"
 "No, lord."
 "And so, Anuradha — when you can't pin down the Tathagata as a truth or reality even in the present life — is it proper for you to declare, 'Friends, the Tathagata — the supreme man, the superlative man, attainer of the superlative attainment — being described, is described otherwise than with these four positions: The Tathagata exists after death, does not exist after death, both does & does not exist after death, neither exists nor does not exist after death'?"
 "No, lord."

"Very good, Anuradha. Very good. Both formerly & now, it is only stress that I describe, and the cessation of stress."

S 22.89 Khemaka Sutta I Am

On one occasion many elder monks were staying at Kosambi in Ghosita's Park. And at that time Ven. Khemaka was staying at the Jujube Tree Park, diseased, in pain, severely ill. Then in the late afternoon the elder monks left their seclusion and addressed Ven. Dasaka, [saying,]
 "Come, friend Dasaka. Go to the monk ...Ven. Dasaka went to Ven. Khemaka and on arrival said to him: "The elders, friend Khemaka, say to you, 'We hope you are getting better, friend. We hope you are comfortable. We hope that your pains are lessening and not increasing. We hope that there are signs of their lessening, and not of their increasing.'"

"I am not getting better, my friend. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

Then Ven. Dasaka went to the elder monks... (And was sent back with another message) ...

Ven. Dasaka went to Ven. Khemaka and on arrival said to him, "The elders, friend Khemaka, say to you, 'Concerning these five clinging-aggregates described by the Blessed ...Do you assume anything with regard to these five clinging-aggregates to be self or belonging to self?'"

"Friend, concerning these five clinging-aggregates described by the Blessed One ...there is nothing I assume to be self or belonging to self."

Then Ven. Dasaka went to the elder monks ...(And and was sent back with another message)...

Ven. Dasaka went to Ven. Khemaka and on arrival said to him, "The elders, friend Khemaka, say to you, 'Concerning these five clinging-aggregates described by the Blessed One ...Ven. Khemaka assumes nothing to be self or belonging to self, then Ven. Khemaka is an arahant, devoid of fermentations.'"

"Friend, concerning these five clinging-aggregates described by the Blessed ...there is nothing I assume to be self or belonging to self, and yet I am not an arahant. With regard to these five clinging-aggregates, 'I am' has not been overcome, although I don't assume that 'I am this.'"

Then Ven. Dasaka went to the elder monks ..(And is given yet another message)...

"The elders, friend Khemaka, say to you, 'Friend Khemaka, this "I am" of which you speak: what do you say "I am"? Do you say, "I am form," or do you say, "I am something other than form"? Do you say, "I am feeling... perception..."

fabrications... consciousness," or do you say, "I am something other than consciousness"? This "I am" of which you speak: what do you say "I am"?"

"Enough, friend Dasaka. What is accomplished by this running back & forth? Fetch me my staff. I will go to the elder monks myself."

Then Ven. Khemaka, leaning on his staff, went to the elder monks and, on arrival...the elder monks said to him, "Friend Khemaka, this 'I am' of which you speak: what do you say 'I am'? Do you say, 'I am form,' or do you say, 'I am something other than form'? Do you say, 'I am feeling... perception... fabrications... consciousness,' or do you say, 'I am something other than consciousness'? This 'I am' of which you speak: what do you say 'I am'?"

"Friends, it's not that I say 'I am form,' nor do I say 'I am something other than form.' It's not that I say, 'I am feeling... perception... fabrications... consciousness,' nor do I say, 'I am something other than consciousness.' With regard to these five clinging-aggregates, 'I am' has not been overcome, although I don't assume that 'I am this.'

"It's just like the scent of a blue, red, or white lotus: If someone were to call it the scent of a petal or the scent of the color or the scent of a filament, would he be speaking correctly?"

"No, friend."

"Then how would he describe it if he were describing it correctly?"

"As the scent of the flower: That's how he would describe it if he were describing it correctly."

"In the same way, friends, it's not that I say 'I am form,' nor do I say 'I am other than form.' It's not that I say, 'I am feeling... perception... fabrications... consciousness,' nor do I say, 'I am something other than consciousness.' With regard to these five clinging-aggregates, 'I am' has not been overcome, although I don't assume that 'I am this.'

"Friends, even though a noble disciple has abandoned the five lower fetters, he still has with regard to the five clinging-aggregates a lingering residual 'I am' conceit, an 'I am' desire, an 'I am' obsession. But at a later time he keeps focusing on the phenomena of arising & passing away with regard to the five clinging-aggregates: 'Such is form, such its origin, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origin, such its disappearance.' As he keeps focusing on the arising & passing away of these five clinging-aggregates, the lingering residual 'I am' conceit, 'I am' desire, 'I am' obsession is fully obliterated.

"Just like a cloth, dirty & stained: Its owners give it over to a washerman, who scrubs it with salt earth or lye or cow-dung and then rinses it in clear water. Now even though the cloth is clean & spotless, it still has a lingering residual scent of salt earth or lye or cow-dung. The washerman

gives it to the owners, the owners put it away in a scent-infused wicker hamper, and its lingering residual scent of salt earth, lye, or cow-dung is fully obliterated.

"In the same way, friends, even though a noble disciple has abandoned the five lower fetters, he still has with regard to the five clinging-aggregates a lingering residual 'I am' conceit, an 'I am' desire, an 'I am' obsession. But at a later time he keeps focusing on the phenomena of arising & passing away with regard to the five clinging-aggregates: 'Such is form, such its origin, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness... As he keeps focusing on the arising & passing away of these five clinging-aggregates, the lingering residual 'I am' conceit, 'I am' desire, 'I am' obsession is fully obliterated."

When this was said, the elder monks said to Ven. Khemaka, "We didn't cross-examine Ven. Khemaka with the purpose of troubling him, just that [we thought] Ven. Khemaka is capable of declaring the Blessed One's message, teaching it, describing it, setting it forth, revealing it, explaining it, making it plain — just as he has in fact declared it, taught it, described it, set it forth, revealed it, explained it, made it plain."

That is what Ven. Khemaka said. Gratified, the elder monks delighted in his words. And while this explanation was being given, the minds of sixty-some monks, through no clinging, were fully released from fermentations — as was Ven. Khemaka's.

S 22.90 Channa Sutta Inconstant

On one occasion many elder monks were staying near Varanasi in the Deer Park at Isipatana. Then in the late afternoon Ven. Channa left his seclusion and, taking his key, went from dwelling to dwelling, saying to the elder monks, "May the venerable elders exhort me, may the venerable elders teach me, may the venerable elders give me a Dhamma talk so that I might see the Dhamma."

When this was said, the elder monks said to Ven. Channa, "Form, friend Channa, is inconstant. Feeling is inconstant. Perception is inconstant. Fabrications are inconstant. Consciousness is inconstant. Form is not-self. Feeling is not-self. Perception is not-self. Fabrications are not-self. Consciousness is not-self. All fabrications are inconstant. All phenomena are not-self."

Then the thought occurred to Ven. Channa, "I, too, think that form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant; form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self; all fabrications are inconstant; all phenomena are not-self. But still my mind does not leap up, grow confident, steadfast, & released / in the resolution of all fabrications,

the relinquishing of all acquisitions, the ending of craving, dispassion, cessation, Unbinding. Instead, agitation & clinging arise, and my intellect pulls back, thinking, 'But who, then, is my self?' But this thought doesn't occur to one who sees the Dhamma. So who might teach me the Dhamma so that I might see the Dhamma?"

Then the thought occurred to Ven. Channa, "This Ven. Ananda is staying at Kosambi in Ghosita's Park. He has been praised by the Teacher and is esteemed by his knowledgeable fellows in the holy life. He is capable of teaching me the Dhamma so that I might see the Dhamma, and I have sudden trust in him. Why don't I go to Ven. Ananda?"

So, setting his lodgings in order and carrying his robes & bowl, Ven. Channa went to Kosambi ...[he told Ven. Ananda what had happened and added], "May Ven. Ananda exhort me, may Ven. Ananda teach me, may Ven. Ananda give me a Dhamma talk so that I might see the Dhamma."

"Even this much makes me feel gratified & satisfied with Ven. Channa, that he opens up & breaks down his stubbornness. So lend ear, friend Channa. You are capable of understanding the Dhamma."

Then a sudden great rapture & joy welled up in Ven. Channa at the thought, "So I am capable of understanding the Dhamma!"

"Face-to-face with the Blessed One have I heard this, friend Channa. Face-to-face with him have I learned the exhortation he gave to the bhikkhu Kaccayanagotta:2 'By & large, Kaccayana, this world takes as its object3 a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, "non-existence" with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, "existence" with reference to the world does not occur to one.

"By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on "my self." He has no uncertainty or doubt that, when there is arising, only stress is arising; and that when there is passing away, stress is passing away. In this, one's knowledge is independent of others. It is to this extent, Kaccayana, that there is right view.

""Everything exists": That is one extreme. "Everything doesn't exist": That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle:

From ignorance as a requisite condition come fabrications... (as in S 12.15) ...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.'

"That's how it is, friend Ananda, for those who have friends in the holy life like Ven. Ananda — sympathetic, helpful, exhorting, & teaching. Just now, for me, listening to Ven. Ananda's Dhamma-teaching, has the Dhamma been penetrated."

Notes: 1. Alternate reading: "firm."

2. See S 12.15.

3. Alternate reading: "is supported by."

S 22.94 Flowers

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

From there the Blessed One addressed the monks.

Monks, I do not dispute with the world. The world disputes with me. Monks saying it properly, there is no dispute with the world on account of anything.

Of that which the wise in the world agree on not existing, I too say that does not exist. And of that which the wise in the world agree upon as existing, I too say that exists.

And what is it that the wise in the world agree upon as not existing?

Form that is permanent, stable, stands forever and does not change. I too say, that does not exist.

Feeling... Perception... Volitional formations...

Consciousness that is permanent, stable, stands forever and does not change. I too say, that does not exist.

And what do the wise in the world agree upon as existing?

Form that is impermanent, unstable, does not stand forever without a change. I too say, it exists.

Monks, these are worldly conditions which the Thus Gone One realizing and thoroughly understanding, tells, preaches, makes known, establishes, explaining makes threadbare, and opens up.

Monks, what are the worldly conditions which the Thus Gone One realizing and thoroughly understanding, tell, preach, make known, establish, explaining make threadbare and open?

Monks, this worldly condition of form, the Thus Gone One realizing and thoroughly understanding, tells, preaches, makes known, establishes, explaining makes threadbare, and opens up. When this is done, if the ordinary foolish man does not have insight does not know it and see it, so what shall I do about it?

Monks, this worldly condition of feelings... of perceptions... of intentions... of consciousness, the Thus Gone One realizing and thoroughly understanding, tells, preaches, makes known, establishes, explaining makes threadbare, and opens up. When this is done, if the ordinary foolish man does not have insight does not know it and see it, so what shall I do about it?

Monks, the blue, red, or white lotus, born and nourished in the water, rises beyond the water and stands unsoiled by the water. In the same manner the Thus Gone One nourished in the world stands above it, not soiled by the world.

S 22.95 Phena Sutta A Glob of Foam

On one occasion the Blessed One was staying among the Ayojjhans on the banks of the Ganges River. There he addressed the monks: "Monks, suppose that a large glob of foam were floating down this Ganges River, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a glob of foam? In the same way, a monk sees, observes, & appropriately examines any form that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in form?

"Now suppose that in the autumn — when it's raining in fat, heavy drops — a water bubble were to appear & disappear on the water, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a water bubble? In the same way, a monk sees, observes, & appropriately examines any feeling that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in feeling?

"Now suppose that in the last month of the hot season a mirage were shimmering, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a mirage? In the same way, a monk sees, observes, & appropriately examines any perception that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in perception?

"Now suppose that a man desiring heartwood, in quest of heartwood, seeking heartwood, were to go into a forest carrying a sharp ax. There he would see a large banana tree: straight, young, of enormous height. He would cut it at the root and, having cut it at the root, would chop off the top. Having chopped off the top, he would peel away the outer skin. Peeling away the outer skin, he wouldn't even find sapwood, to say nothing of heartwood. Then a man with good eyesight would see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a banana tree? In the same way, a monk sees, observes, & appropriately examines any fabrications that are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing them, observing them, & appropriately examining them — they would appear empty, void, without substance: for what substance would there be in fabrications?

"Now suppose that a magician or magician's apprentice were to display a magic trick at a major intersection, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a magic trick? In the same way, a monk sees, observes, & appropriately examines any consciousness that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in consciousness?

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he grows dispassionate. Through dispassion, he's released. With release there's the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

Form is like a glob of foam;
feeling, a bubble;
perception, a mirage;
fabrications, a banana tree;
consciousness, a magic trick —
this has been taught
by the Kinsman of the Sun.
However you observe them,
appropriately examine them,
they're empty, void
to whoever sees them appropriately.

Beginning with the body
 as taught by the One with profound discernment:
 when abandoned by three things
 life, warmth, & consciousness
 form is rejected, cast aside.
 When bereft of these
 it lies thrown away,
 senseless,
 a meal for others.
 That's the way it goes:
 it's a magic trick,
 an idiot's babbling.
 It's said to be a murderer.
 No substance here is found.

Thus a monk, persistence aroused,
 should view the aggregates by day & by night,
 mindful, alert;
 should discard all fetters;
 should make himself his own refuge;
 should live as if his head were on fire —
 in hopes of the state with no falling away.

S 22.99 Gaddula Sutta The Leash

At Savatthi. There the Blessed One said:

"Just as a dog, tied by a leash to a post or stake, keeps running around and circling around that very post or stake; in the same way, an uninstructed, run-of-the-mill person... assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self...

"He assumes perception to be the self...

"He assumes (mental) fabrications to be the self...

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He keeps running around and circling around that very form... that very feeling... that very perception... those very fabrications... that very consciousness. He is not set loose from form, not set loose from feeling... from perception... from fabrications... not set loose from consciousness. He is not set loose from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is not set loose, I tell you, from suffering & stress.

"But a well-instructed, disciple of the noble ones ... doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He doesn't assume feeling to be the self...

perception to be the self...

fabrications to be the self...

He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

He doesn't run around or circle around that very form... that very feeling... that very perception... those very fabrications... that very consciousness. He is set loose from form, set loose from feeling... from perception... from fabrications... set loose from consciousness. He is set loose from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is set loose, I tell you, from suffering & stress."

S 22.101 Nava Sutta The Ship

At Savatthi. There the Blessed One said, "I tell you, monks: It is for one who knows & sees that there is the ending of the effluents. For one who knows what & sees what is there the ending of the effluents? 'Such is form, such its origination, such its passing away. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its passing away.' It is for one who knows & sees in this way that there is the ending of the effluents.

"Even though this wish may occur to a monk who dwells without devoting himself to development — 'O that my mind might be released from effluents through lack of clinging!' — still his mind is not released from the effluents through lack of clinging. Why is that? From lack of developing, it should be said. Lack of developing what? The four frames of reference, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for Awakening, the noble eightfold path.

"Suppose a hen has eight, ten, or twelve eggs: If she doesn't cover them rightly, warm them rightly, or incubate them rightly, then even though this wish may occur to her — 'O that my chicks might break through the egg shells with their spiked claws or beaks and hatch out safely!' — still it is not possible that the chicks will break through the egg shells with their spiked claws or beaks and hatch out safely. Why is that? Because the hen has not covered them rightly, warmed them rightly, or incubated them rightly. In the same way, even though this wish may occur to a monk who dwells without devoting himself to development — 'O that my mind might be released from effluents through lack of clinging!' — still his mind is not released from the effluents through lack of clinging. Why is that? From lack of developing, it should be said. Lack of developing what? The four frames of reference, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for Awakening, the noble eightfold path.

"Even though this wish may not occur to a monk who dwells devoting himself to development — 'O that my mind might be released from effluents through lack of clinging!' — still his mind is released from the effluents through lack of clinging. Why is that? From developing, it should be said. Developing what? The four frames of reference, the four right exertions, the four bases of power, the five faculties,

the five strengths, the seven factors for Awakening, the noble eightfold path.

"Suppose a hen has eight, ten, or twelve eggs that she covers rightly, warms rightly, & incubates rightly: Even though this wish may not occur to her — 'O that my chicks might break through the egg shells with their spiked claws or beaks and hatch out safely!' — still it is possible that the chicks will break through the egg shells with their spiked claws or beaks and hatch out safely. Why is that? Because the hen has covered them, warmed them, & incubated them rightly. In the same way, even though this wish may not occur to a monk who dwells devoting himself to development — 'O that my mind might be released from effluents through lack of clinging!' — still his mind is released from the effluents through lack of clinging. Why is that? From developing, it should be said. Developing what? The four frames of reference, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for Awakening, the noble eightfold path.

"Just as when a carpenter or carpenter's apprentice sees the marks of his fingers or thumb on the handle of his adze but does not know, 'Today my adze handle wore down this much, or yesterday it wore down that much, or the day before yesterday it wore down this much,' still he knows it is worn through when it is worn through. In the same way, when a monk dwells devoting himself to development, he does not know, 'Today my effluents wore down this much, or yesterday they wore down that much, or the day before yesterday they wore down this much,' still he knows they are worn through when they are worn through.

"Just as when an ocean-going ship, rigged with masts & stays, after six months on the water, is left on shore for the winter: Its stays, weathered by the heat & wind, moistened by the clouds of the rainy season, easily wither & rot away. In the same way, when a monk dwells devoting himself to development, his fetters easily wither & rot away."

S 22.102 The Perception of Impermanence

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

Then the monks approached the Blessed One, worshipped and sat on a side and the Blessed One said:

When a monk, of develops and cultivates the perception of impermanence, all sensual greed, all material greed, the greed `to be', all ignorance and the measuring `I am', get destroyed altogether.

In the Autumn the farmer ploughs his field, cutting and tearing all the roots with a huge plough. In the same manner the monk, developing the perception of impermanence, destroys all sensual greed, all material

greed, the greed `to be', all ignorance and the measuring `I am',

Just as the reapers would reap the reeds, and holding the top of the reeds would shake off the seeds, in the same manner the monk, developing the perception of impermanence, destroys all sensual greed, all material greed, the greed `to be', all ignorance and the measuring `I am'.

Just as when the stem of a bunch of mangoes is broken, all the mangoes in the bunch get dismantled, in the same manner the monk, developing the perception of impermanence, destroys all sensual greed, all material greed, the greed `to be', all ignorance and the measuring `I am'.

Just as all the rafters meet at the ridgepole, supporting the framework of a gabled roof, and it is said to be the chief beam, in the same manner the monk, developing the perception of impermanence, destroys all sensual greed, all material greed, the greed `to be', all ignorance and the measuring `I am'.

Just as of all scents of roots of fragrant sandalwood is said to be the chief, in the same manner the monk, developing the perception of impermanence, destroys all sensual greed, all material greed, the greed `to be', all ignorance and the measuring `I am'.

Monks, just as the radiance of the stars is not even one-fourth the radiance of the moon, not even one-sixteenth portion, in the same manner the monk, developing the perception of impermanence, destroys all sensual greed, all material greed, the greed `to be', all ignorance, and the measuring `I am'.

Monks in the Autumn when the sky is clear, is free from clouds, the sun having ascended in the sky, has dispelled all darkness and burns and shines, in the same manner the monk, developing the perception of impermanence, destroys all sensual greed, all material greed, the greed `to be', all ignorance, and the measuring `I am'.

Monks, when developing and cultivating the perception of impermanence, in what way do all sensual greed, all material greed, the greed `to be', all ignorance and the measuring `I am', get destroyed altogether?

`This is matter, this, its rising and this, its fading. These are feelings, this, their rising and this, their fading. These are perceptions, this, their rising and this, their fading. These are intentions, this, their rising and this, their fading. This is consciousness, this, its rising and this, its fading.'

Monks, developing and cultivating the perception of impermanence, in this manner all sensual greed, all material

greed, the greed 'to be', all ignorance and the measuring 'I am', get destroyed altogether."

S 22.103 Four Portions

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

Then the monks approached the Blessed One, worshipped and sat on a side and the Blessed One said:

Monks, there are these four portions. What four? The portion of self-view, the portion of the arising of self view, the portion of the cessation of self view and the portion of the path, leading to the cessation of self view.

Monks, what is the portion of self-view? The reply is the five aggregates. What five? The aggregate of matter, feelings, perceptions, intentions, and consciousness. Monks, to this is said to be the portion of self view.

Monks, what is the portion of the arising of self-view? It is craving to be again, with interest and greed, delighting here and there, such as craving for sensuality, craving to be and craving not to be. Monks, to this is called the portion of the arising of self-view.

Monks, what is the portion of the cessation of self-view? It is giving up interest and ceasing that same craving; forsaking, rejecting, finding release, and not settling in it. This is the portion of the cessation of self-view.

Monks, what is the portion of the path leading to the cessation of self-view? It is this same eight factored noble path, such as right view ... re ... right concentration. To this is said the portion of the path leading to the cessation of self-view.

Monks, these are the four portions.

S 22.109 Sotaapanno Sutta 'Stream-winner'

Translated by Maurice O'Connell Walshe

[At Savatthi the Blessed One said:] "Monks, there are these five groups of clinging. What five? The body-group of clinging, the feeling-group, the perception-group, the mental-formation-group, the consciousness-group of clinging.

"And when, monks, the noble disciple understands as they really are the arising and the passing away, the attractiveness and the danger, and the deliverance from the five groups of clinging, he is called an noble disciple who is a Stream-winner, not liable to states of woe, assured of final enlightenment."

S 22.112 Chandaraga Interest and Greed

Translation by Sister Uppalavanna

I heard thus. At one time the Blessed One lived in the monastery offered by Anithapidiika in Jeta's grove in Savatthi....and the Blessed One said:

"Monks, dispel whatever interest, greed, liking, craving, and the mind's latent tendency to settle in matter approaching through attachment, by that matter will be dispelled with its roots pulled out and made palm stumps that do not grow again.

Monks, dispel whatever interest, greed, liking, craving and the mind's latent tendency to settle in feelings, ... in perceptions ... in intentions ... in consciousness approaching through attachment, by that consciousness will be dispelled with its roots pulled out and made palm stumps that do not grow again."

S 22.120 Bonds

At Savatthi. Monks, what are the binding things and what are bonds?

Matter is a binding thing and the interest and greed for matter is the bond.

Feelings are binding things and the interest and greed for feelings is the bond.

Perceptions are binding things and the interest and greed for perceptions is the bond.

Intentions are binding things and the interest and greed for intentions is the bond.

Consciousness is a binding thing and the interest and greed for consciousness is the bond.

Monks, these are the binding things and the bonds."

S 22.121 Upadana Sutta Clinging

At Savatthi. There the Blessed One said, "Monks, I will teach you clingable phenomena & clinging. Listen & pay close attention. I will speak."

... "And what, monks, are clingable phenomena? What is clinging?

"Form is a clingable phenomenon. Any desire-passion related to it, is clinging related to it.

"Feeling is a clingable phenomenon. Any desire-passion related to it, is clinging related to it.

"Perception is a clingable phenomenon. Any desire-passion related to it, is clinging related to it.

"Fabrications are clingable phenomena. Any desire-passion related to them, is clinging related to them.

"Consciousness is a clingable phenomenon. Any desire-passion related to it, is clinging related to it.

"These are called clingable phenomena. This is clinging."

S 22.150 This is Mine

At Savatthi. "Monks, when what is present, grasping what, and continually supported by what, do pleasant and unpleasant feelings arise? ...

Aware of matter, seizing it and continually supported by it, pleasant and unpleasant feelings arise to someone.

Aware of feelings, perceptions, and intentions, seizing them and continually supported by them, pleasant and unpleasant feelings arise to someone.

Aware of consciousness, seizing consciousness, and continually supported by it, pleasant and unpleasant feelings arise to someone.

Monks, is matter permanent or impermanent?"

"Venerable sir, it is impermanent."

"That which is impermanent, is it unpleasant or pleasant?"

"Venerable sir, it is unpleasant."

"That which is impermanent, unpleasant, and changing, is it suitable to be reflected, 'It is mine, I am that, it is my self?'"

"That is not so, venerable sir."

"Are feelings, perceptions, and intentions permanent or impermanent? ...is consciousness permanent or impermanent?"

"Venerable sir, it is impermanent."

"That which is impermanent, is it unpleasant or pleasant?"

"Venerable sir, it is unpleasant."

"That which is impermanent, unpleasant and a changing thing, is it suitable to be reflected, 'It is mine, I am that, it is my self?'"

"That is not so, venerable sir."

"Monks, from matter, feelings, perceptions, intentions, and consciousness. Turning, looses interest and is released. Released, he knows, 'I am released, birth is destroyed, the holy life is lived to the end, duties are done, and I have nothing more to wish'."

S 22.151 This is Self

At Savatthi. Monks, when what is present, grasping what, and continually supported by what, does the view, 'This is the self, this is the world, after death I will be permanent, stable, and will not change,' arise?

...Monks, mindful of matter, seizing it and continually supported by it, this view arises to someone: 'This is the self, this is the world, I will be permanent, stable, and will not change.'

Mindful of feelings, perceptions, intentions, consciousness, seizing them, and continually supported by them, the view arises to someone, 'This is the self, this is the world, I will be permanent, stable, and will not change.'

Monks, is matter permanent or impermanent?...unpleasant or pleasant?

...suitable to be reflected, 'It is mine, I am that, it is my self?'

...Are feelings, perceptions, and intentions ...is consciousness permanent or impermanent?

...That which is impermanent, is it unpleasant or pleasant?

...That which is impermanent, unpleasant, changing, is it suitable to be reflected, 'It is mine, I am that, it is my self?'

...Monks, the learned noble disciple, seeing this, turns from matter, feelings, perceptions, intentions, and consciousness. Turning, looses interest and is released. Released, he knows, 'I am released, birth is destroyed, the holy life is lived to the end, duties are done, and I have nothing more to wish'."

S 22.153 Wrong View (excerpt)

At Savatthi. Monks, when what is present, grasping what, and continually supported by what, does wrong view arise to someone?"

...Aware of matter seizing it, and continually supported by it, wrong view arises to someone.

Aware of feelings, perceptions, and intentions, seizing them and continually supported by them, wrong view arises to someone.

Aware of consciousness, seizing consciousness, and continually supported by it, wrong view arises to someone.

S22.157 Abhinvesa Settlement (Excerpt)

Translation by Sister Uppalavana

Monks, from mindful grasping and continual support of what do attached settlement and seizing arise?"

... from mindful grasping and continual support by matter attached settlement and seizing arise.

... from mindful grasping and continual support by feelings, perceptions, and intentions attached settlement and seizing arise.

... from mindful grasping and continual support by consciousness attached settlement and seizing arise.

S 23.2 Satta Sutta A Being

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Then Ven. Radha went to the Blessed One ...[and said] "'A being,' lord. 'A being,' it's said. To what extent is one said to be 'a being'?"

"Any desire, passion, delight, or craving for form, Radha: when one is caught up there, tied up there, one is said to be 'a being.'"

"Any desire, passion, delight, or craving for feeling... perception... fabrications...

"Any desire, passion, delight, or craving for consciousness, Radha: when one is caught up there, tied up there, one is said to be 'a being.'"

"Just as when boys or girls are playing with little sand castles: as long as they are not free from passion, desire, love, thirst, fever, & craving for those little sand castles, that's how long they have fun with those sand castles, enjoy them, treasure them, feel possessive of them. But when they become free from passion, desire, love, thirst, fever, & craving for those little sand castles, then they smash them, scatter them, demolish them with their hands or feet and make them unfit for play.

"In the same way, Radha, you too should smash, scatter, & demolish form, and make it unfit for play. Practice for the ending of craving for form.

"You should smash, scatter, & demolish feeling... perception... fabrications... consciousness and make it unfit for play. Practice for the ending of craving for consciousness. For the ending of craving, Radha, is Unbinding."

S 27.1-10 Upakkilesa Samyutta Defilements

S 27.1: Cakkhu Sutta — The Eye

At Savatthi. "Monks, any desire-passion with regard to the eye is a defilement of the mind. Any desire-passion with regard to the ear... the nose... the tongue... the body... the intellect is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

S 27.2: Rupa Sutta — Forms

At Savatthi. "Monks, any desire-passion with regard to forms is a defilement of the mind. Any desire-passion with regard to sounds... aromas... flavors... tactile sensations... ideas is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

S 27.3: Viññana Sutta — Consciousness

At Savatthi. "Monks, any desire-passion with regard to eye-consciousness is a defilement of the mind. Any desire-passion with regard to ear-consciousness... nose-consciousness... tongue-consciousness... body-consciousness... intellect-consciousness is a defilement of the mind. When, with regard to these six bases, the

defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

S 27.4: Phassa Sutta — Contact

At Savatthi. "Monks, any desire-passion with regard to contact at the eye is a defilement of the mind. Any desire-passion with regard to contact at the ear... contact at the nose... contact at the tongue... contact at the body... contact at the intellect is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

S 27.5: Vedana Sutta — Feeling

At Savatthi. "Monks, any desire-passion with regard to feeling born of contact at the eye is a defilement of the mind. Any desire-passion with regard to feeling born of contact at the ear... feeling born of contact at the nose... feeling born of contact at the tongue... feeling born of contact at the body... feeling born of contact at the intellect is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

S 27.6: Sañña Sutta — Perception

At Savatthi. "Monks, any desire-passion with regard to perception (naming, labeling) of forms is a defilement of the mind. Any desire-passion with regard to perception of sounds... perception of aromas... perception of flavors... perception of tactile sensations... perception of ideas is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

S 27.7: Cetana Sutta — Intention

At Savatthi. "Monks, any desire-passion with regard to intentions involving forms is a defilement of the mind. Any desire-passion with regard to intentions involving sounds... intentions involving aromas... intentions involving flavors... intentions involving tactile sensations... intentions involving ideas is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

S 27.8: Tanha Sutta — Craving

At Savatthi. "Monks, any desire-passion with regard to craving for forms is a defilement of the mind. Any desire-passion with regard to craving for sounds... craving for aromas... craving for flavors... craving for tactile sensations... craving for ideas is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

S 27.9: Dhatu Sutta — Properties

At Savatthi. "Monks, any desire-passion with regard to the earth property is a defilement of the mind. Any desire-passion with regard to the liquid property... the fire property... the wind property... the space property... the consciousness property is a defilement of the mind. When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

S 27.10: Khandha Sutta — Aggregates

At Savatthi. "Monks, any desire-passion with regard to form is a defilement of the mind. Any desire-passion with regard to feeling... perception... fabrications... consciousness is a defilement of the mind. When, with regard to these five bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

Salayatanaavagga: The Six Sense Bases

S 35.1-6 Impermanence, Suffering, Non-self

Translated by Sister Uppalavanna

S 35.1 Anicca Internal Impermanence

I. I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

... The Blessed One said: Monks, the eye is impermanent. That which is impermanent is unpleasant. In unpleasantness there is no self. It is not mine or my self. This should be seen with right wisdom as it really is.

Monks, the ear is impermanent ...
the nose is impermanent ...
the tongue is impermanent ...
the body is impermanent ...

the mind is impermanent. That which is impermanent is unpleasant. In unpleasantness there is no self. It is not mine or my self. This should be seen, with right wisdom as it really is.

Monks, the learned noble disciple who sees it thus, turns from the eye, ear, nose, tongue, body, and the mind. Turning, loses interest and is released. When released knowledge arises, I am released, birth is destroyed, the holy life is lived to the end, duties, are done. I have nothing more to wish.°

S 35.2 Dukkha Internal Unpleasantness

... The Blessed One said: Monks, the eye is unpleasant. In unpleasantness there is no self. It is not mine or my self. This should be seen, with right wisdom as it really is. Monks, the ear is unpleasant, the nose, tongue, and body are unpleasant. ... the mind is unpleasant. In unpleasantness there is no self. It is not mine or my self. This should be seen, with right wisdom as it really is...

S 35.3 Anatta Internal Not Self

... The Blessed One said: Monks, the eye is not self, it is not mine or my self. This should be seen with right wisdom as it really is. Monks, the ear, nose, tongue and body are not self. ... Monks, the mind is not self. This should be seen with right wisdom as it really is.

Monks, the learned noble disciple seeing it thus turns from the eye, ear, nose, tongue, body and the mind. Turning; loses interest and is released. When released knowledge arises, I am released, birth is destroyed, the holy life is lived to the end, duties, are done. I have nothing more to wish.°

S 35.4 Anicca External Impermanence

... Monks, forms are impermanent. The unpleasant is not self or mine. This should be seen, with right wisdom as it really is.

... Sounds are impermanent. ... scents, tastes and bodily contacts are impermanent. ... ideas are impermanent. The impermanent is not self or mine. This should be seen with right wisdom as it really is...

S 35.5 Dukkha External Unpleasantness

... Monks, forms are unpleasant. The unpleasant is not self or mine. This should be seen, with right wisdom as it really is.

... Sounds are unpleasant. ... scents, tastes and bodily contacts are unpleasant. ... ideas are unpleasant. The unpleasant is not self or mine. This should be seen with right wisdom as it really is...

S 35.6 Anatta Lack of Self in the External

... Monks, forms lack self. They are not mine or my self.
This should be seen, with right wisdom as it really is.

... sounds, scents, tastes and bodily contacts lack self.
...ideas lack self. They are not mine or my self. This should
be seen with right wisdom as it really is.

Monks, the learned noble disciple seeing it thus turns from
forms, sounds, tastes, bodily touches and ideas. Turning;
loses interest and is released. When released knowledge
arises, I am released, birth is destroyed, the holy life is lived
to the end, duties, are done. I have nothing more to wish.°

S 35.13 Sambodhena With Enlightenment

Translated by Sister Uppalavana

... At Savatthi ...
Monks, when I was seeking enlightenment it occurred to
me what is the satisfaction of the eye, the danger of the eye
and the escape from the eye?
What is the satisfaction of the ear, the danger of the ear,
and the escape from the ear?
What is the satisfaction of the nose, the danger of the nose
and the escape from the nose?
What is the satisfaction of the tongue, the danger of the
tongue and the escape from the tongue?
What is the satisfaction of the body, the danger of the
body, and the escape from the body?
What is the satisfaction of the mind, the danger of the mind
and the escape from the mind?

Monks, it occurred to me thus. Whatever pleasantness and
pleasure arises on account of the eye is its satisfaction. The
eye is impermanent, unpleasant and subject to change is the
danger of the eye. The taming of interest and greed for the
eye and dispelling interest and greed for the eye is the
escape from the eye.

[Similarly for the ear and nose tongue and mind]

Monks, until I realized the satisfaction as the satisfaction,
the danger as the danger and the escape as the escape, of
these six personal spheres, I did not acknowledge my
rightful, noble enlightenment to the world together with
the gods Maras, Brahmas and the Community of recluses
and brahmins.

...Then knowledge and insight arose to me, the release of
my mind became steadfast. This is my last birth. I will not
be born again.°

S 35.14

Same as above with external sense bases (forms, sounds,
smells, tastes, tactile sensations, mental phenomenon).

S 35.19 Abhinandena Delight

Translated by Sister Uppalavana

...Monks, he that delights in the eye, delights in
unpleasantness. Monks, if someone delights in
unpleasantness, I say he is not released from it.
Monks, he that delights in the ear, nose, tongue, body and
the mind delights in unpleasantness.
Monks, if someone delights in unpleasantness, I say he is
not released from unpleasantness.

Monks, he that does not delight in the eye ... the ear, nose,
tongue, body and the mind does not delight in
unpleasantness. Monks, if someone does not delight in
unpleasantness, I say he is released from unpleasantness.°

S 35.20

The same for the external sense bases.

S 35.23 Sabba Sutta The All

"Monks, I will teach you the All. Listen & pay close
attention. I will speak."

"As you say, lord," the monks responded.
The Blessed One said, "What is the All? Simply the eye &
forms, ear & sounds, nose & aromas, tongue & flavors,
body & tactile sensations, intellect & ideas. This, monks, is
called the All. Anyone who would say, 'Repudiating this All,
I will describe another,' if questioned on what exactly might
be the grounds for his statement, would be unable to
explain, and furthermore, would be put to grief. Why?
Because it lies beyond range."

S 35.25 Pahana Dispelling

Translated by Sister Uppalavana

At Savatthi. Monks, I will teach you thorough knowledge,
its comprehension and how to dispel everything, listen to it
carefully...

Monks, the eye should be thoroughly known,
comprehended and dispelled, forms, eye-consciousness,
eye contact and whatever feelings, pleasant, unpleasant or
neither unpleasant nor pleasant, that arise on account of
eye-contact, those too should be thoroughly known,
comprehended and dispelled

[Similarly for the ear, nose, and tongue]

Monks, the mind, ideas, mind-consciousness, mind contact
and whatever feelings, pleasant, unpleasant or neither
unpleasant nor pleasant, that arise on account of mind-
contact those too should be thoroughly known
comprehended and dispelled.

Monks, this is the method for thorough knowledge
comprehension and dispelling everything.°

S 35.26 Aparijana Knowing Accurately

Translated by Sister Uppalavana

At Savatthi. Monks, without mindfulness and direct knowledge, without developing dispassion toward and abandoning the all, it is not possible to destroy unpleasantness.

... Monks, without mindfulness and direct knowledge, without developing dispassion toward and abandoning the eye, forms, eye-consciousness, eye-contact and all feelings pleasant, unpleasant or neither unpleasant nor pleasant born of eye contact it is not possible to destroy unpleasantness.

[Similarly for the ear nose, tongue, and mind]

Monks, without mindfulness and direct knowledge, without developing dispassion toward and abandoning all these it is not possible to destroy unpleasantness.

Monks, with mindfulness and direct knowledge, with developing dispassion toward and abandoning all these things, it is possible to destroy unpleasantness...

Monks, with mindfulness and direct knowledge, with developing dispassion toward and abandoning the eye, forms, eye-consciousness eye-contact and whatever feelings pleasant unpleasant or neither unpleasant nor pleasant born of eye contact it is possible to destroy unpleasantness

[Similarly for the ear nose, tongue, and mind]

S 35.31 Sappāya Suitable for Dispelling

Translated by Sister Uppalavana

I heard thus. At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Rajagaha.

Monks, I will tell you the suitable dispelling of all mental ramblings, listen to it carefully.

...Here, monks, the monk does not think it's, the eye, it's through or from the eye or it's mine. He does not think it's a form, it's through or from forms, or it's mine. He does not think it's eye-consciousness, it's through or from eye-consciousness or it's mine. He does not think it's eye-contact, it's through or from eye-contact or it's mine and he does not think it is through or from whatever feelings, pleasant unpleasant or neither unpleasant nor pleasant, born of eye-contact. He does not think through or from them or think they are mine. Monks, whatever he may think, through or from or think is mine it turns to be not relevant. The thinking person delights in the world, by only thinking.

[Similarly for the ear nose, and tongue]

Monks, the monk does not think it's, the mind, it's through or from the mind or it's mine. He does not think it's an idea, it's through and from ideas or it's mine. He does not think it's mind-consciousness, it's through or from mind-consciousness or it's mine. He does not think it's mind-contact, it's through or from mind-contact or it's mine or it is through or from whatever feelings, pleasant unpleasant or neither unpleasant nor pleasant born of mind-contact, or they are mine. Monks, whatever he thinks, through or from that turns to be not relevant. The thinking person delights in the world only by thinking.

Monks, he does not think even of the masses, elements and the mental spheres. He does not think through or from them and he does not think they are mine Not thinking, he does not hold to anything in the world and not worried about that, is appeased from within. He knows, birth is destroyed, the holy life is lived to the end, duties are done, I have nothing more to wish

Monks, this is the method for the suitable dispelling of all mental ramblings.

S 35.63 Migajala Sutta Living Alone

At Savatthi. Then Ven. Migajala went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "A person living alone. A person living alone,' thus it is said. To what extent, lord, is one a person living alone, and to what extent is one a person living with a companion?"

"Migajala, there are forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing — and a monk relishes them, welcomes them, & remains fastened to them. As he relishes them, welcomes them, & remains fastened to them, delight arises. There being delight, he is impassioned. Being impassioned, he is fettered. A monk joined with the fetter of delight is said to be a person living with a companion.

"There are sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body... ideas cognizable via the intellect — agreeable, pleasing, charming, endearing, fostering desire, enticing — and a monk relishes them, welcomes them, & remains fastened to them. As he relishes them, welcomes them, & remains fastened to them, delight arises. There being delight, he is impassioned. Being impassioned, he is fettered. A monk joined with the fetter of delight is said to be a person living with a companion.

"A person living in this way — even if he frequents isolated forest & wilderness dwellings, with an unpopulated atmosphere, lying far from humanity, appropriate for seclusion — is still said to be living with a companion. Why is that? Because craving is his companion, and it has not

been abandoned by him. Thus he is said to be a person living with a companion.

"Now, there are forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing — and a monk does not relish them, welcome them, or remain fastened to them. As he doesn't relish them, welcome them, or remain fastened to them, delight ceases. There being no delight, he is not impassioned. Being not impassioned, he is not fettered. A monk disjoined from the fetter of delight is said to be a person living alone.

"There are sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body... ideas cognizable via the intellect — agreeable, pleasing, charming, endearing, fostering desire, enticing — and a monk does not relish them, welcome them, or remain fastened to them. As he doesn't relish them, welcome them, or remain fastened to them, delight ceases. There being no delight, he is not impassioned. Being not impassioned, he is not fettered. A monk disjoined from the fetter of delight is said to be a person living alone.

"A person living in this way — even if he lives near a village, associating with monks & nuns, with male & female lay followers, with kings & royal ministers, with sectarians & their disciples — is still said to be living alone. A person living alone is said to be a monk. Why is that? Because craving is not his companion, and it has been abandoned by him. Thus he is said to be a person living alone."

S 35.68 Samiddhi

Translated by Sister Uppalavanna

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha. Then venerable Samiddhi ... said to the Blessed One: "Venerable sir, it is said 'the world and the concept of the world,' what is the world and the concept of the world?"

"Samiddhi, wherever there is the eye, forms, eye consciousness or things cognizable by eye-consciousness, the world and its concept are present.

[Similarly for the ear, nose, tongue, body and mind]

Samiddhi, whenever the eye, forms, eye consciousness and things cognizable by eye consciousness are not present the world, or its concept are not present."

[Similarly for the ear, nose, tongue, body and mind]

S 35.70 Upavana

Translated by Sister Uppalavanna

Venerable Upavana approached the Blessed One...

"Venerable sir, it is said, the Teaching is here and now. How is the Teaching is here and now where time does not matter, inviting inspection, leading inwards, to be realized by the wise by themselves."

"Here Upavana, the monk seeing a form enjoys it, arouses greed for it and knows that 'seeing a form greed has arisen in me.' Upavana, the monk seeing a form, enjoying it, arousing greed for it, and knowing 'greed has arisen in me' shows that the Teaching is here and now and time does not matter. It invites inspection, leads inwards and should be realized by the wise by themselves.

[Similarly for hearing a sound, smelling a scent tasting a taste, cognizing an idea.]

Here, Upavana, the monk seeing a form enjoys it, does not arouse greed for it and knows 'seeing a form greed has not arisen in me.' Upavana, the monk seeing a form, enjoying it, not arousing greed for it, and knowing, 'seeing a form, greed has not arisen in me' shows that the Teaching is here and now and time does not matter. It invites inspection, leads inwards and should be realized by the wise by themselves.

[Similarly for hearing a sound, smelling a scent tasting a taste, cognizing an idea.]

S 35.72 Chaphassayatanika Six Spheres of Mental Contact

Translated by Sister Uppalavanna

"Monks, whoever monk does not know the arising, fading, satisfaction, danger and the escape from the six spheres of mental contact as it really is, have not lived the holy life to the end, and he is far removed from this dispensation."

When this was said a certain monk said to the Blessed One: "Venerable sir, if that is so, I will fast, for I do not know the arising, fading, satisfaction, danger, and the escape from the six spheres of mental contact as it really is."

"Monk, do you consider, I am not the eye, its not mine and its not my self?"

"Yes, venerable sir, ..."

"Excellent! Monk, by that to you, I am not the eye, its not mine and its not my self, and you have seen it as it really is with right wisdom. Monk, when that is so, the six mental faculties are dispelled in you and there will be no future birth for you."

[Repeat for the ear, nose, tongue, body, and mind]

S 35.80 Abandoning Ignorance

Then a certain monk ...said to the Blessed One: "...how does a monk know, how does a monk see, so that ignorance is abandoned and clear knowing arises?"

"There is the case, monk, where a monk has heard, 'All things are unworthy of attachment.' Having heard that all things are unworthy of attachment, he directly knows every thing. Directly knowing every thing, he comprehends every thing. Comprehending every thing, he sees all themes *1* as something separate. *2*

"He sees the eye as something separate. He sees forms as something separate. He sees eye-consciousness as something separate. He sees eye contact as something separate. And whatever arises in dependence on eye contact — experienced either as pleasure, as pain, or as neither-pleasure-nor-pain — that too he sees as something separate.

"He sees the ear as something separate...

"He sees the nose as something separate...

"He sees the tongue as something separate...

"He sees the body as something separate...

"He sees the intellect as something separate. He sees ideas as something separate. He sees intellect-consciousness as something separate. He sees intellect-contact as something separate. And whatever arises in dependence on intellect-contact — experienced either as pleasure, as pain, or as neither-pleasure-nor-pain — that too he sees as something separate.

"This is how a monk knows, this is how a monk sees, so that ignorance is abandoned and clear knowing arises."

Notes

1 Or: "all objects."

2 Aññato: literally, "as other."

S 35.82 Loka Sutta The World

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "'The world, the world' it is said. In what respect does the word 'world' apply?"

"Insofar as it disintegrates, monk, it is called the 'world.' Now what disintegrates?"

The eye disintegrates. Forms disintegrate. Consciousness at the eye disintegrates. Contact at the eye disintegrates. And whatever there is that arises in dependence on contact at the eye — experienced as pleasure, pain or neither-pleasure-nor-pain — that too disintegrates.

"The ear disintegrates. Sounds disintegrate..."

"The nose disintegrates. Aromas disintegrate..."

"The tongue disintegrates. Tastes disintegrate..."

"The body disintegrates. Tactile sensations disintegrate..."

"The intellect disintegrates. Ideas disintegrate."

Consciousness at the intellect consciousness disintegrates. Contact at the intellect disintegrates. And whatever there is that arises in dependence on contact at the intellect — experienced as pleasure, pain or neither- pleasure-nor-pain — that too disintegrates.

"Insofar as it disintegrates, it is called the 'world.'"

S 35.85 Suñña Sutta Empty

Then Ven. Ananda went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "It is said that the world is empty, the world is empty, lord. In what respect is it said that the world is empty?"

"Insofar as it is empty of a self or of anything pertaining to a self: Thus it is said, Ananda, that the world is empty. And what is empty of a self or of anything pertaining to a self? The eye is empty of a self or of anything pertaining to a self. Forms... Eye-consciousness... Eye-contact is empty of a self or of anything pertaining to a self.

"The ear is empty..."

"The nose is empty..."

"The tongue is empty..."

"The body is empty..."

"The intellect is empty of a self or of anything pertaining to a self. Ideas... Intellect-consciousness... Intellect-contact is empty of a self or of anything pertaining to a self. Thus it is said that the world is empty."

See also: M 121

S 35.88 Punna Sutta Not Relishing

Ven. Punna went to the Blessed One and on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One, "It would be good if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, & resolute."

"There are, Punna, forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, and remains fastened to them, then in him — relishing them, welcoming them, and remaining fastened to them — there arises delight. From the origination of delight, I tell you, comes the origination of suffering and stress.

"There are sounds cognizable via the ear... aromas cognizable by the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body..."

"There are ideas cognizable via the intellect — agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, and remains fastened to them, then in him — relishing them, welcoming them, and remaining fastened to them — there arises delight. From the origination of delight, I tell you, comes the origination of suffering and stress.

"There are forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, then in him — not relishing them, not welcoming them, not remaining fastened to them — there arises no delight. From the cessation of delight, I tell you, comes the cessation of suffering and stress.

"There are sounds cognizable via the ear... aromas cognizable by the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body...

"There are ideas cognizable via the intellect — agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, then in him — not relishing them, not welcoming them, not remaining fastened to them — there arises no delight. From the cessation of delight, I tell you, comes the cessation of suffering and stress. By this means, Punna, you are not far from this doctrine and discipline."

When this was said, a certain monk said to the Blessed One, "Here is where I am ill at ease, lord, for I don't discern, as they actually are present, the origination, the passing away, the allure, the drawback, and the escape from the six spheres of contact."

"Then what do you think, monk. Do you regard that 'The eye is not mine. It is not my self. It is not what I am'?"
"Yes, lord."

"Very good, monk. When it is well-seen by you with right discernment that 'The eye is not mine. It is not my self. It is not what I am,' then the first sphere of contact will be abandoned by you, for the sake of no further becoming in the future.

"Do you regard that 'The ear is not mine...
The nose is not mine...
The tongue is not mine...
The body is not mine..."

"Do you regard that 'The intellect is not mine. It is not my self. It is not what I am'?"
"Yes, lord."

"Very good, monk. When it is well-seen by you with right discernment that 'The intellect is not mine. It is not my self. It is not what I am,' then the sixth sphere of contact will be abandoned by you, for the sake of no further becoming in the future.

"Well then, Punna. Now that I have instructed you with a brief instruction, in which country are you going to live?"

"Lord, there is a country called Sunaparanta. I am going to live there."

"Punna, the Sunaparanta people are fierce. They are rough. If they insult and ridicule you, what will you think?"
"If they insult and ridicule me, I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with their hands.' That is what I will think, O Blessed One. That is what I will think, O One Well-gone."

"But if they hit you with their hands, what will you think?"
"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with a clod.'..."

"But if they hit you with a clod...?"
"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with a stick.'..."

"But if they hit you with a stick...?"
"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with a knife.'..."

"But if they hit you with a knife...?"
"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't take my life with a sharp knife.'..."

"But if they take your life with a sharp knife...?"
"If they take my life with a sharp knife, I will think, 'There are disciples of the Blessed One who — horrified, humiliated, and disgusted by the body and by life — have sought for an assassin, but here I have met my assassin without searching for him.' That is what I will think, O Blessed One. That is what I will think, O One Well-gone."

"Good, Punna, very good. Possessing such calm and self-control you are fit to dwell among the Sunaparantans. Now it is time to do as you see fit."

Then Ven. Punna, delighting and rejoicing in the Blessed One's words, rising from his seat, bowed down to the Blessed One and left, keeping him on his right side. Setting his dwelling in order and taking his robe and bowl, he set out for the Sunaparanta country and, after wandering stage by stage, he arrived there. There he lived. During that Rains retreat he established 500 male and 500 female lay followers in the practice, while he realized the three knowledges and then attained total (final) Unbinding.

* * *

S 35.93 Dvaya Sutta: A Pair

"It's in dependence on a pair that consciousness comes into play. And how does consciousness come into play in dependence on a pair? In dependence on the eye & forms there arises eye-consciousness. The eye is inconstant, changeable, of a nature to become otherwise. Forms are

inconstant, changeable, of a nature to become otherwise. Thus this pair is both wavering & fluctuating — inconstant, changeable, of a nature to become otherwise.

"Eye-consciousness is inconstant, changeable, of a nature to become otherwise. Whatever is the cause, the requisite condition, for the arising of eye-consciousness, that is inconstant, changeable, of a nature to become otherwise. Having arisen in dependence on an inconstant factor, how could eye-consciousness be constant?

"The coming together, the meeting, the convergence of these three phenomena is eye-contact. Whatever is the cause, the requisite condition, for the arising of eye-contact, that is inconstant, changeable, of a nature to become otherwise. Having arisen in dependence on an inconstant factor, how could eye-contact be constant?

"Contacted, one feels. Contacted, one intends. Contacted, one perceives. These phenomena are both wavering & fluctuating — inconstant, changeable, of a nature to become otherwise. This is how it's in dependence on a pair that eye-consciousness comes into play.

[Similarly for the ear & sounds, the nose & aromas, the tongue & flavors, the body & tactile sensations, the intellect & ideas.]

S 35.94 Samgayha Untamed... Unguarded...

Translated by Sister Uppalavanna

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha and addressed the monks from there:

"Monks, from these untamed, unguarded unprotected and uncontrolled six spheres of contact trickle down a lot of unpleasantness. What six spheres of contact? Monks, from the untamed, unguarded unprotected, uncontrolled sphere of eye-contact, trickles down a lot of unpleasantness."

[Similarly for ear-contact, nose-contact, tongue-contact, body-contact, and mind-contact.]

Monks, from the tamed, guarded, protected and controlled six spheres of contact, a lot of pleasantness trickles down. What six spheres of contact?

Monks, from the tamed, guarded, protected and controlled sphere, of eye-contact a lot of pleasantness, trickles down."

[Similarly for ear-contact, nose-contact, tongue-contact, body-contact, and mind-contact.]

Then the Teacher further said:

Monks, to someone unprotected in these same. Six spheres of mental contact, it's unpleasant. They that control the six spheres with faith,

In their hearts, they have no leaks.

Seeing pleasing forms, and displeasing forms,
Dispel greed for pleasing forms
Do not defile the mind thinking,
The displeasing forms are not for me.

Hearing sounds pleasing and displeasing
Do not be infatuated hearing pleasing sounds
Nor be defiled thinking
Unwelcome sounds are not for me.

Cognizing heavenly scents
And the displeasing smell of excreta,
Dispel repugnance for excreta,
Do not pursue heavenly scents.

Cognizing accepted welcome tastes,
And once in a way, an unwelcome taste
Do not indulge, in welcome tastes
Nor feel aversion for an unwelcome taste.

Cognizing a pleasant touch, do not be enticed,
Cognizing an unwelcome touch don't be repulsed
Do not repel or accept either.

Most people are caught up in proliferated perceptions of the world,
Those diffused in the world, reach for perceptions.
Pull out all worldly attachments
And turn to giving up.

When the mind is well developed in these six,
And does not vacillate on account of any contact,
The monk should conquer greed and hate
And develop to go beyond birth and death.

S 35.95 Malunkyaputta Sutta

Then Ven. Malunkyaputta, who was ardent & resolute, went to the Blessed One and, on arrival... said to the Blessed One: "It would be good, lord, if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, & resolute."

"Here now, Malunkyaputta: What will I say to the young monks when you — aged, old, elderly, along in years, come to the last stage of life — ask for an admonition in brief?"

"Lord, even though I'm aged, old, elderly, along in years, come to the last stage of life, may the Blessed One teach me the Dhamma in brief! ... It may well be that I'll understand the Blessed One's words. It may well be that I'll become an heir to the Blessed One's words."

"What do you think, Malunkyaputta: the forms cognizable via the eye that are unseen by you — that you have never before seen, that you don't see, and that are not to be seen by you: Do you have any desire or passion or love there?"

"No, lord."/

"The sounds cognizable via the ear...

"The aromas cognizable via the nose...

"The flavors cognizable via the tongue...

"The tactile sensations cognizable via the body...

"The ideas cognizable via the intellect...?"

"No, lord."

"Then, Malunkyaputta, with regard to phenomena to be seen, heard, sensed, or cognized:

In reference to the seen, there will be only the seen.

In reference to the heard, only the heard.

In reference to the sensed, only the sensed.

In reference to the cognized, only the cognized. That is how you should train yourself.

When for you there will be only the seen in reference to the seen,

only the heard in reference to the heard,

only the sensed in reference to the sensed,

only the cognized in reference to the cognized, then,

Malunkyaputta, there is no you in connection with that.

When there is no you in connection with that, there is no you there. When there is no you there, you are neither here nor yonder nor between the two. This, just this, is the end of stress."²

"I understand in detail, lord, the meaning of what the Blessed One has said in brief:

Seeing a form — mindfulness lapsed — attending to the theme of 'endearing,' impassioned in mind, one feels and remains fastened there.

One's feelings, born of the form, grow numerous,

Greed & annoyance injure one's mind.

Thus amassing stress, one is said to be far from Unbinding.

Hearing a sound... Smelling an aroma... Tasting a flavor...

Touching a tactile sensation... Knowing an idea — mindfulness lapsed —

attending to the theme of 'endearing,' impassioned in mind, one feels and remains fastened there.

One's feelings, born of the idea, grow numerous,

Greed & annoyance injure one's mind.

Thus amassing stress, one is said to be far from Unbinding.

Not impassioned with forms

seeing a form with mindfulness firm

dispassioned in mind,

one knows and doesn't remain fastened there.

While one is seeing a form

and even experiencing feeling

it falls away and doesn't accumulate.

Thus one fares mindfully.

Thus not amassing stress,

one is said to be in the presence of Unbinding.

Not impassioned with sounds... Not impassioned with aromas... Not impassioned with flavors... Not impassioned with tactile sensations... Not impassioned with ideas —

knowing an idea with mindfulness firm — dispassioned in mind, one knows and doesn't remain fastened there.

While one is knowing an idea

and even experiencing feeling

it falls away and doesn't accumulate.

Thus one fares mindfully.

Thus not amassing stress,

one is said to be in the presence of Unbinding.

"It's in this way, lord, that I understand in detail the meaning of what the Blessed One said in brief."

"Good, Malunkyaputta. Very good. It's good that you understand in detail this way the meaning of what I said in brief."

[The Buddha then repeats the verses.]

"It's in this way, Malunkyaputta, that the meaning of what I said in brief should be regarded in detail."

... Then, dwelling alone, secluded, heedful, ardent, & resolute, Malunkyaputta in no long time reached & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Malunkyaputta became another one of the arahants.

Notes

1. It is possible, of course, to have desire for a sight that one has not seen. Strictly speaking, however, the desire is not "there" at the unseen sight. Rather, it's there at the present idea of the unseen sight. This distinction is important for the purpose of the practice.

2. See Ud 1.10, where the Buddha gives these same instructions to Bahiya of the Bark-cloth.

See also: M 18; S 23.2.

S 35.96 Parihana Decrease

Translated by Sister Uppalavana

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha and addressed the monks from there:

"Monks, I will teach you, the decrease and increase in meritorious things and the six masteries of the senses. Monks, how is there decrease in meritorious things?"

Monks, to the monk seeing a form there arises evil demeritous thoughts that recall his bond. The monk endures them and does not dispel, and destroy them and make them not arise again. Monks, the monk should know 'I am decreasing in meritorious things. The Blessed One said this is decrease.'

[Similarly for hearing a sound smelling a scent, tasting a flavor, feeling a tactile sensation, and cognizing an idea.]

Monks, how is there increase in meritorious things?

Monks, to the monk seeing a form there arises evil demerit thoughts that recall his bond. The monk does not endure them, he dispels and destroys them and makes them not arise again. Monks, the monk should know I am increasing in meritorious things. The Blessed One has said this is increase."

[Similarly for hearing a sound smelling a scent, tasting a flavor, feeling a tactile sensation, and cognizing an idea.]

Monks, further, what is mastery of the six spheres?

Monks, the monk seeing a form and evil demeritous thoughts that recall his bond do not arise. Monks, the monk should know this, 'I have overcome this sphere. The Blessed One has said this is mastery of that sphere.'

[Similarly for hearing a sound smelling a scent, tasting a flavor, feeling a tactile sensation, and cognizing an idea.]

Monks, this is called the mastery of the six spheres.

S 35.99 Samadhi Sutta Concentration

"Develop concentration, monks. A concentrated monk discerns things as they actually are present. And what does he discern as it actually is present?

"He discerns, as it actually is present, that 'The eye is impermanent'... 'Forms are impermanent' ... 'Eye-consciousness is impermanent' ... 'Eye-contact is impermanent' ... 'Whatever arises in dependence on eye-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is impermanent.'

"He discerns, as it actually is present, that 'The ear is impermanent' ... 'The nose is impermanent' ... 'The tongue is impermanent' ... 'The body is impermanent' ...

"He discerns, as it actually is present, that 'The intellect is impermanent' ... 'Ideas are impermanent' ... 'Intellect-consciousness is impermanent' ... 'Intellect-contact is impermanent' ... 'Whatever arises in dependence on intellect-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is impermanent.'

"So develop concentration, monks. A concentrated monk discerns things as they actually are present."

S 35.101 Na Tumhaka Sutta Not Yours

"Whatever is not yours: let go of it. Your letting go of it will be for your long-term happiness & benefit. And what is not yours?

"The eye is not yours: let go of it. Your letting go of it will be for your long-term happiness & benefit.

Forms... Eye-consciousness... Eye-contact is not yours... Whatever arises in dependence on eye-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is not yours: let go of it. Your letting go of it will be for your long-term happiness & benefit.

"The ear is not yours: let go of it...

"The nose is not yours: let go of it...

"The tongue is not yours: let go of it...

"The body is not yours: let go of it...

"The intellect is not yours: let go of it. Your letting go of it will be for your long-term happiness & benefit. Ideas are not yours... Intellect-consciousness is not yours... Intellect-contact is not yours... Whatever arises in dependence on intellect-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is not yours: let go of it. Your letting go of it will be for your long-term happiness & benefit.

"Suppose a person were to gather or burn or do as he likes with the grass, twigs, branches, & leaves here in Jeta's Grove. Would the thought occur to you, 'It's us that this person is gathering, burning, or doing with as he likes?'"
"No, lord. Why is that? Because those things are not our self nor do they pertain to our self."

"In the same way, monks, the eye is not yours: let go of it. Your letting go of it will be for your long-term happiness & benefit... The ear... The nose... The tongue... The body... The intellect is not yours: let go of it. Your letting go of it will be for your long-term happiness & benefit... Whatever arises in dependence on intellect-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is not yours: let go of it. Your letting go of it will be for your long-term happiness & benefit."

S 35.105 Upadaya On account of

Translated by Sister Uppalavana

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha and addressed the monks from there:

Monks, when what is present and on account of what do pleasant and unpleasant feelings arise to the monk?..."

Monks, when conscious of the eye and relying on it, there arise pleasant and unpleasant feelings.

[Repeat for the ear, nose, tongue, body and mind.]

"Monks, is the eye permanent or impermanent?"

"Venerable sir, it is impermanent."

"That impermanent thing, is it unpleasant or pleasant?"

"Venerable sir, it is unpleasant."

"Monks, without clinging to that impermanent, unpleasant, changing thing, would pleasant and unpleasant feelings arise to you?"

"No, venerable sir, that is not so."

[Repeat for the ear, nose, tongue, body and mind.]

"Monks, the learned noble disciple seeing this, turns from the eye, ear, nose, tongue, body and the mind. Turning loses interest and is released. When released, knowledge arises to him, birth is destroyed, the holy life is lived to the end, duties are done, I do not have any other wishes!"

S 35.110 Upadanam Holding

Translated by Sister Uppalavana

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha and addressed the monks from there:

Monks, I will teach the holding things and how they are held, listen carefully

Monks, what are the holding things and how is the holding?

Monks, the eye is a holding thing and the holding is with interest and greed.

[Repeat for the ear, nose, tongue, body, and mind.]

Monks, these are the holding things and the holding.

S 35.111 Pajana Thorough Knowledge

Translated by Sister Uppalavana

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha and addressed the monks from there:

Monks, it is not possible to destroy unpleasantness, other than by accurately and thoroughly comprehending the eye and experiencing it, developing dispassion for it and dispelling it.

[Repeat for the ear, nose, tongue, body and mind.]

Monks, it is possible to destroy unpleasantness by accurately and thoroughly comprehending the eye and experiencing it, developing dispassion for it and dispelling it.

[Repeat for the ear, nose, tongue, body and mind.]

S 35.116 The End of the World

Translated by Sister Uppalavana

At one time the Blessed One was living with his relations in a house of bricks and addressed the monks from there:

"Monks, I do not say the end of the world is reached by traveling, nor do I declare the ending of suffering without reaching the end of the world." The Blessed One saying these words got up from his seat and entered his dwelling.

... Then it occurred to those monks: There is venerable Ananda. ... It is possible for him to explain this short exposition given by the Blessed One. ...

[Ananda]

"Of this short exposition of the Blessed One I know the detailed meaning thus:

Friends, by whatever means there are perceptions of the world and measuring in the world that is the world in the dispensation of the noble ones. Friends, through what are there perceptions of the world and measuring in the world? Friends, through the eye, one perceives and there is measuring in the world. Through the ear, nose, tongue, body and the mind there are perceptions and measuring in the world. This is the world in the dispensation of the noble ones." ...

S 35.117 Lokakamaguna The Five Strands of Sensuality (excerpt)

Translated by Sister Uppalavana

Monks, when I was seeking enlightenment, it occurred to me: 'The mind with which I felt the five strands of sense pleasures in the past, are gone by, ceased and changed, yet my mind wanders much to the past and a little to the present and the future. ... Therefore for my welfare I should protect my mind diligently and mindfully...

Therefore monks, you should know the sphere in which the eye ceases and the perception of forms loses interest...

[Repeat for the ear, nose, tongue, body, and mind]

S 35.118 Sakka's Question

Translated by Sister Uppalavana

At one time the Blessed One was living on the Gijjha peaks in Rajagaha.

Then Sakka the king of gods ... said to the Blessed One: "Venerable sir, what is the reason for a certain person not to attain extinction here and now and another person to attain extinction here and now?"

"Sakka, the monk sees agreeable, welcome forms cognizable by eye-consciousness. They arouse sensual desires and promote attachments. The monk delights, welcomes and stays attached to them. Settling there, consciousness holds it. With holdings the monk does not extinguish.

Sakka, the monk hears agreeable welcome sounds, cognizes agreeable welcome scents, tastes agreeable welcome flavors and cognizes agreeable welcome touches. Sakka, the monk cognizes agreeable, welcome ideas cognizable by mind-consciousness. They arouse sensual

desires and promote attachments. The monk delights, welcomes and stays attached to them. And settling there consciousness holds it. With holdings the monk does not extinguish. This is the reason for a certain person not to extinguish here and now.

Sakka, the monk sees agreeable, welcome forms cognizable by eye-consciousness. ...hears agreeable welcome sounds, smells agreeable welcome scents ... tastes agreeable welcome flavors senses agreeable welcome touches ... cognizes agreeable, welcome ideas They arouse sensual desires and promote attachments. The monk does not delight, welcome and stay attached to them. Consciousness does not settle and hold them. Without holdings the monk extinguishes. This is the reason for a certain person to extinguish here and now."

S 35.127 Bharadvaja Sensual Pleasures

On one occasion Ven. Pindola Bharadvaja was staying in Kosambi at Ghosita's monastery. Then King Udena went to him and...said to Ven. Pindola Bharadvaja:

"What is the reason, master Bharadvaja, what is the cause why young monks — black-haired, endowed with the blessings of youth in the first stage of life — without having played with sensual pleasures nevertheless follow the lifelong chaste life, perfect & pure, and make it last their entire lives?"

"Great king, this was said by the Blessed One who knows & sees, worthy and rightly self-awakened: 'Come now, monks: with regard to women who are old enough to be your mother, establish the attitude you would have toward your mother. With regard to women who are old enough to be your sister, establish the attitude you'd have toward a sister. With regard to women who are young enough to be your daughter, establish the attitude you'd have toward a daughter.' This is one reason, this is one cause, great king, why young monks — black-haired, endowed with the blessings of youth in the first stage of life — without having played with sensual pleasures nevertheless follow the lifelong chaste life, perfect & pure, and make it last their entire lives."

"The mind is unruly, master Bharadvaja. Sometimes thoughts of lust arise even for women who are old enough to be your mother... your sister... young enough to be your daughter. Is there another reason, another cause, why young monks... without having played with sensual pleasures nevertheless follow the lifelong chaste life, perfect & pure, and make it last their entire lives?"

"Great king, this was said by the Blessed One who knows & sees, worthy and rightly self-awakened: 'Come now, monks: reflect on this very body, from the soles of the feet on up, from the crown of the head on down, surrounded by skin, full of all sorts of unclean things: "In this body there are

head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'" This too is a reason, this too is a cause, great king, why young monks...follow the lifelong chaste life, perfect & pure, and make it last their entire lives."

"For those who are developed in body, I developed in virtue, developed in mind, developed in discernment, master Bharadvaja, that isn't hard to do. But for those who are undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment, that is hard to do. Sometimes when one thinks, 'Let's regard this as unattractive,' it actually comes to be attractive. Is there another reason, another cause, why young monks... without having played with sensual pleasures nevertheless follow the lifelong chaste life, perfect & pure, and make it last their entire lives?"

"Great king, this was said by the Blessed One who knows & sees, worthy and rightly self-awakened: 'Come now, monks: Keep guarding the doors to your sense faculties. On seeing a form with the eye, do not grasp at any theme or variations by which — if you were to dwell without restraint over the faculty of the eye — evil, unskillful qualities such as greed or distress might assail you. Practice with restraint. Guard the faculty of the eye. Achieve restraint with regard to the faculty of the eye.

"On hearing a sound with the ear...

"On smelling an aroma with the nose...

"On tasting a flavor with the tongue...

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

"On cognizing an idea with the intellect, do not grasp at any theme or variations by which — if you were to dwell without restraint over the faculty of the intellect — evil, unskillful qualities such as greed or distress might assail you. Practice with restraint. Guard the faculty of the intellect. Achieve restraint with regard to the faculty of the intellect.'

"This too is a reason, this too is a cause, great king, why young monks — black-haired, endowed with the blessings of youth in the first stage of life — without having played with sensual pleasures nevertheless follow the lifelong chaste life, perfect & pure, and make it last their entire lives."

"Amazing, master Bharadvaja! Stupendous! How well that has been said by the Blessed One who knows & sees, worthy and rightly self-awakened! This is the very reason, this the very cause, why young monks — black-haired, endowed with the blessings of youth in the first stage of life — without having played with sensual pleasures nevertheless follow the lifelong chaste life, perfect & pure, and make it last their entire lives. I myself, master Bharadvaja: whenever I enter the inner apartments of the palace unguarded in body, unguarded in speech, unguarded in mind, with mindfulness unestablished and my senses

unrestrained, I'm overcome with thoughts of lust. But whenever I enter the inner apartments of the palace guarded in body, guarded in speech, guarded in mind, with mindfulness established and my senses restrained, then I'm not.

Note 1. According to M 36 a person developed in body is one whose mind is not invaded by feelings of pleasure, and a person developed in mind is one whose mind is not invaded by feelings of pain.

S 35.129 Ghosita

Translated by Sister Uppalavana

At one time venerable ,nanda was living in Ghosita's monastery in Kosambi. Then the householder Ghosita approached venerable Ananda...

"Venerable sir, Ananda, the Blessed One had said 'the diversity of elements' What is the diversity of elements?"

"Householder, there are forms for the eye element, agreeable eye-consciousness, and pleasant feelings that arise on account of pleasant contacts. There are forms for the eye element, disagreeable eye-consciousness, and unpleasant feelings that arise on account of unpleasant contacts. There are forms for the eye element, neither agreeable nor disagreeable eye-consciousness, and neither pleasant nor unpleasant feelings that arise on account of neither pleasant nor unpleasant contacts."

[Similarly for the ear element, nose element, tongue-element, body element, and mind element]

Householder, these are all the diverse elements told by the Blessed One."

S 35.132 Lohicca Sutta

Translated by Maurice O'Connell Walshe

[The Pupils of the Brahman Lohicca abused Mahaa-Kaccaana. He addressed them in these verses:]

First in virtue were the men of old,
Brahmans who preserved the ancient ways,
In whom well guarded were the doors of the senses.
They were never overcome by wrath.
Meditating on the Law their joy,
Brahmans who preserved the ancient ways.
These backsliders who but chant by rote,
Drunk with pride of birth they stagger on.
Full of violent rage, aggression prone,
They lose respect from weak and strong alike:
Their unguarded senses bring them loss,
Like a treasure hoard found in a dream.
Fasting, sleeping on the ground, and such,
Dawn ablutions, chanting Vedic texts,
Garb of skins, matted hair and filth,
Magic spells and rites and penances,
Trickery, deception, blows as well,

Ritual washing, rinsing of the mouth,
These are caste-marks of the Brahman-folk,
Done and practiced for some trifling gain.
But a heart that's firm and concentrated,
Purified, of all defilements freed,
Kind and gentle to all living things-
That's the path that gains the highest goal.

[Lohicca goes angrily to see the Ven. Kaccaana, who confirms what he has said. Then Lohicca asks:]

"You said 'with sense-doors unguarded,' Venerable Kaccaana. In what way is one 'with sense-doors unguarded'?"

"In this case, Brahman, someone, seeing objects with the eye, is attracted to things that are pleasing, and repelled by things that are unpleasing. He dwells without mindfulness and his mind is restricted. He does not experience the emancipation of the heart through wisdom. And so those evil and unwholesome states do not cease without remainder. Hearing a sound..., smelling a scent..., tasting a flavor..., touching an object..., cognizing a mind-object..., he is attracted by things that are pleasing, and repelled by things that are unpleasing... And so those evil and unwholesome states do not cease without remainder. That is how one is 'with sense-doors unguarded.' Now in what way is one 'with sense-doors guarded?'

"In this case, Brahman, a monk, seeing objects with the eye, is not attracted to things that are pleasing and not repelled by things that are unpleasing. He dwells with mindfulness present, and his mind is unbounded. Thus he experiences the emancipation of the heart through wisdom and so those evil and unwholesome states that arise cease without remainder.

[Likewise for sounds, smells, flavors, bodily sensations, and mind-objects.]

"In this way one is 'with sense-doors guarded.'"

[Lohicca then became a lay-follower.]

S 35.134 Devadahakhano

Translated by Sister Uppalavana

At one time the Blessed One was living in Devadaha, a hamlet of the Sakyas...

"Monks, I do not say that all monks should be diligent in the six spheres of mental contact nor do I say that all monks should not be diligent in the six spheres of mental contact. Those monks who are worthy have destroyed desires, lived the holy life to the end, done their duties, have put down the weight, attained the highest good, have destroyed the bond 'to be' and are released rightfully knowing; to them it is not necessary to say to be diligent in the six doors of mental contact. What is the reason? They have done their duties diligently and it is not possible that they be negligent.

Monks, those monks who are trainees, have not attained their aim yet and abiding with a wish to end unpleasantness, to them I say, should be diligent in the six spheres of mental contact. What is the reason?

Monks, to them there are pleasant and unpleasant forms cognizable by eye-consciousness with the contact of which, their minds are not taken possession completely, as a result they have unshaken, aroused effort, unconfused mindfulness established, the body composed, not angry and the mind concentrated in one point; seeing immediate results for them, I say they should be diligent in the six doors of mental contact.

[Similarly for pleasant and unpleasant sounds, scents, tastes, touches and ideas.]

S 35.140 Hetuna ajjhatta

Translated by Sister Uppalavana

[At Devadaha]

"Monks the eye is impermanent, so also the reasons on account of which the eye arose are impermanent, so how could the eye be permanent?

[Similarly for the ear, nose, tongue, body and mind]

Monks, the learned noble disciple seeing it thus turns from the eye, ear, nose, tongue, body and the mind. Turning loses interest and knows there is nothing more to wish."

S 35.146 Kamma Sutta Action

"Monks, I will teach you new & old kamma, the cessation of kamma, and the path of practice leading to the cessation of kamma. Listen and pay close attention. I will speak.

"Now what, monks, is old kamma? The eye is to be seen as old kamma, fabricated, fashioned by volition, capable of being felt. / The ear... The nose... The tongue... The body... The intellect is to be seen as old kamma, fabricated, fashioned by volition, capable of being felt. This is called old kamma.

"And what is new kamma? Whatever kamma one does now with the body, with speech, or with the intellect: This is called new kamma.

"And what is the cessation of kamma? Whoever touches the release that comes from the cessation of bodily kamma, verbal kamma, & mental kamma: This is called the cessation of kamma.

"And what is the path of practice leading to the cessation of kamma? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right

effort, right mindfulness, right concentration. This is called the path of practice leading to the cessation of kamma.

"So, monks, I have taught you new & old kamma, the cessation of kamma, and the path of practice leading to the cessation of kamma. Whatever a teacher should do — seeking the welfare of his disciples, out of sympathy for them — that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhana, monks. Don't be heedless. Don't later fall into regret. This is our message to you."

Note: I. Bhikkhu Bodhi writes, "This... is not actually old kamma, but because it is produced by old kamma it is spoken of in terms of its condition. It should be seen as generated (abhisankhata), in that it is made by conditions; as fashioned by volition (abhisancetayita), in that it is based on volition, rooted in volition; and as something to be felt (vedaniya) in that it is the basis for what is to be felt."

S 35.147 Sappaya Beneficial

Translated by Sister Uppalavana

[At Devadaha]

"Monks I will teach you the beneficial for extinction. Listen and attend to it carefully...

Here, monks the monk reflects the eye, forms, eye-consciousness, eye-contact and whatever feelings pleasant, unpleasant or neither pleasant nor pleasant born of eye-contact as impermanent.

The monk reflects the ear, ...the nose, ...scents, ...tongue, ...body, ...mind, ideas, mind-consciousness, mind-contact and whatever feelings pleasant, unpleasant or neither pleasant nor pleasant born of mind-contact as impermanent.

Monks, this is the method, beneficial for extinction."

S 35.153 Indriya Sutta: Faculties

[Translator's note: This sutta is based on a play on words. In everyday Pali, the term "consummate in faculties" is used to describe a person whose beauty and health are inspiring. Here the Buddha gives a different meaning to the term.]

Then a certain monk went to the Blessed One...

"'Consummate in faculties, consummate in faculties,' it is said. To what extent is one consummate in faculties?"

"If a monk, while keeping track of arising & passing away with regard to the eye-faculty, becomes disenchanted with the eye-faculty; if, while keeping track of arising & passing away with regard to the ear-faculty... the nose-faculty... the tongue-faculty... the body faculty... the intellect-faculty, he becomes disenchanted with the intellect-faculty; and, disenchanted, he becomes dispassionate; through dispassion, he is fully released; with full release, there is the knowledge, 'Fully released'; he discerns that 'Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world,' it is to this extent that one is consummate in faculties."

S 35.158 Nandikkhaya Destruction of Delight

Translated by Sister Uppalavana

[At Devadaha]

Monks, wisely reflect the eye as impermanent and correctly observe its impermanence as it rightly is. He who wisely reflects and correctly observes the impermanence of the eye turns from it. The destruction of delight is destroying greed and the destruction of greed is destroying delight. It is said, with the destruction of delight and greed the mind is well released.

Monks, wisely reflect the ear ... nose ... tongue ... body ... mind as impermanent and correctly observe its impermanence as it rightly is. He who wisely reflects and observes the impermanence of the mind seeing it correctly turns from it. The destruction of delight is destroying greed and the destruction of greed is destroying delight. It is said, with the destruction of delight and greed the mind is well released."

[S 35.159 repeats the form for the external sense bases: forms, sounds, smells, tactile objects, and mental phenomenon]

S 35.160 Jivakambavane

Translated by Sister Uppalavana

At one time the Blessed One lived in Jivaka's mango orchard in Rajagaha. From there the Blessed One addressed the monks:

"Monks, develop concentration, to the concentrated monk things plainly appear as they really are. What appears plainly as they really are?

The eye plainly appears, as impermanent as it really is. Forms, eye-consciousness, eye-contact and whatever feelings pleasant, unpleasant, or neither unpleasant nor pleasant born of eye contact plainly appear as impermanent as they really are.

The ear ... nose ... tongue ... body ... mind plainly appears, as impermanent as it really is. Ideas, mind-consciousness, mind-contact and whatever feelings pleasant, unpleasant, or neither unpleasant nor pleasant born of mind contact plainly appear as impermanent as they really are.

Monks, develop concentration, to the concentrated monk things plainly appear as they really are."

S 35.167 Attano View Following the Self

Translated by Sister Uppalavana

[At Savatthi.]

Then a certain monk approached the Blessed One...

"Venerable sir, knowing how and seeing how does the view following the self get dispelled?"

"Monk, by knowing and seeing impermanence in the eye, the view following self gets dispelled Monk, by knowing and seeing impermanence in forms, eye-consciousness, eye-contact and whatever feelings pleasant, unpleasant or neither unpleasant nor pleasant born of eye-contact, the view following self gets dispelled.

[Repeat for ear, nose, tongue, body, and mind.]

Monk, knowing and seeing thus, the view following self gets dispelled."

S 35.230 Balisika Sutta The Fisherman

"Monks, just as if a fisherman were to cast a baited hook into a deep lake and a fish with its eye out for food would swallow it — so that the fish that had thus swallowed the fisherman's hook would fall into misfortune & disaster, and the fisherman could do with it as he will — in the same way, there are these six hooks in the world for the misfortune of beings, for the slaughter of those that breathe. Which six?

"There are forms, monks, cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, & remains fastened to them, he is said to be a monk who has swallowed Mara's hook, who has fallen into misfortune & disaster. The Evil One can do with him as he will.

"There are sounds cognizable via the ear...

"There are aromas cognizable via the nose...

"There are flavors cognizable via the tongue...

"There are tactile sensations cognizable via the body...

"There are ideas cognizable via the intellect — agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, & remains fastened to them, he is said to be a monk who has swallowed Mara's hook, who has fallen into misfortune & disaster. The Evil One can do with him as he will.

"Now, there are forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, he is said to be a monk who has not swallowed Mara's hook, who has snapped the hook, who has broken the hook, who has not fallen into misfortune & disaster. The Evil One cannot do with him as he will.

"There are sounds cognizable via the ear...

"There are aromas cognizable via the nose...

"There are flavors cognizable via the tongue...

"There are tactile sensations cognizable via the body...

"There are ideas cognizable via the intellect — agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, he is said to be a monk who has not

swallowed Mara's hook, who has snapped the hook, who has broken the hook, who has not fallen into misfortune & disaster. The Evil One cannot do with him as he will."

S 35.232 Kotthita Sutta The Fetter

Once, Ven. Sariputta and Ven. Maha Kotthita were living near Varanasi, at Isipatana in the Deer Park. Then Ven. Maha Kotthita, in the late afternoon, left his seclusion and went to Ven. Sariputta... "Now tell me, friend Sariputta, is the eye the fetter of forms, or are forms the fetter of the eye?

[Similarly for the other sense bases]

"No, my friend. The eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire & passion arises in dependence on the two of them: That is the fetter there. The ear is not the fetter of sounds nor are sounds the fetter of the ear... The nose is not the fetter of aromas nor are aromas the fetter of the nose... The tongue is not the fetter of flavors nor are flavors the fetter of the tongue... The body is not the fetter of tactile sensations nor are tactile sensations the fetter of the body... The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect. Whatever desire & passion arises in dependence on the two of them: That is the fetter there.

"Suppose that a black ox and a white ox were joined with a single collar or yoke. If someone were to say, 'The black ox is the fetter of the white ox, the white ox is the fetter of the black' — speaking this way, would he be speaking rightly?"

"No, my friend. The black ox is not the fetter of the white ox, nor is the white ox the fetter of the black. The single collar or yoke by which they are joined: That is the fetter there."

"In the same way, the eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire & passion arises in dependence on the two of them: That is the fetter there.

[Similarly for the other sense bases]

"If the eye were the fetter of forms, or if forms were the fetter of the eye, then this holy life for the right ending of stress & suffering would not be proclaimed. But because whatever desire & passion arises in dependence on the two of them is the fetter there, that is why this holy life for the right ending of stress & suffering is proclaimed.

[Similarly for the other sense bases]

There is an eye in the Blessed One. The Blessed One sees forms with the eye. There is no desire or passion in the Blessed One. The Blessed One is well-released in mind.

"There is an ear in the Blessed One...

"There is a nose in the Blessed One...

"There is a tongue in the Blessed One...

"There is a body in the Blessed One...

"There is an intellect in the Blessed One. The Blessed One knows ideas with the intellect. There is no desire or passion in the Blessed One. The Blessed One is well-released in mind.

"It is through this line of reasoning that one may know how the eye is not the fetter of forms, nor are forms the fetter of the eye, but whatever desire & passion arises in dependence on the two of them: That is the fetter there."

[Similarly for the other sense bases]

S 35.239 The Simile of the Chariot

Translated by Sister Uppalavanna

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the monks:

"Monks, the monk endowed with three things here and now abides with much pleasantness and wisely yoked to the destruction of desires. What three? They are guarding the doors of the mental faculties, knowing the right amount to partake and yoking to wakefulness.

Monks, how does the monk guard the doors of the mental faculties? The monk seeing a form does not take the sign or detail. If evil demerit thoughts of unpleasant covetousness flow to his mind when abiding with the mental faculty of the eye unguarded, he yokes himself to protect and guard the mental faculty of the eye."

[Repeat for hearing a sound, smelling a scent, tasting a savory, sensing a touch, cognizing an idea.]

Just as at the four cross-roads of some flat land, there's a chariot to which thoroughbreds are yoked and mounted by the charioteer; a trainer of horses, ready with reins and whip at hand to proceed or recede, where and when he wishes. In the same manner monks the monk is instructed and trained to guard, protect, tame and appease the mental faculties.

Monks, how does the monk know the right amount to partake? Here, monks, the monk partakes food reflecting, its not for play, intoxication, or to look beautiful and nice, it's for the upkeep of the body without attachment to tastes, as help to lead the holy life Thus I will appease earlier unpleasant feelings and not give rise to new unpleasant feelings. I will partake food faultlessly, for a pleasant abiding.

Just as a man would anoint his wound for only curing it, anoint the eye only to put an end to the pain. In the same manner monks, the monk partakes food reflecting, it's not for play, intoxication, or to look beautiful and nice, it's for

the upkeep of the body without attachment to tastes, as help to lead the holy life Thus I will appease earlier unpleasant feelings and not give rise to new unpleasant feelings. I will partake food faultlessly, for a pleasant abiding.

Monks, how is the monk yoked to wakefulness?
During the day, the monk sitting somewhere purifies the mind from obstructing thoughts. During the first watch of the night the monk sitting somewhere purifies the mind from obstructing thoughts In the middle watch of the night turning to his right lies down, making the lion's posture, keeping one foot over the other, and mindful and aware of the perception of waking. In the last watch of the night the monk sitting somewhere purifies the mind from obstructing thoughts. Monks, the monk is yoked to wakefulness in this manner.

Monks, the monk endowed with these three things here and now abides with much pleasantness and wisely yoked to the destruction of desires.^o

S 35.243 Avassuto Leaking (excerpt)

Translated by Sister Uppalavana

[At Kapilavatthu]

Venerable Mahamoggallana said:

"I will teach the method of leaking with desires and not leaking with desires. Listen and attend carefully to it...

Friends, how happens the leaking of desires?
Friends, monks, the monk, seeing a pleasing form indulges in it and seeing a displeasing form is troubled, he abides with mindfulness of the body not established, with a limited mind and there too not knowing the release of mind and the release through wisdom, as it really is, how arisen evil thoughts cease without anything remaining.^o

[Repeat for hearing a pleasing or displeasing sound, smelling a pleasing or displeasing scent, tasting a pleasing or displeasing taste, sensing a pleasing or displeasing touch and cognizing a pleasing or displeasing idea.]

Friends, monks, to this, it is said the monk leaks with desires for forms cognizable by eye-consciousness. Death approaches him through the eye and gains a sign and gains entry.

[Repeat for sounds cognizable by ear-consciousness, scents cognizable by nose-consciousness, tastes cognizable by tongue-consciousness, touches cognizable by body-consciousness and ideas cognizable by mind-consciousness]

Like a man approaching a hut made of dried grass or reeds quite dry with time, from the east, west, north, south or from below above or any direction with a lighted grass torch and the fire would snatch a chance to burn it, in the same manner Death approaching him snatches a sign for entry through the eye, ear, nose, tongue, body or mind.

Monks, the monk abiding in this manner,
is overcome by forms, he does not overcome forms.
He is overcome by sounds and does not overcome sounds.
He is overcome by scents and does not overcome scents.
He is overcome by tastes and does not overcome tastes.
He is overcome by touches and does not overcome touches.
He is overcome by ideas and does overcome ideas.

Monks, this is called the monk is overcome by forms, sounds, scents, tastes, touches and ideas, overcome by evil, defiled, unwholesome thoughts with trouble, future birth, unpleasant results and repeated decay and death.
Friends, thus happens the leaking of desires.

Friends, how happens the non-leaking of desires?
Friends, monks, the monk, seeing a pleasing form does not indulge in it and seeing a displeasing form is not troubled, he abides with mindfulness of the body established, with a limitless mind and there too knowing the release of mind and release through wisdom, as it really is, how arisen evil thoughts cease without anything remaining.

[Repeat for hearing a pleasing or displeasing sound, smelling a pleasing or displeasing scent, tasting a pleasing or displeasing taste, sensing a pleasing or displeasing touch and cognizing a pleasing or displeasing idea.]

He abides with mindfulness of the body established, with a limitless mind and there too knowing the release of mind and the release through wisdom, as it really is, how arisen evil thoughts cease without anything remaining. Friends, monks, to this it is said the monk does not leak with desires for forms cognizable by eye-consciousness. Death approaches such a monk through the eye and does not gain a sign and gain entry.

[Repeat for sounds cognizable by ear-consciousness, scents cognizable by nose-consciousness, tastes cognizable by tongue-consciousness, touches cognizable by body-consciousness and ideas cognizable by mind-consciousness]

Like a man who approaches a gabled house or gabled hall made of kneaded clay and well plastered, from the east, west, north, south or from below with a lighted grass torch, that fire would not get a chance to burn it. In the same manner, Death approaching a monk abiding in such a manner does not get a sign for entry through the eye, ear, nose, tongue, body or mind.

Monks, the monk abiding in this manner, overcomes forms and forms do not overcome him,
overcomes sounds and sounds do not overcome him,
overcomes scents and scents do not overcome him,
overcomes tastes and tastes do not overcome him,
overcomes touches and touches do not overcome him,
overcomes ideas and ideas do not overcome him.

Monks, this is called the monk who is master of forms, sounds, scents, tastes, touches and ideas and is not mastered by evil, defiled, unwholesome thoughts with trouble, future birth, unpleasant results and repeated decay and death.

Friends, thus happens the non-leaking of desires..."

S 35.247 Chappana Sutta The Six Animals

"Suppose that a man, wounded and festering, were to go into a swampy jungle. Its sharp-bladed grasses would pierce his feet; its thorns would scratch his festering sores. And so, from that cause, he would experience an even greater measure of pain and unhappiness. In the same way, there is the case where a certain monk, having gone to a village or to the wilderness, meets up with someone who upbraids him: 'This venerable one, acting in this way, undertaking practices in this way, is a thorn of impurity in this village.' Knowing this person to be a thorn, one should understand restraint and lack of restraint.

"And what is lack of restraint? There is the case where a monk, seeing a form with the eye, is obsessed with pleasing forms, is repelled by unpleasing forms, and remains with body-mindfulness unestablished, with limited awareness. He does not discern, as it actually is present, the awareness-release, the discernment-release where any evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Hearing a sound with the ear...

"Smelling an aroma with the nose...

"Tasting a flavor with the tongue...

"Touching a tactile sensation with the body...

"Cognizing an idea with the intellect, he is obsessed with pleasing ideas, is repelled by unpleasing ideas, and remains with body-mindfulness unestablished, with limited awareness. He does not discern, as it actually is present, the awareness-release, the discernment-release where any evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake ... a crocodile... a bird... a dog... a hyena... a monkey, he would bind it with a strong rope. Binding them all with a strong rope, and tying a knot in the middle, he would set chase to them.

"Then those six animals, of different ranges, of different habitats, would each pull toward its own range & habitat. The snake would pull, thinking, 'I'll go into the anthill.' The crocodile would pull, thinking, 'I'll go into the water.' The bird would pull, thinking, 'I'll fly up into the air.' The dog would pull, thinking, 'I'll go into the village.' The hyena would pull, thinking, 'I'll go into the charnel ground.' The monkey would pull, thinking, 'I'll go into the forest.' And when these six animals became internally exhausted, they would submit, they would surrender, they would

come under the sway of whichever among them was the strongest. In the same way, when a monk whose mindfulness immersed in the body is undeveloped & unpursued, the eye pulls toward pleasing forms, while unpleasing forms are repellent. The ear pulls toward pleasing sounds... The nose pulls toward pleasing aromas... The tongue pulls toward pleasing flavors... The body pulls toward pleasing tactile sensations... The intellect pulls toward pleasing ideas, while unpleasing ideas are repellent. This, monks, is lack of restraint.

"And what is restraint? There is the case where a monk, seeing a form with the eye, is not obsessed with pleasing forms, is not repelled by unpleasing forms, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it actually is present, the awareness-release, the discernment-release where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Hearing a sound with the ear...

"Smelling an aroma with the nose...

"Tasting a flavor with the tongue...

"Touching a tactile sensation with the body...

"Cognizing an idea with the intellect, he is not obsessed with pleasing ideas, is not repelled by unpleasing ideas, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it actually is present, the awareness-release, the discernment-release where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake ... a crocodile... a bird... a dog... a hyena... a monkey, he would bind it with a strong rope. Binding them all with a strong rope, he would tether them to a strong post or stake.

"Then those six animals, of different ranges, of different habitats, would each pull toward its own range & habitat ... And when these six animals became internally exhausted, they would stand, sit, or lie down right there next to the post or stake. In the same way, when a monk whose mindfulness immersed in the body is developed & pursued, the eye does not pull toward pleasing forms, and unpleasing forms are not repellent. The ear does not pull toward pleasing sounds... The nose does not pull toward pleasing aromas... The tongue does not pull toward pleasing flavors... The body does not pull toward pleasing tactile sensations... The intellect does not pull toward pleasing ideas, and unpleasing ideas are not repellent. This, monks, is restraint.

"The 'strong post or stake' is a term for mindfulness immersed in the body.

"Thus you should train yourselves: 'We will develop mindfulness immersed in the body. We will pursue it, hand it the reins and take it as a basis, give it a grounding. We

will steady it, consolidate it, and set about it properly.
That's how you should train yourselves."

S 35.248 Yavakalapi Sutta The Sheaf of Barley (excerpts)

"Suppose, monks, that a sheaf of barley were thrown down at a large four-way intersection, and six men were to come along with flails in their hands. They would thrash the sheaf of barley with their six flails. Thus the sheaf of barley would be thoroughly thrashed with the six flails. Then a seventh man would come along with a flail in his hand. He would thrash the sheaf of barley with a seventh flail. Thus the sheaf of barley would be even more thoroughly thrashed with the seventh flail.

"In the same way, the uninstructed run-of-the-mill person is thrashed in the eye by charming & pleasurable forms... thrashed in the ear by charming & pleasurable sounds... thrashed in the nose by charming & pleasurable aromas... thrashed in the tongue by charming & pleasurable flavors... thrashed in the body by charming & pleasurable tactile sensations... thrashed in the intellect by charming & pleasurable ideas. And if that uninstructed run-of-the-mill person forms intentions for the sake of further becoming in the future, then he — that foolish person — is even more thoroughly thrashed, just like the sheaf of barley thrashed with the seventh flail.

Anyone who construes is bound by Mara. Anyone who doesn't construe is freed from the Evil One.

"'I am' is a construing. 'I am this' is a construing. 'I shall be' is a construing. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a construing. Construing is a disease, construing is a cancer, construing is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of construing.'"

"'I am' is a perturbation. 'I am this' is a perturbation. 'I shall be' is a perturbation. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a perturbation. Perturbation is a disease, perturbation is a cancer, perturbation is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of perturbations.'"

"'I am' is a wavering. 'I am this' is a wavering. 'I shall be' is a wavering. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a wavering. Wavering is a disease, wavering is a cancer, wavering is an arrow. Therefore,

monks, you should train yourselves: 'We will dwell with an awareness free of waverings.'"

"'I am' is a complication (mental proliferation). 'I am this' is a complication. 'I shall be' is a complication. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a complication. Complication is a disease, complication is a cancer, complication is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of complications.'"

"'I am' is an act of conceit. 'I am this' is an act of conceit. 'I shall be' is an act of conceit. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is an act of conceit. An act of conceit is a disease, an act of conceit is a cancer, an act of conceit is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of acts of conceit.'"

S 36 Vedanasamutta: Feeling

S 36.1 Samadhi Sutta: Concentration

Translated by Nyanaponika Thera

"There are, O monks, these three feelings: pleasant feelings, painful feelings, and neither-painful-nor-pleasant feelings." A disciple of the Buddha, mindful, clearly comprehending, with his mind collected, he knows the feelings and their origin, knows whereby they cease and knows the path that leads to the ending of feelings. And when the end of feelings he has reached, such a monk, his thirsting quenched, attains Nibbana."

S 36.2 Sukha Sutta: Happiness

Translated by Nyanaponika Thera

"There are, O monks, these three feelings: pleasant feelings, painful feelings, and neither-painful-nor-pleasant feelings." Be it a pleasant feeling, a painful feeling, neutral, one's own or others', feelings of all kinds — He knows them all as ill, deceitful, evanescent. Seeing how they impinge again, again, and disappear, He wins detachment from the feelings, passion-free.

S 36.3 Pahana Sutta Giving Up

Translated by Nyanaponika Thera

"In the case of pleasant feelings, O monks, the underlying tendency to lust should be given up; in the case of painful

feelings, the underlying tendency to resistance (aversion) should be given up; in the case of neither-painful-nor-pleasant feelings, the underlying tendency to ignorance should be given up.

"If a monk has given up the tendency to lust in regard to pleasant feeling, the tendency to resistance in regard to painful feelings, and the tendency to ignorance in regard to neither-painful-nor-pleasant feelings, then he is called one who is free of (unwholesome) tendencies, one who has the right outlook. He has cut off craving, severed the fetters (to future existence), and through the full penetration of conceit, / he has made an end of suffering."

If one feels joy,
but knows not feeling's nature,
bent towards greed,
he will not find deliverance.
If one feels pain,
but knows not feeling's nature,
Bent toward hate,
He will not find deliverance.
And even neutral feeling which as peaceful
The Lord of Wisdom has proclaimed,
If, in attachment, he should cling to it,
He will not be free from the round of ill.
And having done so, in this very life
will be free from cankers, free from taints.
Mature in knowledge, firm in Dhamma's ways, When once
his life-span ends, his body breaks, All measure and concept
he has transcended.

Note 1. "Conceit" refers in particular to self-conceit (asmi-mano), i.e., personality belief, on both the intellectual and the emotional levels.

S 36.4 Patala Sutta The Bottomless Chasm (excerpt)

"Monks, when an uninstructed run-of-the-mill person makes the statement, 'There is a bottomless chasm in the ocean,' he is talking about something that doesn't exist, that can't be found. The word 'bottomless chasm' is actually a designation for painful bodily feeling.

"When an uninstructed run-of-the-mill person is touched by a painful bodily feeling, he sorrows, grieves, & laments, beats his breast, becomes distraught. This is called an uninstructed run-of-the-mill person who has not risen up out of the bottomless chasm, who has not gained a foothold.

"When a well-instructed disciple of the noble ones is touched by a painful bodily feeling, he does not sorrow, grieve, or lament, does not beat his breast or become distraught. This is called a well-instructed disciple of the noble ones who has risen up out of the bottomless chasm, whose foothold is gained."

S 36.5 Datthabba Sutta: To Be Known

Translated by Nyanaponika Thera

"There are, O monks, these three feelings: pleasant, painful and neither-painful-nor-pleasant.
Pleasant feelings should be known as painful, painful feelings should be known as a thorn,
and neither-painful-nor-pleasant feelings should be known as impermanent.
If a monk has known the feelings in such a way,
it is said of him that he has the right outlook.
He has cut off craving, severed the fetters (to existence) and, through the full penetration of conceit,
he has made an end of suffering."

Who sees the pain in happiness
and views the painful feeling as a thorn,
perceives the transience in neutral feeling which is peaceful
right outlook, truly, has such a monk
who fully understands these feelings;
And having penetrated them,
he will be taint-free in this very life.
Mature in knowledge, firm in Dhamma's ways,
when once his life-span ends, his body breaks,
all measure and concept he has transcended.

S 36.6 Sallatha Sutta The Arrow

"Monks, an uninstructed run-of-the-mill person feels feelings of pleasure, feelings of pain, feelings of neither-pleasure-nor-pain. A well-instructed disciple of the noble ones also feels feelings of pleasure, feelings of pain, feelings of neither-pleasure-nor-pain. So what difference, what distinction, what distinguishing factor is there between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "When touched with a feeling of pain, the uninstructed run-of-the-mill person sorrows, grieves, & laments, beats his breast, becomes distraught. So he feels two pains, physical & mental. Just as if they were to shoot a man with an arrow and, right afterward, were to shoot him with another one, so that he would feel the pains of two arrows; in the same way, when touched with a feeling of pain, the uninstructed run-of-the-mill person sorrows, grieves, & laments, beats his breast, becomes distraught. So he feels two pains, physical & mental.

"As he is touched by that painful feeling, he is resistant. Any resistance-obsession with regard to that painful feeling obsesses him. Touched by that painful feeling, he delights in sensual pleasure. Why is that? Because the uninstructed run-of-the-mill person does not discern any escape from painful feeling aside from sensual pleasure. As he is delighting in sensual pleasure, any passion-obsession with regard to that feeling of pleasure obsesses him. He does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling. As he does not discern the origination, passing away, allure, drawback, or escape from that feeling, then any ignorance-obsession with regard to that feeling of neither-pleasure-nor-pain obsesses him.

"Sensing a feeling of pleasure, he senses it as though joined with it. Sensing a feeling of pain, he senses it as though joined with it. Sensing a feeling of neither-pleasure-nor-pain, he senses it as though joined with it. This is called an uninstructed run-of-the-mill person joined with birth, aging, & death; with sorrows, lamentations, pains, distresses, & despairs. He is joined, I tell you, with suffering & stress.

"Now, the well-instructed disciple of the noble ones, when touched with a feeling of pain, does not sorrow, grieve, or lament, does not beat his breast or become distraught. So he feels one pain: physical, but not mental. Just as if they were to shoot a man with an arrow and, right afterward, did not shoot him with another one, so that he would feel the pain of only one arrow. In the same way, when touched with a feeling of pain, the well-instructed disciple of the noble ones does not sorrow, grieve, or lament, does not beat his breast or become distraught. He feels one pain: physical, but not mental.

"As he is touched by that painful feeling, he is not resistant. No resistance-obsession with regard to that painful feeling obsesses him. Touched by that painful feeling, he does not delight in sensual pleasure. Why is that? Because the well-instructed disciple of the noble ones discerns an escape from painful feeling aside from sensual pleasure. As he is not delighting in sensual pleasure, no passion-obsession with regard to that feeling of pleasure obsesses him. He discerns, as it actually is present, the origination, passing away, allure, drawback, and escape from that feeling. As he discerns the origination, passing away, allure, drawback, and escape from that feeling, no ignorance-obsession with regard to that feeling of neither-pleasure-nor-pain obsesses him.

"Sensing a feeling of pleasure, he senses it disjoined from it. Sensing a feeling of pain, he senses it disjoined from it. Sensing a feeling of neither-pleasure-nor-pain, he senses it disjoined from it. This is called a well-instructed disciple of the noble ones disjoined from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is disjoined, I tell you, from suffering & stress.

"This is the difference, this the distinction, this the distinguishing factor between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person."

The discerning person, learned, doesn't sense a (mental) feeling of pleasure or pain: This is the difference in skillfulness between the sage & the run-of-the-mill person. For a learned person who has fathomed the Dhamma, clearly seeing this world & the next, desirable things don't charm the mind, undesirable ones bring no resistance.

His acceptance & rejection are scattered,
gone to their end, do not exist.
Knowing the dustless, sorrowless state,
he discerns rightly,
has gone, beyond becoming,
to the Further Shore.

S 36.7 Gelanna Sutta The Sick Ward

Translated by Sister Upalavanna

I have heard that on one occasion the Blessed One was staying near Vesali, in the Great Forest, at the Gabled Pavilion. Then, in the late afternoon, he left his seclusion and went to the sick ward and on arrival sat down on a prepared seat. As he was sitting there, he addressed the monks: "A monk should approach the time of death mindful & alert. This is our instruction to you all.

"And how is a monk mindful? There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves... mind in & of itself... mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world. This is how a monk is mindful.

"And how is a monk alert? When going forward & returning, he makes himself fully alert; when looking toward & looking away... when bending & extending his limbs... when carrying his outer cloak, his upper robe & his bowl... when eating, drinking, chewing, & savoring... when urinating & defecating... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert. This is how a monk is alert.

"So a monk should approach the time of death mindful & alert. This is our instruction to you all.

"As a monk is dwelling thus mindful & alert — heedful, ardent, & resolute — a feeling of pleasure arises in him. He discerns that 'A feeling of pleasure has arisen in me. It is dependent on a requisite condition, not independent. Dependent on what? Dependent on this body. Now, this body is inconstant, fabricated, dependently co-arisen. Being dependent on a body that is inconstant (impermanent),

fabricated, & dependently co-arisen, how can this feeling of pleasure that has arisen be constant?' He remains focused on inconstancy (impermanence) with regard to the body & to the feeling of pleasure. He remains focused on dissolution... dispassion... cessation... relinquishment with regard to the body & to the feeling of pleasure. As he remains focused on inconstancy... dissolution... dispassion... cessation... relinquishment with regard to the body & to the feeling of pleasure, he abandons any passion-obsession with regard to the body & the feeling of pleasure.

"As he is dwelling thus mindful & alert — heedful, ardent, & resolute — a feeling of pain arises in him. He discerns that 'A feeling of pain has arisen in me. It is dependent on a requisite condition, not independent. Dependent on what? Dependent on this body. Now, this body is inconstant, fabricated, dependently co-arisen. Being dependent on a body that is inconstant, fabricated, & dependently co-arisen, how can this feeling of pain that has arisen be constant?' He remains focused on inconstancy with regard to the body & to the feeling of pain. He remains focused on dissolution... dispassion... cessation... relinquishment with regard to the body & to the feeling of pain. As he remains focused on inconstancy... dissolution... dispassion... cessation... relinquishment with regard to the body & to the feeling of pain, he abandons any resistance-obsession with regard to the body & the feeling of pain.

"As he is dwelling thus mindful & alert — heedful, ardent, & resolute — a feeling of neither-pleasure-nor-pain arises in him. He discerns that 'A feeling of neither-pleasure-nor-pain has arisen in me. It is dependent on a requisite condition, not independent. Dependent on what? Dependent on this body. Now, this body is inconstant, fabricated, dependently co-arisen. Being dependent on a body that is inconstant, fabricated, & dependently co-arisen, how can this feeling of neither-pleasure-nor-pain that has arisen be constant?' He remains focused on inconstancy with regard to the body & to the feeling of neither-pleasure-nor-pain. He remains focused on dissolution... dispassion... cessation... relinquishment with regard to the body & to the feeling of neither-pleasure-nor-pain. As he remains focused on inconstancy... dissolution... dispassion... cessation... relinquishment with regard to the body & to the feeling of neither-pleasure-nor-pain, he abandons any ignorance-obsession with regard to the body & the feeling of neither-pleasure-nor-pain.

"Sensing a feeling of pleasure, he discerns that it is inconstant, not grasped at, not relished. Sensing a feeling of pain... Sensing a feeling of neither-pleasure-nor-pain, he discerns that it is inconstant, not grasped at, not relished. Sensing a feeling of pleasure, he senses it disjoined from it. Sensing a feeling of pain... Sensing a feeling of neither-pleasure-nor-pain, he senses it disjoined from it. When sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the break-up of the

body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'

"Just as an oil lamp burns in dependence on oil & wick; and from the termination of the oil & wick — and from not being provided any other sustenance — it goes out un nourished; in the same way, when sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'"

S 36.10 Phassamulaka Sutta: Rooted in Sense-impression

Translated by Nyanaponika Thera

"There are, O monks, these three feelings, rooted in sense-impression, caused by sense-impression, conditioned by sense-impression: pleasant, painful and neutral feelings.

"Dependent on a sense-impression that is liable to be felt as pleasurable, there arises a pleasant feeling. When that very sense-impression liable to be felt as pleasurable has ceased, then the sensation born from it — namely the pleasant feeling that arose dependent on that sense-impression — also ceases and is stilled.

"Dependent on a sense-impression that is liable to be felt as painful, there arises a painful feeling. When that very sense-impression liable to be felt as painful has ceased, then the sensation born from it — namely the painful feeling that arose dependent on that sense-impression — also ceases and is stilled.

"Dependent on a sense-impression that is liable to be felt as neutral, there arises a neutral feeling. When that very sense-impression liable to be felt as neutral has ceased, then the sensation born from it — namely the neutral feeling that arose dependent on that sense-impression — also ceases and is stilled.

"Just as from the coming together and rubbing of two sticks of wood heat results and fire is produced, and by the separation and disconnection of the sticks, the heat produced by them ceases and disappears, so it is also with these three feelings which are born of sense-impression, rooted in sense-impression, caused by sense-impression, dependent on sense-impression: dependent on a sense-impression of a certain kind there arises a corresponding feeling; by the cessation of that sense-impression the corresponding feeling ceases."

S 36.11 Rahogata Sutta Alone

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: 'Three feelings have been spoken of by the Blessed One: a feeling of pleasure, a feeling of pain, & a feeling of neither pleasure nor pain. These are the three feelings spoken of by the Blessed One. But the Blessed One has said: "Whatever is felt comes under stress." Now in what connection was this stated by the Blessed One: "Whatever is felt comes under stress?"'"

"Excellent, monk. Excellent. These three feelings have been spoken of by me: a feeling of pleasure, a feeling of pain, & a feeling of neither pleasure nor pain. These are the three feelings spoken of by me. But I have also said: 'Whatever is felt comes under stress.' That I have stated simply in connection with the inconstancy of fabrications. That I have stated simply in connection with the nature of fabrications to end... in connection with the nature of fabrications to fall away... to fade away... to cease... in connection with the nature of fabrications to change.

"And I have also taught the step-by-step cessation of fabrications. When one has attained the first jhana, speech has ceased. When one has attained the second jhana, directed thought & evaluation have ceased. When one has attained the third jhana, rapture has ceased. When one has attained the fourth jhana, in-and-out breathing has ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has ceased. When one has attained the dimension of neither-perception nor non-perception, the perception of the dimension of nothingness has ceased. When one has attained the cessation of perception & feeling, perception & feeling have ceased. When a monk's effluents have ended, passion has ceased, aversion has ceased, delusion has ceased.

"Then, monk, I have also taught the step-by-step stilling of fabrications. When one has attained the first jhana, speech has been stilled... [as above] When one has attained the cessation of perception & feeling, perception & feeling have been stilled. When a monk's effluents have ended, passion has been stilled, aversion has been stilled, delusion has been stilled.

"There are these six calmings. When one has attained the first jhana, speech has been calmed... When one has attained the cessation of perception & feeling, perception & feeling have been calmed. When a monk's effluents have

ended, passion has been calmed, aversion has been calmed, delusion has been calmed."

S 36.12 Akasa Sutta: In the Sky

Translated by Nyanaponika Thera

"In the sky, O monks, various kinds of winds are blowing: winds from the east, west, north and south, winds carrying dust and winds without dust, winds hot and cold, gentle and fierce. Similarly, monks, there arise in this body various kinds of feelings: pleasant feelings arise, painful feelings arise and neutral feelings arise."

Just as in the sky above winds of various kinds are blowing: Coming from the east or west, blowing from the north or south, some carry dust and others not, cold are some and others hot, some are fierce and others mild — their blowing is so different.

So also in this body here, feelings of different kind arise: The pleasant feelings and the painful and the neutral ones. But if a monk is ardent and does not neglect to practice mindfulness and comprehension clear, The nature of all feelings will he understand, And having penetrated them, he will be taint-free in this very life.

Mature in knowledge, firm in Dhamma's ways, When once his life-span ends, his body breaks, All measure and concept he has transcended.

S 36.15 Santaka Sutta: To Ananda

Translated by Nyanaponika Thera

Once the Venerable Ananda went to see the Blessed One. Having saluted him respectfully, he sat down at one side. Thus seated, he said:

"What are the feelings, O Lord? What is the origin of feelings, what is their cessation and the way leading to their cessation? What is the gratification in feelings? What is the danger in feelings? And what is the escape from them?"

"There are, Ananda, three kinds of feelings: pleasant, painful and neutral. Through the origin of sense-impression there is origin of feelings; through the cessation of sense-impression there is cessation of feelings. It is the noble eightfold path that is the way leading to the cessation of feelings, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

"It is the happiness and gladness arising dependent on feelings that is the gratification in feelings. Feelings are impermanent, (liable to bring) pain, and are subject to change; this is the danger in feelings. The removal and the giving up of the desire and lust for feelings is the escape from feelings.

"I have further taught, Ananda, the gradual cessation of conditioned phenomena. / In him who has attained the first

meditative absorption, speech has been stilled. Having attained the second absorption, thought-conception and discursive thinking has ceased. Having attained the third absorption, joy has ceased. Having attained the fourth absorption, inhalation and exhalation have ceased. Having attained the sphere of the infinity of space, perception of form² has ceased. Having attained the sphere of the infinity of consciousness, the perception of the sphere of the infinity of space has ceased. Having attained the sphere of no-thingness, the perception of the sphere of infinity of consciousness has ceased. Having attained the sphere of neither-perception-nor-non-perception, the perception of the sphere of no-thingness has ceased. Having attained the cessation of perception and feeling, perception and feeling have ceased. In a taint-free monk greed, hatred, and delusion are quietened."

Notes: 1. *sankhara*.

2. Or: *matter*.

S 36.19 Pancakanga Sutta: Carpenter Fivetools

Translated by Nyanaponika Thera

Once Carpenter Fivetools went to see the Venerable Udayi...

"How many kinds of feelings, reverend Udayi, were taught by the Blessed One?"

"Three kinds of feelings, Carpenter, were taught by the Blessed One: pleasant, painful and neutral feelings. These are the three feelings taught by the Blessed One."

After these words, Carpenter Fivetools said: "Not three kinds of feelings, reverend Udayi, were taught by the Blessed One. It is two kinds of feelings that were stated by the Blessed One: pleasant and painful feelings. The neutral feeling was said by the Blessed One to belong to peaceful and sublime happiness."

But the Venerable Udayi replied: "It is not two feelings that were taught by the Blessed One, but three: pleasant, painful and neutral feelings."

(This exchange of views was repeated for a second and a third time,) but neither was Carpenter Fivetools able to convince the Venerable Udayi, nor could the Venerable Udayi convince Carpenter Fivetools. It so happened that [the] Venerable Ananda had listened to that conversation and went to see the Blessed One about it. Having saluted the Blessed One respectfully, he sat down at one side. Thus seated, he repeated the entire conversation that had taken place between the Venerable Udayi and Carpenter Fivetools.

The Blessed One said: "Ananda, Udayi's way of presentation, with which Carpenter Fivetools disagreed, was correct, indeed. But also Carpenter Fivetool's way of

presentation, with which Udayi disagreed, was correct. In one way of presentation I have spoken of two kinds of feelings, and in other ways of presentation I have spoken of three, of six, of eighteen, of thirty-six, and of one hundred and eight kinds of feelings.¹ So the Dhamma has been shown by me in different ways of presentation.

"Regarding the Dhamma thus shown by me in different ways, if there are those who do not agree with, do not consent to, and do not accept what is rightly said and rightly spoken, it may be expected of them that they will quarrel, and get into arguments and disputes, hurting each other with sharp words.

"Regarding the Dhamma thus shown by me in different ways, if there are those who agree with, consent to, and accept what is rightly said and rightly spoken, it may be expected of them that they will live in concord and amity, without dispute, like milk (that easily mixes) with water, looking at each other with friendly eyes.

"There are five strands of sense desire. What are these five? Forms cognizable by the eye that are wished for, desirable, agreeable and endearing, bound up with sensual desire and tempting to lust. Sounds cognizable by the ear... odors cognizable by the nose... flavors cognizable by the tongue... tangibles cognizable by the body, that are wished for, desirable, agreeable and endearing, bound up with sense desire, and tempting to lust. These are the five strands of sense desire. The pleasure and joy arising dependent on these five strands of sense desire, that is called sensual pleasure.

"Now, if someone were to say: 'This is the highest pleasure and joy that can be experienced,' I would not concede that. And why not? Because there is another kind of pleasure which surpasses that pleasure and is more sublime. And what is this pleasure? Here, quite secluded from sensual desires, secluded from unwholesome states of mind, a monk enters upon and abides in the first meditative absorption (*jhana*), which is accompanied by thought conception and discursive thinking and has in it joy and pleasure born of seclusion. This is the other kind of pleasure which surpasses that (sense) pleasure and is more sublime.

[Similarly for the the second, third and fourth jhanas as well as the sphere of the infinity of space, as the sphere of the infinity of consciousness, as the sphere of no-thingness, and the sphere of neither-perception-nor-non-perception..]

"If someone were to say: 'This is the highest pleasure that can be experienced,' I would not concede that. And why not? Because there is another kind of pleasure which surpasses that pleasure and is more sublime. And what is this pleasure? Here, by completely surmounting the sphere of neither-perception-nor-non-perception, a monk enters upon and abides in the cessation of perception and feeling.

This is the other kind of pleasure which surpasses that pleasure and is more sublime.²

"It may happen, Ananda, that Wanderers of other sects will be saying this: 'The recluse Gotama speaks of the Cessation of Perception and Feeling and describes it as pleasure. What is this (pleasure) and how is this (a pleasure)?'

"Those who say so, should be told: 'The Blessed One describes as pleasure not only the feeling of pleasure. But a Tathagata describes as pleasure whenever and whereinsoever it is obtained.'"

Notes

1. See S 36.22.

2. Comy.: "From the fourth jhana onwards, it is the neither-painful-nor-pleasant feeling (that is present in these meditative states). But this neutral feeling, too, is called 'pleasure' (sukha), on account of its being peaceful and sublime. What arises by way of the five cords of sensual desire and by way of the eight meditative attainments is called 'pleasure as being felt' (vedayita-sukha). The state of Cessation of Perception and Feeling is a 'pleasure, not being felt' (avedayita-sukha). Hence, whether it be pleasure felt or not felt, both are assuredly 'pleasure,' in the sense of their being painfree states (niddukkhabhava-sankhatena sukhena)."

In A 9.34, the venerable Sariputta exclaims: "Nibbana is happiness, friend; Nibbana is happiness, indeed!" The monk Udayi then asked: "How can there be happiness when there is no feeling?" The venerable Sariputta replied: "Just this is happiness, friend, that therein there is no feeling." The continuation of that Sutta may also be compared with our text

S 36.21 Sivaka Sutta: To Sivaka

Translated by Nyanaponika Thera

Once the Blessed One dwelled at Rajagaha in the Bamboo-Grove Monastery, at the Squirrel's Feeding Place. There a wandering ascetic, Moliya Sivaka by name, called on the Blessed One, and ... said:

"There are, revered Gotama, some ascetics and brahmins who have this doctrine and view: 'Whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action.' Now, what does the revered Gotama say about this?"

"Produced by (disorders of the) bile, there arise, Sivaka, certain kinds of feelings. That this happens, can be known by oneself; also in the world it is accepted as true. Produced by (disorders of the) phlegm... of wind... of (the three) combined... by change of climate... by adverse behavior... by injuries... by the results of Kamma — (through all that), Sivaka, there arise certain kinds of feelings. 1. That this happens can be known by oneself; also in the world it is accepted as true.

"Now when these ascetics and brahmins have such a doctrine and view that 'whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action,' then they go beyond what they

know by themselves and what is accepted as true by the world. Therefore, I say that this is wrong on the part of these ascetics and brahmins."

When this was spoken, Moliya Sivaka, the wandering ascetic, said: "It is excellent, revered Gotama, it is excellent indeed!...May the revered Gotama regard me as a lay follower who, from today, has taken refuge in him as long as life lasts."

Note: 1. These are the Three Bodily Humours of traditional Indian medicine.

S 36.22 Atthasatapariyaya Sutta: One Hundred Eight Feelings

Translated by Nyanaponika Thera

"I shall show you, O monks, a way of Dhamma presentation by which there are one hundred and eight (feelings). Hence listen to me.

"In one way, O monks, I have spoken of two kinds of feelings, and in other ways of three, five, six, eighteen, thirty six and one hundred and eight feelings.

"What are the two feelings? Bodily and mental feelings.

"What are the three feelings? Pleasant, painful and neither-painful-nor-pleasant feelings.

"What are the five feelings? The faculties of pleasure, pain, gladness, sadness and equanimity.

"What are the six feelings? The feelings born of sense-impression through eye, ear, nose, tongue, body and mind.

"What are the eighteen feelings? There are the (above) six feelings by which there is an approach (to the objects) in gladness; and there are six approaches in sadness and there are six approaches in equanimity.

"What are the thirty six feelings? There are six feelings of gladness based on the household life and six based on renunciation; six feelings of sadness based on the household life and six based on renunciation; six feelings of equanimity based on the household life and six based on renunciation.

"What are the hundred and eight feelings? There are the (above) thirty six feelings of the past; there are thirty six of the future and there are thirty six of the present.

"These, O monks, are called the hundred and eight feelings; and this is the way of the Dhamma presentation by which there are one hundred and eight feelings."

S 38.14 Dukkha Sutta Stress

On one occasion Ven. Sariputta was staying in Magadha in Nalaka Village. Then Jambukhadika the wanderer went to Ven. Sariputta and...[said] "'Stress, stress,' it is said, my friend Sariputta. Which type of stress [are they referring to]?"

"There are these three forms of stressfulness, my friend: the stressfulness of pain, the stressfulness of fabrication, the stressfulness of change. These are the three forms of stressfulness."

"But is there a path, is there a practice for the full comprehension of these forms of stressfulness?"

"Yes, there is a path, there is a practice for the full comprehension of these forms of stressfulness."

"Then what is the path, what is the practice for the full comprehension of these forms of stressfulness?"

"Precisely this Noble Eightfold Path, my friend — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, this is the practice for the full comprehension of these forms of stressfulness."

"It's an auspicious path, my friend, an auspicious practice for the full comprehension of these forms of stressfulness — enough for the sake of heedfulness."

S 38.15 Sakkayo Self View

Translated by Sister Uppalavanna

At one time venerable Sariputta was living in the hamlet Nalaga. Then the wandering ascetic Jambukhadana approached venerable Sariputta...

"Friend Sariputta, it is said self view. What is self view?"

"Friend, these five holding masses, such as the holding mass of matter, feelings, perceptions, intentions and consciousness, the Blessed One says is self view." ...

"Friend, what is the path and method for accurate comprehension of self view?"

"Friend, it is this same Noble Eightfold Path, such as right view, right thoughts, right speech, right action, right livelihood, right effort, right establishment of mindfulness and right concentration, for the accurate comprehension of self view"

"Friend, the path and method is excellent for the accurate comprehension of self view it is suitable that I should be diligent."

S 41.7 Godatta Sutta: (On Awareness-release)

On one occasion Ven. Godatta was living near Macchikasanda in the Wild Mango Grove. Then Citta the householder went to him ... Ven. Godatta said to him, "Householder, the immeasurable awareness-release, the nothingness awareness-release, the emptiness awareness-

release, the themeless awareness-release: Are these phenomena different in meaning and different in name, or are they one in meaning and different only in name?"

"Venerable sir, there is a line of reasoning by which these phenomena are different in meaning and different in name, and there is a line of reasoning by which they are one in meaning and different only in name.

"And what is the line of reasoning by which they are different in meaning and different in name? There is the case where a monk keeps pervading the first direction [the east] with an awareness imbued with good will, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with good will — abundant, expansive, immeasurable, without hostility, without ill will. He keeps pervading the first direction with an awareness imbued with compassion ... appreciation... equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity — abundant, expansive, immeasurable, without hostility, without ill will. This is called the immeasurable awareness-release.

"And what is the nothingness awareness-release? There is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' enters & remains in the dimension of nothingness. This is called the nothingness awareness-release.

"And what is the emptiness awareness-release? There is the case where a monk, having gone into the wilderness, to the root of a tree, or into an empty dwelling, considers this: 'This is empty of self or of anything pertaining to self.' This is called the emptiness awareness-release.

"And what is the themeless awareness-release? There is the case where a monk, not attending to any theme/ enters & remains in the themeless concentration of awareness.² This is called the themeless awareness-release.

"This, venerable sir, is the line of reasoning by which these phenomena are different in meaning and different in name.

"And what, venerable sir, is the line of reasoning by which they are one in meaning and different only in name? Passion, venerable sir, is a making of measurement, aversion a making of measurement, delusion a making of measurement. For a monk whose fermentations are ended these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. To the extent that there are immeasurable awareness-releases, the unprovokable awareness-release is declared supreme. And

that unprovokable awareness-release is empty of passion, empty of aversion, empty of delusion.

"Passion is a something, aversion a something, delusion a something. For a monk whose fermentations are ended these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. To the extent that there are nothingness awareness-releases, the unprovokable awareness-release is declared supreme. And that unprovokable awareness-release is empty of passion, empty of aversion, empty of delusion.

"Passion is a making of themes, aversion a making of themes, delusion a making of themes. For a monk whose fermentations are ended these have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. To the extent that there are themeless awareness-releases, the unprovokable awareness-release is declared supreme. And that unprovokable awareness-release is empty of passion, empty of aversion, empty of delusion.

"This, venerable sir, is the line of reasoning by which these phenomena are one in meaning and different only in name."
"It's a gain for you, householder, a great gain: what your eye of discernment plumbs in the deep word of the Buddha."

Notes

1. Or: "object of awareness."

2. See *M 121*.

S 42.1 Canda the Violent

Translated by Sister Uppalavanna

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

Then The headman Canda approached the Blessed One...
"Venerable sir, for what reason is one reckoned as violent and another as gentle?"

Headman, in this world a certain one's greed is not dispelled so he rouses violence in others, showing ill temper and is reckoned as violent. A certain one's hate is not dispelled, so he rouses violence in others showing ill temper, and is reckoned as violent. A certain one's delusion is not dispelled, so he rouses violence in others showing ill temper and is reckoned as violent.

Headman, this is the reason for a certain one to be reckoned as violent.

Headman, in this world a certain one's greed is dispelled, as a result he does not arouse violence in others showing ill temper and is reckoned as gentle. A certain one's hate is dispelled, as a result he does not arouse violence in others

showing ill temper, and is reckoned as gentle. A certain one's delusion is dispelled, as a result he does not arouse violence in others showing ill temper and is reckoned as gentle.

Headman, this is the reason for a certain one to be reckoned as gentle...

S 42.2 Talaputa Sutta: The Actor (excerpt)

On one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrel's Sanctuary. Then Talaputa, the head of an acting troupe, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Lord, I have heard that it has been passed down by the ancient teaching lineage of actors that 'When an actor on the stage, in the midst of a festival, makes people laugh & gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.' What does the Blessed One have to say about that?"

"Any beings who are not devoid of passion to begin with, who are bound by the bond of passion, focus with even more passion on things inspiring passion presented by an actor on stage in the midst of a festival. Any beings who are not devoid of aversion to begin with, who are bound by the bond of aversion, focus with even more aversion on things inspiring aversion presented by an actor on stage in the midst of a festival. Any beings who are not devoid of delusion to begin with, who are bound by the bond of delusion, focus with even more delusion on things inspiring delusion presented by an actor on stage in the midst of a festival. Thus the actor — himself intoxicated & heedless, having made others intoxicated & heedless — with the breakup of the body, after death, is reborn in what is called the hell of laughter..."

S 42.7 The Simile of the Field

Translated by Maurice O'Connell Walshe

[At Nalanda the village headman Asibandhakaputta asks the Buddha:]

"Does not the Blessed One dwell in compassion for all living beings?"

"Indeed, headman, the Tathagata does dwell in compassion for all living beings."

"Well then, Lord, does not the Blessed One teach Dhamma in full to some, but not so fully to others?"

"I will reply to this question, headman, with another. Answer as seems proper to you. What do you think? Suppose a peasant farmer has three fields, one excellent, one middling, and one poor, sandy, salty, with bad soil. Tell

me: when the farmer wants to sow his seed, which field would he sow first: the excellent one, the middling one or the poor one that is sandy, salty and with bad soil?"

"Lord, the farmer who wanted to sow his seed would sow the excellent field first. Having done that, he would sow the middling field next, and the one that was poor, sandy, salty, with bad soil he might or might not sow. Why? Well it might do for cattle-food."

"Well, headman, that excellent field is like my monks and nuns. To them I teach the Dhamma which is lovely in its beginning, lovely in its middle and lovely in its ending, in spirit and in letter, I display to them the holy life, perfectly fulfilled and purified. Why? Because these people adhere to me as their island, their shelter, their resort, their refuge."

"The middling field is like my male and female lay-followers. To these too I teach the Dhamma which is lovely in its beginning, lovely in its middle and lovely in its ending, in spirit and in letter, I display to them the holy life, perfectly fulfilled and purified. Why? Because these people adhere to me as their island, their shelter, their resort, their refuge."

"The poor field that is sandy, salty and with bad soil is like my wandering recluses and Brahmins of other sects. To them I also teach the Dhamma which is lovely in its beginning, lovely in its middle and lovely in its ending, in spirit and in letter, I display to them the holy life, perfectly fulfilled and purified. Why? Because if they only understand a single phrase, it would long be for their profit."

S 42.8 Sankha Sutta: The Conch Trumpet (excerpt)

On one occasion the Blessed One was staying near Nalanda in the Pavārika Mango Grove. Then Āsibandhakaputta the headman, a disciple of the Niganthas, went to the Blessed One...

"There is the case, headman, where a Tathagata appears in the world, worthy and rightly self-awakened, consummate in clear knowing & conduct, well-gone, a knower of the cosmos, unexcelled trainer of those to be tamed, teacher of human & divine beings, awakened, blessed. He, in various ways, criticizes & censures the taking of life, and says, 'Abstain from taking life.' He criticizes & censures stealing, and says, 'Abstain from stealing.' He criticizes & censures indulging in illicit sex, and says, 'Abstain from indulging in illicit sex.' He criticizes & censures the telling of lies, and says, 'Abstain from the telling of lies.'"

"A disciple has faith in that teacher and reflects: 'The Blessed One in a variety of ways criticizes & censures the taking of life, and says, "Abstain from taking life." There are living beings that I have killed, to a greater or lesser extent. That was not right. That was not good. But if I become

remorseful for that reason, that evil deed of mine will not be undone.' So, reflecting thus, he abandons right then the taking of life, and in the future refrains from taking life. This is how there comes to be the abandoning of that evil deed. This is how there comes to be the transcending of that evil deed."

"[He reflects:] 'The Blessed One in a variety of ways criticizes & censures stealing... indulging in illicit sex... the telling of lies, and says, "Abstain from the telling of lies." There are lies that I have told, to a greater or lesser extent. That was not right. That was not good. But if I become remorseful for that reason, that evil deed of mine will not be undone.' So, reflecting thus, he abandons right then the telling of lies, and in the future refrains from telling lies. This is how there comes to be the abandoning of that evil deed. This is how there comes to be the transcending of that evil deed."

"Having abandoned the taking of life, he refrains from taking life. Having abandoned stealing, he refrains from stealing. Having abandoned illicit sex, he refrains from illicit sex. Having abandoned lies, he refrains from lies. Having abandoned divisive speech, he refrains from divisive speech. Having abandoned harsh speech, he refrains from harsh speech. Having abandoned idle chatter, he refrains from idle chatter. Having abandoned covetousness, he becomes uncovetous. Having abandoned ill will & anger, he becomes one with a mind of no ill will. Having abandoned wrong views, he becomes one who has right views."

"That disciple of the noble ones, headman — thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful — keeps pervading the first direction [the east] with an awareness imbued with good will, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with good will — abundant, expansive, immeasurable, without hostility, without ill will. Just as a strong conch-trumpet blower can notify the four directions without any difficulty, in the same way, when the awareness-release through good will is thus developed, thus pursued, any deed done to a limited extent no longer remains there, no longer stays there."

"That disciple of the noble ones — thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful — keeps pervading the first direction with an awareness imbued with compassion... sympathetic joy... equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity — abundant, expansive, immeasurable, without hostility, without ill will. Just as a strong conch-trumpet blower can notify the four directions without any difficulty, in the same way, when the awareness-release through equanimity is thus developed,

thus pursued, any deed done to a limited extent no longer remains there, no longer stays there."

S 42.12-55 The Uncompounded

Translated by Sister Uppalavanna

[Editors note: This sutta lists the 37 "Wings of Awakening" often given as the core of the Buddha's teaching for his followers. The 37 factors are given in 7 sets, each of which is given a chapter in the Mahavagga of the Samyutta Nikaya.]

"Monks, I will tell the uncompounded and the path to the uncompounded, listen carefully.

Monks, what is the uncompounded? Monks, that destruction of greed, hate and delusion is called the uncompounded.

Monks, what is the path to the uncompounded?

Monks, calm is the path to the uncompounded...

Insight is the path to the uncompounded...

The concentration accompanied by reasoning and investigation is the path to the uncompounded...

Concentration without thoughts and a little investigation is the path to the uncompounded...

The concentration without thoughts and investigations is the path to the uncompounded...

The concentration on emptiness is the path to the uncompounded...

Concentrating without a sign is the path to the uncompounded...

Concentrating in the aimless is the path to the uncompounded...

[The Four Foundations of Mindfulness]

The monk remains focused on the body in the body -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world...

The monk remains focused on the feelings in the feelings -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world ...

The monk remains focused on the mental states in the mental states -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world ...

The monk remains focused on phenomena in the Teaching in themselves -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world, this is the path to the uncompounded...

[The Four Right Strivings]

The monk arouses interest, endeavors strives and stretches forth his mind to stop the arising of non-arisen unwholesome states ...

The monk arouses interest, endeavors strives and stretches forth his mind to dispel arisen unwholesome states ...

The monk arouses interest, endeavors strives and stretches forth his mind to arouse non-arisen wholesome states ...

The monk arouses interest, endeavors strives and stretches forth his mind for the non-confused duration, for the development and completion of arisen wholesome states , this is the path to the uncompounded...

[The Four Bases of Spiritual Power]

The monk develops psychic power endowed with interested concentration due to striving and determination ... develops psychic power endowed with energetic concentration due striving and determination ... develops psychic power endowed with mental concentration due to striving and determination ... develops psychic power endowed with investigating concentration due to striving and determination, this is the path to the uncompounded...

[The Five Spiritual Faculties]

The monk develops the mental faculty of faith ... the mental faculty of energy ... the mental faculty of mindfulness ... the mental faculty of concentration ... the mental faculty of wisdom, secluded, dispassionate, intent on ceasing and maturing and surrendering to give up, this is the path to the uncompounded...

[The Five Powers]

The monk develops the power of faith ... the power of energy ... the power of mindfulness ... the power of concentration ... the power of wisdom, secluded, dispassionate, intent on ceasing and maturing and surrendering to give up, this is the path to the uncompounded...

The Seven Factors of Enlightenment]

The monk develops the enlightenment factor of mindfulness ... of investigating the Teaching ... of energy ... of joy ... of composure ... of concentration ... of equanimity secluded, dispassionate, intent on ceasing and maturing and surrendering to give up, this is the path to the uncompounded...

[The Eightfold Path]

The monk develops right view ... right thoughts ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration secluded, dispassionate, intent on ceasing and maturing and surrendering to give up, this is the path to the uncompounded.

Monks I have told you the uncompounded and the path to the uncompounded.

Monks, I have done what should be done by the Teacher, out of compassion and love for his disciples.

Monks, there are roots of trees, there are empty houses, concentrate, do not be negligent and repent later. This is our advice to you."

S 44.7 Moggallana Sutta (excerpt)

"Now, Master Moggallana, what is the cause, what is the reason why — when wanderers of other sects are asked in this way, they answer that 'The cosmos is eternal' or 'The cosmos is not eternal' or 'The cosmos is finite' or 'The cosmos is infinite' or 'The body is the same as the soul' or 'The body is one thing and the soul another' or 'The Tathagata exists after death' or 'The Tathagata does not exist after death' or 'The Tathagata both exists and does not exist after death' or 'The Tathagata neither exists nor does not exist after death,' yet when Gotama the contemplative is asked in this way, he does not answer...?"

"Vaccha, the members of other sects assume of the eye that 'This is mine, this is my self, this is what I am.' They assume of the ear... the nose... the tongue... the body... the intellect that 'This is mine, this is my self, this is what I am.' That is why..."

But the Tathagata, worthy and rightly self-awakened, does not assume of the eye that 'This is mine, this is my self, this is what I am.' He does not assume of the ear... the nose... the tongue... the body... the intellect that 'This is mine, this is my self, this is what I am.' That is why, when asked in this way, he does not answer that 'The cosmos is eternal'... or that 'The Tathagata neither exists nor does not exist after death.'"

S 44.8 Vacchagotta Sutta (excerpt)

"Now, Master Gotama, what is the cause, what is the reason why — when wanderers of other sects are asked in this way, they answer that 'The cosmos is eternal' or 'The cosmos is not eternal' or 'The cosmos is finite' or 'The cosmos is infinite' or 'The body is the same as the soul' or 'The body is one thing and the soul another' or 'The Tathagata exists after death' or 'The Tathagata does not exist after death' or 'The Tathagata both exists and does not exist after death' or 'The Tathagata neither exists nor does not exist after death,' yet when Master Gotama is asked in this way, he does not answer that 'The cosmos is eternal' or 'The cosmos is not eternal' or 'The cosmos is finite' or 'The cosmos is infinite' or 'The body is the same as the soul' or 'The body is one thing and the soul another' or 'The Tathagata exists after death' or 'The Tathagata does not exist after death' or 'The Tathagata both exists and does not exist after death' or 'The Tathagata neither exists nor does not exist after death'?"

"Vaccha, the members of other sects assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"They assume feeling to be the self..."

"They assume perception to be the self..."

"They assume fabrications to be the self..."

"They assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. That is why, when asked in this way, they answer that 'The cosmos is eternal'... or that 'The Tathagata neither exists nor does not exist after death.'"

"But the Tathagata, worthy and rightly self-awakened, does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He does not assume feeling to be the self..."

"He does not assume perception to be the self..."

"He does not assume fabrications to be the self..."

"He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. That is why, when asked in this way, he does not answer that 'The cosmos is eternal'... or that 'The Tathagata neither exists nor does not exist after death.'"

S 44.10 Ananda Sutta Is There a Self?

Then the wanderer Vacchagotta went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he asked the Blessed One: "Now then, Venerable Gotama, is there a self?" When this was said, the Blessed One was silent. "Then is there no self?"

A second time, the Blessed One was silent.

Then Vacchagotta the wanderer got up from his seat and left.

Then, not long after Vacchagotta the wanderer had left, Ven. Ananda said to the Blessed One, "Why, lord, did the Blessed One not answer when asked a question by Vacchagotta the wanderer?"

"Ananda, if I — being asked by Vacchagotta the wanderer if there is a self — were to answer that there is a self, that would be conforming with those priests & contemplatives who are exponents of eternalism. If I — being asked by Vacchagotta the wanderer if there is no self — were to answer that there is no self, that would be conforming with those priests & contemplatives who are exponents of annihilationism. If I — being asked by Vacchagotta the wanderer if there is a self — were to answer that there is a self, would that be in keeping with the arising of knowledge that all phenomena are not-self?"

"No, lord."

"And if I — being asked by Vacchagotta the wanderer if there is no self — were to answer that there is no self, the bewildered Vacchagotta would become even more bewildered: 'Does the self I used to have now not exist?'"

Maggavagga: The Great Book

S 45 Maggasamyutta: The Path

S 45.1 Avijja Sutta Ignorance

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, ... "Monks, ignorance is the leader in the attainment of unskillful qualities, followed by lack of conscience & lack of concern. In an unknowledgeable person, immersed in ignorance, wrong view arises.

In one of wrong view, wrong resolve arises.

In one of wrong resolve, wrong speech...

In one of wrong speech, wrong action...

In one of wrong action, wrong livelihood...

In one of wrong livelihood, wrong effort...

In one of wrong effort, wrong mindfulness...

In one of wrong mindfulness, wrong concentration arises.

"Clear knowing is the leader in the attainment of skillful qualities, followed by conscience & concern.

In a knowledgeable person, immersed in clear knowing, right view arises.

In one of right view, right resolve arises.

In one of right resolve, right speech...

In one of right speech, right action...

In one of right action, right livelihood...

In one of right livelihood, right effort...

In one of right effort, right mindfulness...

In one of right mindfulness, right concentration arises."

S 45.2 Upaddha Sutta Half of the Holy Life

I have heard that on one occasion the Blessed One was living among the Sakyans. Now there is a Sakyan town named Sakkara. There Ven. Ananda ... said to the Blessed One, "This is half of the holy life, lord: admirable friendship, admirable companionship, admirable camaraderie."

"Don't say that, Ananda. Don't say that. Admirable friendship, admirable companionship, admirable camaraderie is actually the whole of the holy life. When a monk has admirable people as friends, companions, & comrades, he can be expected to develop & pursue the noble eightfold path.

"And how does a monk who has admirable people as friends, companions, & comrades, develop & pursue the noble eightfold path? There is the case where a monk develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops right resolve ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration dependent on seclusion,

dependent on dispassion, dependent on cessation, resulting in relinquishment. This is how a monk who has admirable people as friends, companions, & colleagues, develops & pursues the noble eightfold path.

"And through this line of reasoning one may know how admirable friendship, admirable companionship, admirable camaraderie is actually the whole of the holy life: It is in dependence on me as an admirable friend that beings subject to birth have gained release from birth, that beings subject to aging have gained release from aging, that beings subject to death have gained release from death, that beings subject to sorrow, lamentation, pain, distress, & despair have gained release from sorrow, lamentation, pain, distress, & despair. It is through this line of reasoning that one may know how admirable friendship, admirable companionship, admirable camaraderie is actually the whole of the holy life."

See also: M 95; A 4.192; Ud 4.1; Iti 17.

S 45.8 Magga-vibhanga Sutta An Analysis of the Path

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. There he addressed the monks, saying, ... "I will teach & analyze for you the Noble Eightfold Path. Listen & pay close attention. I will speak."

... "Now what, monks, is the Noble Eightfold Path? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what, monks, is right view? Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the stopping of stress, knowledge with regard to the way of practice leading to the stopping of stress: This, monks, is called right view.

"And what is right resolve? Being resolved on renunciation, on freedom from ill will, on harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, abstaining from divisive speech, abstaining from abusive speech, abstaining from idle chatter: This, monks, is called right speech.

"And what, monks, is right action? Abstaining from taking life, abstaining from stealing, abstaining from unchastity: This, monks, is called right action.

"And what, monks, is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This, monks, is called right livelihood.

"And what, monks, is right effort?

There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This, monks, is called right effort.

"And what, monks, is right mindfulness?

There is the case where a monk remains focused on the body in & of itself — ardent, aware, & mindful — putting away greed & distress with reference to the world.

He remains focused on feelings in & of themselves — ardent, aware, & mindful — putting away greed & distress with reference to the world.

He remains focused on the mind in & of itself — ardent, aware, & mindful — putting away greed & distress with reference to the world.

He remains focused on mental qualities in & of themselves — ardent, aware, & mindful — putting away greed & distress with reference to the world. This, monks, is called right mindfulness.

"And what, monks, is right concentration?

There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation.

With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: 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 & remains in the third jhana, 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 elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This, monks, is called right concentration."

That is what the Blessed One said. Gratified, the monks delighted at his words.

S 45.12 Vihara Abiding

All the following suttas in S 45 are translated by Sister Uppalavanna. The numbering follows that used by access to insight.

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's Grove in Savatthi.

"Monks, I desire a seclusion of three months, none is to approach me other than a single person who brings morsel food."

... At the end of the three months the Blessed One gave up his seclusion and addressed the monks:

"Monks, I abode in that same abiding in which I abode just after my enlightenment.

Monks, I know, there is a feeling for wrong view, and for appeased wrong view. A feeling for right view, and for appeased right view. There is a feeling for wrong thoughts and for appeased wrong thoughts and a feeling for right thoughts, and for appeased right thoughts. There is a feeling for wrong speech and for appeased wrong speech and a feeling for right speech, and for appeased right speech. There is a feeling for wrong action and for appeased wrong action and a feeling for right action and for appeased right action. There's a feeling for wrong livelihood and for appeased wrong livelihood. A feeling for right livelihood and one for appeased right livelihood. There is a feeling for wrong endeavor and for appeased wrong endeavor and a feeling for right endeavor, and for appeased right endeavor. There is a feeling for wrong mindfulness and for appeased wrong mindfulness and a feeling for right mindfulness, and for appeased right mindfulness. There is a feeling for wrong concentration and for appeased wrong concentration and a feeling for right concentration and for appeased right concentration. There is a feeling for interest and for appeased interest. There is a feeling for reasoning and a feeling for appeased reasoning and a feeling for perception and for appeased perception. There is a feeling for unappeased interest, reasoning and perception. There is a feeling for appeased interest, unappeased reasoning and perception. There is a feeling for appeased interest, reasoning and unappeased perception. There is a feeling for appeased interest, reasoning and perception. There is exertion to realize the not yet realized, until it is realized there is a feeling."

S 45.27 Kumbho The Water Pot

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's Grove in Savatthi...

"Monks, the water pot without a stand is easily upset, the water pot with a stand is not upset easily, in the same

manner, monks, the mind with a support is not upset easily and the mind without is upset easily

Monks, what is the mind's support? It is this same noble eightfold path..."

S 45.28 Samadhi One Pointed Mind

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's Grove in Savatthi...

"Monks, I will preach the noble right concentration that is supported and has accessories, listen to it.
Monks, what is the noble right concentration that is supported and has accessories? The accessories are right, view, thoughts, words, action, livelihood, endeavor and mindfulness.

Monks, the mind in one point on account of these seven factors is the concentration with accessories. Monks this is the supported, noble right concentration."

S 45.34 Paragamana Crossing Over

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's Grove in Savatthi...

"Monks, development and making much of these eight things conduces to crossing over. What eight? They are right view, right thoughts, right speech, right action, right livelihood, right endeavor, right mindfulness, and right concentration. Monks, development and making much of these eight things conduces to crossing over."
The Blessed One further said these verses

Of these humans a few cross over,
The rest, just go up and down this same bank.

Those humans who abide by the well declared Teaching,
Reach the incomparable state, crossing the domains of Death

The wise dispel the impure, develop the pure,
And leaving home enjoy seclusion

The wise dispel sensual thoughts with attachment,
And purify their minds dispelling defilements.

The enlightenment factors well developed
And attached to giving up the seized,
The shining ones extinguish destroying desires.

S 45.40 Brahmachariya The Holy Life

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's Grove in Savatthi...

"Monks, I will tell you about the holy life and the aims of the holy life, listen to it.
What is the holy life? It is this same Noble Eightfold Path such as right view, right thoughts, right speech, right action, right livelihood, right endeavor, right mindfulness, and right concentration. This is the holy life.
Monks, what are the aims of the holy life? Monks, the destruction of greed, hate, and delusion are the aims of the holy life."

S 45.91 Sloping to the East

Editors note: The remaining suttas in S 45 are part of a series repeated for each of the next seven chapters based on the seven sets of the 37 Aids to Enlightenment plus the chapter on the jhanas.

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's Grove in Savatthi, and addressed the monks from there:

"Monks, just as river Ganges has a slant, slope, and incline towards the East, in the same manner the monk making much of the noble eightfold path has a slant, slope, and incline towards extinction. Monks, the monk developing and making much the Noble Eightfold Path in which manner, has a slant, slope, and incline towards extinction?

Here, monks, the monk develops right view... right thoughts ... right speech ... right action ... right livelihood ... right endeavor ... right mindfulness ... right concentration to drive out greed, hate, and delusion to the end, relying on seclusion, fading, ceasing, ending with maturity. Monks, the monk developing and making much the Noble Eightfold Path in this manner has a bend, slope, and incline towards extinction."

Editors Note: Each of the following suttas (S 45.140-180) are elaborated through various repetitive forms. I have excerpted only the unique message delivered in each case.

S 45.143 Pada Footprint

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's Grove in Savatthi, and addressed the monks from there:

"Monks, the footprints of all moving things can fit in the footprint of the elephant, and it is said the footprint of the elephant is the foremost among them. In the same manner diligence is foremost for all wholesome states and all wholesome states come together in diligence.

Monks, for the development and making much the Noble Eightfold Path, the monk should expect to be diligent. Monks, how does the monk develop and make much the Noble Eightfold Path diligently?

Here, monks, the monk develops right view... right thoughts ... right speech ... right action ... right livelihood ... right endeavor ... right mindfulness ... right concentration relying on seclusion, non-excitement, for ceasing and maturing with release. Monks, in this manner the monk develops and makes much the Noble Eightfold Path diligently."

S 45.150 Seedlings

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's Grove in Saavatti, and addressed the monks from there:

"Monks, all seedlings and vegetation grow and become stately, established on earth and supported by earth. In the same manner, the monk developing and making much the Noble Eightfold Path, does so established and relying on virtues. Monks, how does the monk develop and make much the Noble Eightfold Path established and relying on virtues?

Here, monks, the monk develops right view..." *[as in S45.143]*

S 45.153 Kunbho A Pot

I. I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's Grove in Savatti, and addressed the monks from there:

"Monks, a pot turned upside down ejects water rejects it, in the same manner the monk developing and making much the Noble Eightfold Path rejects unwholesome states does not accept them. Monks, how developing and making much the Noble Eightfold Path does the monk turn out demerit?

Here, monks, the monk develops right view..." *[as in S45.143]*

S 45.156 Megha A Rain Cloud

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's Grove in Savatti, and addressed the monks from there:

"Monks, just as in the last month of the hot season an unexpected huge down pour comes and settles all the dust. In the same manner to the monk developing and making much the Noble Eightfold Path whatever unwholesome state arises, it spontaneously disappears and the matter is settled then and there.

Monks, to the monk developing and making much the Noble Eightfold Path how does arisen demerit spontaneously disappear and get settled then and there?

Here, monks, the monk develops right view..." *[as in S45.143]*

S 45.159 The Guesthouse

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's Grove in Savatti, and addressed the monks from there:

"Monks, guests come to a guest house from the east, west, north and south. Warriors, Brahmins, people of the middle class and low caste too come and dwell there. In the same manner, monks, the monk developing and making much the Noble Eightfold Path, knows those things that should be thoroughly known through special knowledge, dispels those things that should be dispelled through special knowledge, realizes those things that should be realized through special knowledge, and develops those things that should be developed through special knowledge.

Monks, what things should be thoroughly known through special knowledge? The five aggregates is the reply, such as the aggregates of matter, feelings, perceptions, intentions, and consciousness. Monks, these things should be thoroughly known through special knowledge.

Monks, what things should be dispelled through special knowledge? Ignorance and the craving 'to be' are the two things to be dispelled through special knowledge.

Monks, what things should be realized through special knowledge? Knowledge and release are the two things to be realized through special knowledge.

Monks, what things should be developed through special knowledge? Calm and insight are the two things to be developed through special knowledge.

Monks, how developing and making much the Noble Eightfold Path, does the monk know those things that should be thoroughly known through special knowledge, dispel those things that should be dispelled through special knowledge, realize those things that should be realized through special knowledge, and develop those things that should be developed through special knowledge?

Here, monks, the monk develops right view..." *[as in S45.143]*

S 45.162-180 For Dispelling (excerpts)

"Monks, these three are measurements. What three? I am superior, I am equal and I am inferior. Monks, for special knowledge, exact comprehension, exhaustion and dispelling of these three measurements the Noble Eightfold Path should be developed and made much.

Monks, these three are strong posts. What three? They are greed, hate and delusion. Monks, for special knowledge, exact comprehension, exhaustion and dispelling of these three strong posts the Noble Eightfold Path should be developed and made much.

Monks, these three are the feelings. What three? They are pleasant, unpleasant and neither pleasant nor unpleasant feelings. Monks, for special knowledge, exact comprehension, exhaustion and dispelling of these three feelings the Noble Eightfold Path should be developed and made much.

Monks, these four are floods. What four? They are the flood of sensuality, the flood of being, the flood of views and the flood of ignorance. Monks, for special knowledge, exact comprehension, exhaustion and dispelling of these four floods the Noble Eightfold Path should be developed and made much.

Monks, this is the fourfold clinging. What four? They are clinging to sensuality, clinging to views, clinging to rules and vows and clinging to self view. Monks, for special knowledge, exact comprehension, exhaustion and dispelling of this fourfold clinging the Noble Eightfold Path should be developed and made much.

Monks, these are the five strands of sense pleasures. What five? They are welcome, beloved, charming enticing forms cognizable by eye-consciousness that arouse sensuality, sounds cognizable by ear-consciousness that arouse sensuality, scents cognizable by nose-consciousness that arouse sensuality, tastes cognizable by tongue-consciousness that arouse sensuality and touches cognizable by body-consciousness that arouse sensuality. Monks, for special knowledge, exact comprehension, exhaustion and dispelling of these five sensual pleasures the Noble Eightfold Path should be developed and made much.

Monks, these five are the obstructions of the mind. What five? They are sensual greed, anger, sloth and torpor, restlessness and worry and doubts. Monks, for special knowledge, exact comprehension, exhaustion and dispelling of these five obstructions the Noble Eightfold Path should be developed and made much.

Monks, these five are the aggregates of clinging. What five? They are the aggregates of matter, feelings, perceptions, intentions, and consciousness. Monks, for special knowledge, exact comprehension, exhaustion and dispelling

of these five aggregates the Noble Eightfold Path should be developed and made much.

Monks, these five are the sensual bonds (lower fetters). What five? They are self view, doubts, clinging to rules and vows, sensual interest and anger. Monks, for special knowledge, exact comprehension, exhaustion and dispelling of these five bonds the Noble Eightfold Path should be developed and made much.

Monks, these five are the non-sensual bonds (higher fetters). What five? Greed for material states, immaterial states, measuring, restlessness and ignorance. Monks, for special knowledge, exact comprehension, exhaustion and dispelling of these non-sensual bonds the Noble Eightfold Path should be developed and made much."

S 46 Bojjhangasamyutta: The 7 Factors of Enlightenment

S 46.1 Himavanta Sutta (excerpt)

It is in dependence on virtue, established on virtue, having developed & pursued the seven factors of Awakening, that a monk attains to greatness & prosperity in terms of mental qualities. And how is it that a monk — in dependence on virtue, established on virtue, having developed & pursued the seven factors for Awakening — attains to greatness & prosperity in terms of mental qualities?

"There is the case where a monk develops mindfulness as a factor for Awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.

He develops analysis of qualities as a factor for Awakening... persistence as a factor for Awakening...

rapture as a factor for Awakening...

serenity as a factor for Awakening...

concentration as a factor for Awakening...

equanimity as a factor for Awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. This is how a monk — in dependence on virtue, established on virtue, having developed & pursued the seven factors for Awakening — attains to greatness & prosperity in terms of mental qualities."

S 46.3 Virtue (excerpt)

Translated by Piya Tan

Monks, those monks who are accomplished in moral virtue, accomplished in mental concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation - even the sight of those monks is very helpful, I say; even listening to those monks is very helpful, I say;

even meeting those monks is very helpful, I say;
even attending on those monks is very helpful, I say;
even recollecting those monks is very helpful, I say;
even going forth after those monks is very helpful, I say;

What is the reason for this? Because when he has heard the Dhamma from such monks, he dwells in solitude by way of two kinds of solitude, that is, the solitude of body and the solitude of mind.

Dwelling thus in solitude, he recollects and reflects upon the Dhamma. Monks, whenever a monk, dwelling thus in solitude, recollects and thinks over the Dhamma, on that occasion the awakening factor of mindfulness is roused in the monk. On that occasion as he dwells thus in solitude, recollecting the Dhamma and thinking it over, on that occasion the awakening factor of mindfulness is fully developed in the monk.

Dwelling thus mindful, he discerns the Dhamma, examines it, thoroughly investigates it, on that occasion the awakening factor of dharma investigation is roused in the monk. On that occasion the awakening factor of dharma investigation is fully developed in the monk.

When he discerns the Dhamma with wisdom, examines it, investigates it, his effort is roused without slackening. Monks, whenever a monk discerns the Dhamma with wisdom examines it, investigates it, rouses his effort without slackening on that occasion the awakening factor of effort is roused in the monk. On that occasion the awakening factor of effort is fully developed in the monk.

When his effort is roused, zest that is not of the flesh arises in him. Monks, whenever zest that is not of the flesh arises in a monk whose effort is roused, on that occasion the awakening factor of zest is roused in the monk. On that occasion the awakening factor of zest is fully developed in the monk.

For one whose mind is uplifted by zest, his body becomes tranquil, and his mind too becomes tranquil. Monks, whenever a monk, uplifted by zest, his body tranquil, on that occasion the awakening factor of tranquility is roused by the monk. On that occasion the awakening factor of tranquility is fully developed in the monk.

For one whose body is tranquil, there is happiness; for one who is happy his mind becomes concentrated. Monks, whenever a monk's body is tranquil and being happy, his mind becomes concentrated, on that occasion the awakening factor of concentration is roused in the monk. On that occasion the awakening factor of concentration is fully developed in the monk.

He closely looks on with equanimity at the mind thus concentrated. Monks, whenever a monk looks on with equanimity at the mind thus concentrated, on that occasion the awakening factor of equanimity is aroused in the monk.

On that occasion the awakening factor of equanimity is fully developed in the monk.

S 46.51 Ahara Sutta: Food

"Monks, I will teach you the feeding & starving of the five hindrances & of the seven factors for Awakening. Listen & pay close attention. I will speak...
Feeding the Hindrances

"And what is the food for the arising of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen? There is the theme of beauty. To foster inappropriate attention to it: This is the food for the arising of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen.

"And what is the food for the arising of unarisen ill will, or for the growth & increase of ill will once it has arisen? There is the theme of resistance. To foster inappropriate attention to it: This is the food for the arising of unarisen ill will, or for the growth & increase of ill will once it has arisen.

"And what is the food for the arising of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen? There are boredom, weariness, yawning, drowsiness after a meal, & sluggishness of awareness. To foster inappropriate attention to them: This is the food for the arising of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen.

"And what is the food for the arising of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen? There is non-stillness of awareness. To foster inappropriate attention to that: This is the food for the arising of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen.

"And what is the food for the arising of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen? There are phenomena that act as a foothold for uncertainty. To foster inappropriate attention to them: This is the food for the arising of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen.
Feeding the Factors for Awakening

"Now, what is the food for the arising of unarisen mindfulness as a factor for Awakening, or for the growth & increase of mindfulness as a factor for Awakening once it has arisen? There are mental qualities that act as a foothold for mindfulness as a factor for Awakening [well-purified virtue & views made straight]. To foster appropriate attention to them: This is the food for the arising of unarisen mindfulness as a factor for Awakening, or for the

growth & increase of mindfulness as a factor for Awakening once it has arisen.

"And what is the food for the arising of unarisen analysis of qualities as a factor for Awakening, or for the growth & increase of analysis of qualities... once it has arisen? There are mental qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is the food for the arising of unarisen analysis of qualities as a factor for Awakening, or for the growth & increase of analysis of qualities... once it has arisen.

"And what is the food for the arising of unarisen persistence as a factor for Awakening, or for the growth & increase of persistence... once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is the food for the arising of unarisen persistence as a factor for Awakening, or for the growth & increase of persistence... once it has arisen.

"And what is the food for the arising of unarisen rapture as a factor for Awakening, or for the growth & increase of rapture... once it has arisen? There are mental qualities that act as a foothold for rapture as a factor for Awakening. To foster appropriate attention to them: This is the food for the arising of unarisen rapture as a factor for Awakening, or for the growth & increase of rapture... once it has arisen.

"And what is the food for the arising of unarisen serenity as a factor for Awakening, or for the growth & increase of serenity... once it has arisen? There is physical serenity & there is mental serenity. To foster appropriate attention to them: This is the food for the arising of unarisen serenity as a factor for Awakening, or for the growth & increase of serenity... once it has arisen.

"And what is the food for the arising of unarisen concentration as a factor for Awakening, or for the growth & increase of concentration... once it has arisen? There are themes for calm, themes for non-distraction [these are the four frames of reference]. To foster appropriate attention to them: This is the food for the arising of unarisen concentration as a factor for Awakening, or for the growth & increase of concentration... once it has arisen.

"And what is the food for the arising of unarisen equanimity as a factor for Awakening, or for the growth & increase of equanimity... once it has arisen? There are mental qualities that act as a foothold for equanimity as a factor for Awakening. To foster appropriate attention to them: This is the food for the arising of unarisen equanimity as a factor for Awakening, or for the growth & increase of equanimity as a factor for Awakening once it has arisen.
Starving the Hindrances

"Now, what is lack of food for the arising of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen? There is the theme of unattractiveness. To foster appropriate attention to it: This is lack of food for the arising of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen.

And what is lack of food for the arising of unarisen ill will, or for the growth & increase of ill will once it has arisen? There is awareness-release. / To foster appropriate attention to that: This is lack of food for the arising of unarisen ill will, or for the growth & increase of ill will once it has arisen.

"And what is lack of food for the arising of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is lack of food for the arising of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen.

"And what is lack of food for the arising of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen? There is the stilling of awareness. To foster appropriate attention to that: This is lack of food for the arising of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen.

"And what is lack of food for the arising of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen? There are mental qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is lack of food for the arising of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen.
Starving the Factors for Awakening

"Now, what is lack of food for the arising of unarisen mindfulness as a factor for Awakening, or for the growth & increase of mindfulness as a factor for Awakening once it has arisen? There are mental qualities that act as a foothold for mindfulness as a factor for Awakening. Not fostering attention to them: This is lack of food for the arising of unarisen mindfulness as a factor for Awakening, or for the growth & increase of mindfulness as a factor for Awakening once it has arisen.

"And what is lack of food for the arising of unarisen analysis of qualities as a factor for Awakening, or for the growth & increase of analysis of qualities... once it has arisen? There are mental qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. Not fostering attention to them: This is lack of food for the arising of unarisen analysis of qualities

as a factor for Awakening, or for the growth & increase of analysis of qualities... once it has arisen.

"And what is lack of food for the arising of unarisen persistence as a factor for Awakening, or for the growth & increase of persistence... once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. Not fostering attention to them: This is lack of food for the arising of unarisen persistence as a factor for Awakening, or for the growth & increase of persistence... once it has arisen.

"And what is lack of food for the arising of unarisen rapture as a factor for Awakening, or for the growth & increase of rapture... once it has arisen? There are mental qualities that act as a foothold for rapture as a factor for Awakening. Not fostering attention to them: This is lack of food for the arising of unarisen rapture as a factor for Awakening, or for the growth & increase of rapture... once it has arisen.

"And what is lack of food for the arising of unarisen serenity as a factor for Awakening, or for the growth & increase of serenity... once it has arisen? There is bodily serenity & there is mental serenity. To foster inappropriate attention to them: This is lack of food for the arising of unarisen serenity as a factor for Awakening, or for the growth & increase of serenity... once it has arisen.

"And what is lack of food for the arising of unarisen concentration as a factor for Awakening, or for the growth & increase of concentration... once it has arisen? There are the themes for concentration, themes for non-confusion. Not fostering attention to them: This is lack of food for the arising of unarisen concentration as a factor for Awakening, or for the growth & increase of concentration... once it has arisen.

"And what is lack of food for the arising of unarisen equanimity as a factor for Awakening, or for the growth & increase of equanimity as a factor for Awakening once it has arisen? There are mental qualities that act as a foothold for equanimity as a factor for Awakening. Not fostering attention to them: This is lack of food for the arising of unarisen equanimity as a factor for Awakening, or for the growth & increase of equanimity as a factor for Awakening once it has arisen."

Note

1. Through good will, compassion, appreciation, or equanimity.

See also: A 5.51

S 46.53 Aggi Sutta: Fire Right and Wrong Times

Translated by Maurice O'Connell Walshe

"At such times, monks, as the mind is sluggish, that is the wrong time to cultivate the enlightenment-factor of tranquillity, the enlightenment-factor of concentration, the

enlightenment-factor of equanimity. What is the reason? A sluggish mind is hard to arouse by these factors.

Suppose a man wants to make a small fire blaze. If he heaps wet grass, wet cow-dung and wet sticks on it, if he exposes it to wind and rain and sprinkles it with dust, can he make that small fire blaze?"

"No indeed, Lord."

"Just so, when the mind is sluggish it is the wrong time to cultivate the enlightenment-factors of tranquillity, concentration and equanimity, because a sluggish mind is hard to arouse through these factors.

"But, monks, when the mind is sluggish, that is the right time to cultivate the enlightenment-factor of investigation-of-states, the enlightenment-factor of energy, the enlightenment-factor of rapture. What is the reason? A sluggish mind is easy to arouse by these factors.

Suppose a man wants to make a small fire blaze. If he heaps dry grass, dry cow-dung and dry sticks on it, blows on it with his mouth, and does not sprinkle it with dust, can he make that fire blaze?"

"Yes indeed, Lord."

"... a sluggish mind is easy to arouse through these factors.

"Monks, when the mind is agitated, that is the wrong time to cultivate the enlightenment-factors of investigation-of-states, of energy, of rapture. Why? An agitated mind is hard to calm through these factors.

Suppose a man wants to put a big fire out. If he heaps dry cow-dung and dry sticks on it, blow on it with his mouth, and does not sprinkle it with dust, can he put that fire out?"

"No indeed, Lord."

"... an agitated mind is not easy to calm through these factors.

"When the mind is agitated, that is the right time to cultivate the enlightenment-factors of tranquillity, concentration, equanimity. Why? Because an agitated mind is easy to calm through these factors.

Suppose a man wants to put out a big fire. If he heaps wet grass, wet cow-dung, wet sticks on it and if he exposes it to wind and rain, if he sprinkles it with dust, can he put that big fire out?"

"Yes indeed, Lord."

"Just so, monks, when the mind is agitated, that is the right time to cultivate the enlightenment-factors of tranquility, concentration, equanimity. An agitated mind is easy to calm through these factors.

"But as for mindfulness, monks, I declare that it is always useful."

S 46.54 Mettam Sutta: The Brahma-viharas

(excerpt)

Translated by Maurice O'Connell Walshe

"And how, monks, does a monk cultivate the heart's release by loving-kindness? What is its goal, its excellence, its fruit and its outcome?

"In this case, monks, a monk cultivates the enlightenment-factor of mindfulness accompanied by loving-kindness and similarly the enlightenment-factors of investigation-of-states, energy, rapture, tranquillity, concentration, equanimity, accompanied by loving-kindness which is based on detachment, dispassion, leading to maturity of surrender. If he wishes to dwell perceiving the repulsive in what is not repulsive, he dwells thus perceiving the repulsive. If he wishes to dwell perceiving the unrepulsive in what is repulsive, he dwells thus perceiving the unrepulsive. If he wishes to dwell perceiving the repulsive both in what is repulsive and what is not repulsive, if he wishes to dwell perceiving the unrepulsive in both..., he dwells thus. If he wishes, avoiding both the repulsive and unrepulsive, to dwell equanimous, mindful and clearly aware, he dwells thus, equanimous, mindful and clearly aware, or, attaining the heart's release called 'beautiful' / he abides there. I declare that the heart's release by loving-kindness has the beautiful for its excellence. This is the attainment of a wise monk who penetrates to no higher release.

"And how, monks, does a monk cultivate release by compassion? What is its goal, its excellence, its fruit and its outcome?

"In this, monks, a monk cultivates the enlightenment-factors of mindfulness... equanimity accompanied by compassion... [as above]... he dwells thus, equanimous, mindful, clearly aware or, by passing utterly beyond all perception of objects, by the going-down of perceptions of sensory reactions, by disregarding perceptions of diversity, thinking 'space is infinite,' he attains and dwells in the sphere of infinite space.⁷ I declare that the heart's release by compassion has the sphere of infinite space for its excellence. This is the attainment of a wise monk who penetrates to no higher release.

"And how, monks, does a monk cultivate the heart's release by sympathetic joy? What is its goal, its excellence, its fruit and its outcome?

"In this, monks, a monk cultivates the enlightenment-factors of mindfulness... equanimity accompanied by sympathetic joy... [as above]... he dwells thus, equanimous, mindful, clearly aware or, by passing utterly beyond the sphere of infinite space, thinking 'consciousness is infinite,' he attains and dwells in the sphere of infinite consciousness. I declare that the heart's release by sympathetic joy has the sphere of infinite consciousness for its excellence. This is the attainment of a wise monk who penetrates to no higher release.

"And how, monks, does a monk cultivate the heart's release by equanimity? What is its goal, its excellence, its fruit and its outcome?

"In this case, monks, a monk cultivates the enlightenment-factors of mindfulness, investigation-of-states, energy, rapture, tranquillity, concentration, equanimity accompanied by equanimity² which is based on detachment, dispassion, leading to maturity of surrender. If he wishes to dwell... [as above]... he dwells thus, equanimous, mindful and clearly aware. Or by passing utterly beyond the sphere of infinite consciousness, thinking 'there is nothing,' he attains and dwells in the sphere of nothingness.¹⁰ I declare that the heart's release by equanimity had the sphere of nothingness for its excellence. This is the attainment of a wise monk who penetrates to no higher release."

Notes

1. *Subha*. This is explained in M 77 as being associated with the fourth (lower) *jhaana* (S 40.9, n. 2).

2. *Equanimity* (*upekkha*) as an enlightenment- is here distinguished from equanimity as a *Brahma-vihaara*. The difference lies in the mode of attainment.

S 47 Satipatthanasamyutta: The Establishments of Mindfulness

S 47.8 Suda Sutta (excerpt)

"...there are cases where a foolish, inexperienced, unskillful monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world. As he remains thus focused on the body in & of itself, his mind does not become concentrated, his defilements² are not abandoned. He does not take note of that fact.³ He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world. As he remains thus focused on mental qualities in & of themselves, his mind does not become concentrated, his defilements are not abandoned. He does not take note of that fact. As a result, he is not rewarded with a pleasant abiding here & now, nor with mindfulness & alertness. Why is that? Because the foolish, inexperienced, unskillful monk does not take note of his own mind."

S 47.10 Bhikkhunupassaya Sutta: Directed and Undirected Meditation

Translated by Andrew Olendzki

The venerable Ananda arose early one morning, and taking up his robe and bowl approached a certain settlement of nuns, where he sat down on a seat that had been prepared.

A number of nuns approached the venerable Ananda, and after greeting him, sat down to one side. So seated, these nuns said this to the venerable Ananda: "There are here, Ananda sir, a number of nuns who abide with minds well established in the four foundations of mindfulness. Their understanding is becoming ever greater and more excellent."

"So it is, Sisters, so it is!" replied Ananda. "Indeed for anybody, Sisters, whether monk or nun, who abides with a mind well established in the four foundations of mindfulness — it is to be expected that their understanding becomes ever greater and more excellent."

[Ananda later relates this exchange to the Buddha, who approves of his response and then elaborates:]

Here, Ananda, a monk abides contemplating body as body* — ardent, fully aware, mindful — leading away the unhappiness that comes from wanting the things of the world. And for one who is abiding contemplating body as body,* a bodily object arises, or bodily distress, or mental sluggishness, that scatters his mind outward. Then the monk should direct his mind to some satisfactory image. When the mind is directed to some satisfactory image, happiness is born. From this happiness, joy is then born. With a joyful mind, the body relaxes. A relaxed body feels content, and the mind of one content becomes concentrated. He then reflects: "The purpose for which I directed my my mind has been accomplished. So now I shall withdraw [directed attention from the image]." He withdraws, and no longer thinks upon or thinks about [the image]. He understands: "I am not thinking upon or thinking about [anything]. Inwardly mindful, I am content." This is directed meditation.

And what is undirected meditation? Not directing his mind outward, a monk understands: "My mind is not directed outward." He understands: "Not focused on before or after; free; undirected." And he understands: "I abide observing body as body — ardent, fully aware, mindful — I am content." This is undirected meditation.

And so, Ananda, I have taught directed meditation; and I have taught undirected meditation. Whatever is to be done by a teacher with compassion for the welfare of students, that has been done by me out of compassion for you. Here are the roots of trees. Here are empty places. Get down and meditate. Don't be lazy. Don't become one who is later remorseful. This is my instruction to you.

*Note *These passages are repeated for the other three foundations of mindfulness: feelings as feelings; mind as mind; mental states as mental states.*

S 47.19 Sedaka Sutta The Acrobat

I have heard that on one occasion the Blessed One was living among the Sumbhas. Now there is a Sumbhan town named Sedaka. There the Blessed One addressed the monks...

"Once upon a time, monks, a bamboo acrobat, having erected a bamboo pole, addressed his assistant, Frying Pan: 'Come, my dear Frying Pan. Climb up the bamboo pole and stand on my shoulders.'

"As you say, Master,' Frying Pan answered the bamboo acrobat and, climbing the bamboo pole, stood on his shoulders.

"So then the bamboo acrobat said to his assistant, 'Now you watch after me, my dear Frying Pan, and I'll watch after you. Thus, protecting one another, watching after one another, we'll show off our skill, receive our reward, and come down safely from the bamboo pole.'

"When he had said this, Frying Pan said to him, 'But that won't do at all, Master. You watch after yourself, and I'll watch after myself, and thus with each of us protecting ourselves, watching after ourselves, we'll show off our skill, receive our reward, and come down safely from the bamboo pole.'

"What Frying Pan, the assistant, said to her Master was the right way in that case.

"Monks, a frame of reference is to be practiced with the thought, 'I'll watch after myself.' A frame of reference is to be practiced with the thought, 'I'll watch after others.' When watching after oneself, one watches after others. When watching after others, one watches after oneself.

"And how does one, when watching after oneself, watch after others? Through pursuing [the practice], through developing it, through devoting oneself to it. This is how one, when watching after oneself, watches after others.

"And how does one, when watching after others, watch after oneself? Through endurance, through harmlessness, and through a mind of kindness & sympathy. This is how one, when watching after others, watches after oneself.

"A frame of reference is to be practiced with the thought, 'I'll watch after myself.' A frame of reference is to be practiced with the thought, 'I'll watch after others.' When watching after oneself, one watches after others. When watching after others, one watches after oneself."

S 47.20 Sedaka Sutta The Beauty Queen

I have heard that on one occasion the Blessed One was living among the Sumbhas. Now there is a Sumbhan town named Sedaka. There the Blessed One addressed the monks...

"Suppose, monks, that a large crowd of people comes thronging together, saying, 'The beauty queen! The beauty queen!' And suppose that the beauty queen is highly

accomplished at singing & dancing, so that an even greater crowd comes thronging, saying, 'The beauty queen is singing! The beauty queen is dancing!' Then a man comes along, desiring life & shrinking from death, desiring pleasure & abhorring pain. They say to him, 'Now look here, mister. You must take this bowl filled to the brim with oil and carry it on your head in between the great crowd & the beauty queen. A man with a raised sword will follow right behind you, and wherever you spill even a drop of oil, right there will he cut off your head.' Now what do you think, monks: Will that man, not paying attention to the bowl of oil, let himself get distracted outside?"

"No, lord."

"I have given you this parable to convey a meaning. The meaning is this: The bowl filled to the brim with oil stands for mindfulness immersed in the body. Thus you should train yourselves: 'We will develop mindfulness immersed in the body. We will pursue it, hand it the reins and take it as a basis, give it a grounding, steady it, consolidate it, and undertake it well.' That is how you should train yourselves."

S 47.40 Satipatthana-vibhanga Sutta The 4 Frames of Reference

"I will teach you the frames of reference, their development, and the path of practice leading to their development. Listen & pay close attention. I will speak.

"Now, what are the frames of reference? There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves... mind in & of itself... mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world. "This is called the frames of reference.

"And what is the development of the frames of reference? There is the case where a monk remains focused on the phenomenon of origination with regard to the body, remains focused on the phenomenon of passing away with regard to the body, remains focused on the phenomenon of origination & passing away with regard to the body — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

"He remains focused on the phenomenon of origination with regard to feelings, remains focused on the phenomenon of passing away with regard to feelings, remains focused on the phenomenon of origination & passing away with regard to feelings — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

"He remains focused on the phenomenon of origination with regard to the mind, remains focused on the phenomenon of passing away with regard to the mind,

remains focused on the phenomenon of origination & passing away with regard to the mind — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

"He remains focused on the phenomenon of origination with regard to mental qualities, remains focused on the phenomenon of passing away with regard to mental qualities, remains focused on the phenomenon of origination & passing away with regard to mental qualities — ardent, alert, & mindful — putting aside greed & distress with reference to the world. "This is called the development of the frames of reference.

"And what is the path of practice to the development of the frames of reference? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the path of practice to the development of the frames of reference."

S 47.46 Paa.timokkha Sutta: Obligation

Translated by Maurice O'Connell Walshe

[A certain monk said to the Buddha:] "It would be well for me, Lord, if the Blessed One would teach me briefly a doctrine so that having heard it I might dwell alone, in seclusion, unwearied, ardent and resolute."

"Well then, monk, you should purify the rudiments of skill. And what are the rudiments of skill?

"In this, monk, you must dwell restrained according to the restraint of the Obligations, I having perfected the scope of your practice, aware of danger in the slightest faults, undertaking the precepts and training yourself in them.

"Having done this, then, monk, with morality as your support, established in morality, you must practice the four foundations of mindfulness. Which four?

"In this, monk, you must dwell in contemplation of body... feelings... mind... mind-objects, ardent, clearly aware, mindful, having got rid of worldly longing and depression.

"Then, monk, when, with morality as your support, established in morality, you have cultivated the four foundations of mindfulness, then you will obtain by night and by day that hoped-for increase in skilled states, which will not decline."

[Delighted, the monk practiced as instructed and, in due course, became an Arahant.]

Note 1. Paa.timokkha, the monastic code of conduct, now enshrined in the 227 rules which are recited fortnightly.

S 48 Indriyasamyutta: The Faculties

S48.10 Indriya-vibhanga Sutta The 5 Mental Faculties

"Monks, there are these five faculties. Which five? The faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment.

"Now what is the faculty of conviction? There is the case where a monk, a disciple of the noble ones, has conviction, is convinced of the Tathagata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' This is called the faculty of conviction.

"And what is the faculty of persistence? There is the case where a monk, a disciple of the noble ones, keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. He generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... [and] for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This is called the faculty of persistence.

"And what is the faculty of mindfulness? There is the case where a monk, a disciple of the noble ones, is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago. He remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world. This is called the faculty of mindfulness.

"And what is the faculty of concentration? There is the case where a monk, a disciple of the noble ones, making it his object to let go, attains concentration, attains singleness of mind. Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, he enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters &

remains in the second jhana: rapture & pleasure born of composure, 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 & remains in the third jhana, 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 elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the faculty of concentration.

"And what is the faculty of discernment? There is the case where a monk, a disciple of the noble ones, is discerning, endowed with discernment of arising & passing away — noble, penetrating, leading to the right ending of stress. He discerns, as it has come to be: 'This is stress... This is the origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress.' This is called the faculty of discernment.

"These are the five faculties."

See also: A 8.30.

S 48.42 Unnabho Brahmano Sutta Resort

Translated by Maurice O'Connell Walshe

[At Saavatthii the Brahman U.n.naabha said to the Buddha:] "There are these five sense faculties, good Gotama, of different spheres, different action, and they do not share in each other's sphere of action. Which five? The sense of sight, hearing, smelling, tasting and touching. As these five faculties are of different scope and range, and do not share in each other's sphere of action, what is their resort, I and who profits from their combined activity?"

"There are, Brahman, these five sense-faculties... which do not share in each other's sphere of action. Mind is their resort, and it is mind that profits from their combined activity."

"But, good Gotama, what is mind's resort?"

"Mind's resort, Brahman, is mindfulness."²

"Then, good Gotama, what is the resort of mindfulness?"

"The resort of mindfulness, Brahman, is liberation."

"Then, good Gotama, what is the resort of liberation?"

"The resort of liberation is Nibbaana."

"Then, good Gotama, what is the resort of Nibbaana?"

"That question goes too far Brahman. No answer can encompass it. The aim of the holy life, Brahman, is immersion in Nibbaana, it has Nibbaana for its final end, Nibbaana for its conclusion."

Notes

1. Pa.tisara.na.m. "Resort" is a somewhat desperate attempt to find an equivalent. Probably not from sara.na "refuge" but from sarati in the sense of "referring back" The word is rendered "repository" by I. B.

Horner for M 43 In a somewhat similar context in M 44, *pa.tibhaaga* "counterpart" is used.

2. This may in effect be a play on words, since *pa.tisara.na.m* here can well be taken as "protection. Something of the effect could be achieved by rendering above: "to what (or whom) do the faculties report?, and here: "to what (whom) does mind resort (for protection)?"

S 48.43 Two Currents

There is a manner of reckoning whereby the five faculties are the same as the five strengths, and the five strengths the same as the five faculties. And what is that method?

Whatever is the faculty of conviction, that is the strength of conviction. Whatever is the strength of conviction, that is the faculty of conviction. Whatever is the faculty of persistence, that is the strength of persistence. Whatever is the strength of persistence, that is the faculty of persistence. Whatever is the faculty of mindfulness, that is the strength of mindfulness. Whatever is the strength of mindfulness, that is the faculty of mindfulness. Whatever is the faculty of concentration, that is the strength of concentration. Whatever is the strength of concentration, that is the faculty of concentration. Whatever is the faculty of discernment, that is the strength of discernment. Whatever is the strength of discernment, that is the faculty of discernment.

Imagine a river — flowing, sloping, inclining toward the east — in whose midst is an island. There is a manner of reckoning whereby the river is classified as one current, and another manner of reckoning whereby it is classified as two.

And what is the first manner of reckoning? Whatever water lies to the east of the island, and whatever water lies to the west. This is the manner of reckoning whereby the river is classified as one current.

And what is the second manner of reckoning? Whatever water lies to the north of the island, and whatever water lies to the south. This is the manner of reckoning whereby the river is classified as two.

In the same way, whatever is the faculty of conviction, that is the strength of conviction. Whatever is the strength of conviction, that is the faculty of conviction... Whatever is the faculty of discernment, that is the strength of discernment. Whatever is the strength of discernment, that is the faculty of discernment.

S 48.56 Patitthita Sutta: Established

"Monks, when one quality is established in a monk, the five faculties are developed & developed well. Which one quality? Heedfulness.

"And what is heedfulness? There is the case where a monk guards his mind with regard to [mental] fermentations and mental qualities accompanied by fermentations. When his mind is guarded with regard to fermentations and mental qualities accompanied by fermentations, the faculty of conviction goes to the culmination of its development. The faculty of persistence... mindfulness... concentration... discernment goes to the culmination of its development.

"This is how when one quality is established in a monk, the five faculties are developed & developed well."

[Editor's Note: The chapters on the four right strivings (S 49) and the five powers (S 50) only contain suttas in the repetition series, represented in this collection under the chapter on the path: S45.91-180. In each case only a short stock description is changed in each chapter.]

S 49.1 The Four Right Exertions

There are these four right exertions. Which four? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen...(and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. These are the four right exertions.

Just as the River Ganges flows to the east, slopes to the east, inclines to the east, in the same way when a monk develops & pursues the four right exertions, he flows to Unbinding, slopes to Unbinding, inclines to Unbinding.

S 50.1 The Five Strengths

There are these five strengths. Which five? Strength of conviction, strength of persistence, strength of mindfulness, strength of concentration, & strength of discernment. These are the five strengths.

Just as the River Ganges flows to the east, slopes to the east, inclines to the east, in the same way when a monk develops & pursues the five strengths, he flows to Unbinding, slopes to Unbinding, inclines to Unbinding.

And how is it that when a monk develops & pursues the five strengths, he flows... slopes... inclines to Unbinding?

There is the case where the monk develops strength of conviction dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops strength of persistence... mindfulness... concentration... discernment dependent on seclusion... dispassion... cessation, resulting in letting go.

This is how a monk, when developing & pursuing the five strengths, flows... slopes... inclines to Unbinding.

S 51 Iddhipadasamyutta: The Bases for Spiritual Power

S 51.15 Brahmana Sutta

I have heard that on one occasion Ven. Ananda was staying in Kosambi, at Ghosita's Park. Then the Brahman Unnabha went to where Ven. Ananda was ... he said to Ven. Ananda: "Master Ananda, what is the aim of this holy life lived under the contemplative Gotama?"

"Brahman, the holy life is lived under the Blessed One with the aim of abandoning desire." ...

"Brahman, there is the case where a monk develops the base of power endowed with concentration founded on desire & the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence... concentration founded on intent... concentration founded on discrimination & the fabrications of exertion. This, Brahman, is the path, this is the practice for the abandoning of that desire."

"If that's so, Master Ananda, then it's an endless path, and not one with an end, for it's impossible that one could abandon desire by means of desire."

"In that case, brahman, let me question you on this matter. Answer as you see fit. What do you think: Didn't you first have desire, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular desire allayed?"

"Yes, sir."

"Didn't you first have persistence, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular persistence allayed?"

"Yes, sir."

"Didn't you first have the intent, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular intent allayed?"

"Yes, sir."

"Didn't you first have [an act of] discrimination, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular act of discrimination allayed?"

"Yes, sir."

"So it is with an arahant whose mental effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis. Whatever desire he first had for the attainment of arahantship, on attaining arahantship that particular desire is allayed. Whatever persistence he first had for the attainment of arahantship, on attaining arahantship that

particular persistence is allayed. Whatever intent he first had for the attainment of arahantship, on attaining arahantship that particular intent is allayed. Whatever discrimination he first had for the attainment of arahantship, on attaining arahantship that particular discrimination is allayed. So what do you think, brahman? Is this an endless path, or one with an end?"

S 51.20 Iddhipada-vibhanga Sutta The 4 Bases of Power (excerpt)

"These four bases of power, when developed & pursued, are of great fruit and great benefit. And how are the four bases of power developed & pursued so as to be of great fruit and great benefit?

"There is the case where a monk develops the base of power endowed with concentration founded on desire and the fabrications of exertion, thinking, 'This desire of mine will be neither overly sluggish nor overly active, neither inwardly restricted nor outwardly scattered.' He keeps perceiving what is in front and behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What is below is the same as what is above, what is above is the same as what is below. [He dwells] by night as by day, and by day as by night. By means of an awareness thus open & unhampered, he develops a brightened mind.

"He develops the base of power endowed with concentration founded on persistence (*energy*)...

"He develops the base of power endowed with concentration founded on intent (*mind*)...

"He develops the base of power endowed with concentration founded on discrimination (*investigation*) and the fabrications of exertion, thinking, 'This discrimination of mine will be neither overly sluggish nor overly active, neither inwardly restricted nor outwardly scattered.' He keeps perceiving what is in front and behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What is below is the same as what is above, what is above is the same as what is below. [He dwells] by night as by day, and by day as by night. By means of an awareness thus open & unhampered, he develops a brightened mind.

"And how is desire overly sluggish? Whatever desire is accompanied by laziness, conjoined with laziness, that is called overly sluggish desire.

"And how is desire overly active? Whatever desire is accompanied by restlessness, conjoined with restlessness, that is called overly active desire.

"And how is desire inwardly restricted? Whatever desire is accompanied by sloth & drowsiness, conjoined with sloth & drowsiness, that is called inwardly restricted desire.

"And how is desire outwardly scattered? Whatever desire is stirred up by the five strings of sensuality, outwardly dispersed & dissipated, that is called outwardly scattered desire.

"And how does a monk dwell perceiving what is in front & behind so that what is in front is the same as what is behind, and what is behind is the same as what is in front? There is the case where a monk's perception of what is in front & behind is well in hand, well-attended to, well-considered, well-tuned by means of discernment. This is how a monk keeps perceiving what is in front and behind so that what is in front is the same as what is behind, and what is behind is the same as what is in front.

"And how does a monk dwell so that what is below is the same as what is above, and what is above is the same as what is below? There is the case where a monk reflects on this very body, from the soles of the feet on up, from the crown of the head on down, surrounded by skin, & full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' This is how a monk dwells so that what is below is the same as what is above, and what is above is the same as what is below.

"And how does a monk dwell by night as by day, and by day as by night? There is the case where a monk at night develops the base of power endowed with concentration founded on desire & the fabrications of exertion by means of the same modes & signs & themes that he uses by day, and by day he develops the base of power endowed with concentration founded on desire & the fabrications of exertion by means of the same modes & signs & themes that he uses by night. This is how a monk dwells by night as by day, and by day as by night.

"And how does a monk — by means of an awareness open & unhampered — develop a brightened mind? There is the case where a monk has the perception of light, the perception of daytime [at any hour of the day] well in hand & well-established. This is how a monk — by means of an awareness open & unhampered — develops a brightened mind.

[The above discussion is then repeated for persistence, intent, & discrimination]

S 54 Anapanasamyutta: Mindfulness of Breathing

S 54.6 Arittha Sutta

At Savatthi. There the Blessed One said, "Monks, do you develop mindfulness of in-&-out breathing?"

When this was said, Ven. Arittha replied to the Blessed One, "I develop mindfulness of in-&-out breathing, lord."

"But how do you develop mindfulness of in-&-out breathing, Arittha?"

"Having abandoned sensual desire for past sensual pleasures, lord, having done away with sensual desire for future sensual pleasures, and having thoroughly subdued perceptions of irritation with regard to internal & external events, I breathe in mindfully and breathe out mindfully." I

"There is that mindfulness of in-&-out breathing, Arittha. I don't say that there isn't. But as to how mindfulness of in-&-out breathing is brought in detail to its culmination, listen and pay close attention. I will speak."

"As you say, lord," Ven. Arittha responded to the Blessed One.

The Blessed One said, "And how, Arittha, is mindfulness of in-&-out breathing brought in detail to its culmination? There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. / Always mindful, he breathes in; mindful he breathes out.

Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.'

He trains himself, 'I will breathe in sensitive to the entire body.'² He trains himself, 'I will breathe out sensitive to the entire body.'

He trains himself, 'I will breathe in calming bodily fabrication.'³ He trains himself, 'I will breathe out calming bodily fabrication.'

He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' He trains himself, 'I will breathe in sensitive to mental fabrication.'⁴ He trains himself, 'I will breathe out sensitive to mental fabrication.'

He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

He trains himself, 'I will breathe in sensitive to the mind.'
He trains himself, 'I will breathe out sensitive to the mind.'
He trains himself, 'I will breathe in satisfying the mind.' He trains himself, 'I will breathe out satisfying the mind.'
He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind.'
He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'⁵

He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.'
He trains himself, 'I will breathe in focusing on dispassion.'⁶ He trains himself, 'I will breathe out focusing on dispassion.'
He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.'
He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

"This, Arittha, is how mindfulness of in-&-out breathing is brought in detail to its culmination."

Notes 1. To the fore (parimukham): The Abhidhamma takes an etymological approach to this term, defining it as around (pari-) the mouth (mukham). In the Vinaya, however, it is used in a context (Cv.V.27.4) where it undoubtedly means the front of the chest. There is also the possibility that the term could be used idiomatically as "to the front," which is how I have translated it here.

2. The commentaries insist that "body" here means the breath, but this is unlikely in this context, for the next step — without further explanation — refers to the breath as "bodily fabrication." If the Buddha were using two different terms to refer to the breath in such close proximity, he would have been careful to signal that he was redefining his terms (as he does below, when explaining that the first four steps in breath meditation correspond to the practice of focusing on the body in and of itself as a frame of reference). The step of breathing in and out sensitive to the entire body relates to the many similes in the suttas depicting jhana as a state of whole-body awareness (see M 119).

3. "In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications." — M 44.

4. "Perceptions & feelings are mental; these are things tied up with the mind. That's why perceptions & feelings are mental fabrications." — M 44.

5. The mind, step by step, is temporarily released from burdensome mental states of greater and greater refinement as it advances through the stages of jhana.

*6. Lit., "fading."
See also: M 118.*

S 54.8 Dipa Sutta: The Lamp

"Monks, concentration through mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, great benefit. And how is concentration through

mindfulness of in-&-out breathing developed & pursued so as to be of great fruit, great benefit?

"There is the case where a monk, having gone to the wilderness... [As in S 54.6]... trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

"This is how concentration through mindfulness of in-&-out breathing is developed & pursued so as to be of great fruit, great benefit.

"I myself, monks, before my Awakening, when I was still an unawakened bodhisatta, often dwelt in this [meditative] dwelling. While I was dwelling in this [meditative] dwelling, neither my body nor my eyes were fatigued, and the mind — through lack of clinging/sustenance — was released from mental fermentations.

"Thus, monks, if a monk should wish, 'May neither my body nor my eyes be fatigued, and may my mind — through lack of clinging/sustenance — be released from mental fermentations,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May memories & resolves connected to the household life be abandoned within me,' he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I be percipient of loathsomeness in the presence of what is not loathsome,' he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I be percipient of unloathsomeness in the presence of what is loathsome ... May I be percipient of loathsomeness in the presence of what is loathsome & what is not ... May I be percipient of unloathsomeness in the presence of what is loathsome & what is not ... May I — in the presence of what is loathsome & what is not — cutting myself off from both, remain equanimous, alert, & mindful,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I — quite withdrawn from sensual pleasures, withdrawn from unskillful qualities — enter & remain in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the stilling of directed thoughts & evaluations, enter & remain in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance, then he should attend closely to this

very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the fading of rapture, remain in equanimity, mindful & alert, be physically sensitive to pleasure, and enter & remain in the third jhana, of which the Noble Ones declare, "Equanimous & mindful, he has a pleasant abiding," then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving.] 'Infinite space,' enter & remain in the dimension of the infinitude of space,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the complete transcending of the dimension of the infinitude of space, [perceiving.] 'Infinite consciousness,' enter & remain in the dimension of the infinitude of consciousness,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the complete transcending of the dimension of the infinitude of consciousness, [perceiving.] 'There is nothing,' enter & remain in the dimension of nothingness,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the complete transcending of the dimension of nothingness, enter & remain in the dimension of neither perception nor non-perception,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"If a monk should wish, 'May I, with the complete transcending of the dimension of neither perception nor non-perception, enter & remain in the cessation of perception & feeling,' then he should attend closely to this very same concentration through mindfulness of in-&-out breathing.

"When concentration through mindfulness of in-&-out breathing has been thus developed, thus pursued, one senses a feeling of pleasure. One discerns it as 'inconstant.' One discerns it as 'not grasped at.' One discerns it as 'not relished.' One senses a feeling of pain. One discerns it as 'inconstant.' One discerns it as 'not grasped at.' One discerns it as 'not relished.' One senses a feeling of neither pleasure nor pain. One discerns it as 'inconstant.' One discerns it as 'not grasped at.' One discerns it as 'not relished.'

"If one senses a feeling of pleasure, one senses it as if disjoined from it. If one senses a feeling of pain, one senses

it as if disjoined from it. If one senses a feeling of neither pleasure nor pain, one senses it as if disjoined from it. When sensing a feeling limited to the body, one discerns, 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns, 'I am sensing a feeling limited to life.' One discerns, 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'

"Just as an oil lamp would burn in dependence on oil & wick and, from the termination of the oil & wick, it would go out unnourished; in the same way, when sensing a feeling limited to the body, one discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns that 'I am sensing a feeling limited to life.' One discerns, 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'"

S 54.13 Ananda Sutta

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then Ven. Ananda went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he addressed the Blessed One, saying, "Is there one quality that, when developed & pursued, brings four qualities to completion? And four qualities that, when developed & pursued, bring seven qualities to completion? And seven qualities that, when developed & pursued, bring two qualities to completion?"

"Yes, Ananda, there is one quality that, when developed & pursued, brings four qualities to completion; and four qualities that, when developed & pursued, bring seven qualities to completion; and seven qualities that, when developed & pursued, bring two qualities to completion. And what is the one quality that, when developed & pursued, brings four qualities to completion? What are the four qualities that, when developed & pursued, bring seven qualities to completion? What are the seven qualities that, when developed & pursued, bring two qualities to completion?

"Mindfulness of in-&-out breathing, when developed & pursued, brings the four frames of reference to completion. The four frames of reference, when developed & pursued, bring the seven factors for Awakening to completion. The seven factors for Awakening, when developed & pursued, bring clear knowing & release to completion.

S 55 Sotapattisamyutta: Stream Entry

S 55.30 Licchavi Sutta

On one occasion the Blessed One was staying near Vesali in the Gabled Hall in the Great Forest. Then Nandaka, the chief minister of the Licchavis, went to the Blessed One ... the Blessed One said to him:

"Nandaka, a disciple of the noble ones endowed with four qualities is a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening. Which four?

There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

He/she is endowed with verified confidence in the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.'

He/she is endowed with verified confidence in the Sangha: 'The Sangha of the Blessed One's disciples who have practiced well...who have practiced straight-forwardly...who have practiced methodically...who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

He/she is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.

A disciple of the noble ones endowed with these four qualities is a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening. Furthermore, a disciple of the noble ones endowed with these four qualities is linked with long life, human or divine; is linked with beauty, human or divine; is linked with happiness, human or divine; is linked with status, human or divine; is linked with influence, human or divine.

I tell you this, Nandaka, not having heard it from any other brahman or contemplative. Instead, I tell you this having known, seen, and realized it for myself."

S 55.40 Nandiya Sutta

On one occasion the Blessed One was staying among the Sakyans near Kapilavatthu in Nigrodha's Park. Then Nandiya the Sakyan went to the Blessed One ... "Lord, the disciple of the noble ones in whom the factors of stream entry are altogether & in every way lacking: Is he called a disciple of the noble ones who lives heedlessly?"

"Nandiya, the person in whom the factors of stream entry are altogether & in every way lacking I call an outsider, one who stands in the faction of the run-of-the-mill. But as to how a disciple of the noble ones lives heedlessly and heedfully, listen well and pay attention, I will speak... And how, Nandiya, does a disciple of the noble ones live heedlessly? There is the case where a disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

Content with that verified confidence in the Awakened One, he does not exert himself further in solitude by day or seclusion by night. For him, living thus heedlessly, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no serenity. There being no serenity, he dwells in pain. When pained, the mind does not become centered. When the mind is uncentered, phenomena do not become manifest. When phenomena are not manifest, he is reckoned simply as one who dwells heedlessly.

Furthermore, the disciple of the noble ones is endowed with verified confidence in the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' Content with that verified confidence in the Dhamma, he does not exert himself further... he is reckoned simply as one who dwells heedlessly.

"Furthermore, the disciple of the noble ones is endowed with verified confidence in the 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully — in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types — they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

Content with that verified confidence in the Sangha, he does not exert himself further... he is reckoned simply as one who dwells heedlessly.

"Furthermore, the disciple of the noble ones is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.

Content with those virtues pleasing to the noble ones, he does not exert himself further ... he is reckoned simply as one who dwells heedlessly.

"This is how a disciple of the noble ones lives heedlessly.

"And how, Nandiya, does a disciple of the noble ones live heedfully?

There is the case where a disciple of the noble ones is endowed with verified confidence in the Awakened One... Not content with that verified confidence in the Awakened One, he exerts himself further in solitude by day or seclusion by night. For him, living thus heedfully, joy arises. In one who has joy, rapture arises. In one who has rapture, the body becomes serene. When the body is serene, one feels pleasure. Feeling pleasure, the mind becomes centered. When the mind is centered, phenomena become manifest. When phenomena are manifest, he is reckoned as one who dwells heedfully.

"Furthermore, the disciple of the noble ones is endowed with verified confidence in the Dhamma... verified confidence in the Sangha... verified confidence in the virtues that are appealing to the noble ones...

Not content with those virtues pleasing to the noble ones, he exerts himself further in solitude by day or seclusion by night. For him, living thus heedfully, joy arises. In one who has joy, rapture arises. In one who has rapture, the body becomes serene. When the body is serene, one feels pleasure. Feeling pleasure, the mind becomes centered. When the mind is centered, phenomena become manifest. When phenomena are manifest, he is reckoned as one who dwells heedfully.

"This is how a disciple of the noble ones lives heedfully."

See also: S 48.56.

S 56 Saccasamyutta: The Truths

S 56.31 Simsapa Sutta: A Handful of Leaves

Once the Blessed One was staying at Kosambi in the simsapa forest. Then, picking up a few simsapa leaves with his hand, he asked the monks, "What do you think, monks: Which are more numerous, the few simsapa leaves in my hand or those overhead in the simsapa forest?"

"The leaves in the hand of the Blessed One are few in number, lord. Those overhead in the simsapa forest are more numerous."

"In the same way, monks, those things that I have known with direct knowledge but have not taught are far more numerous [than what I have taught]. And why haven't I taught them? Because they are not connected with the goal, do not relate to the rudiments of the holy life, and do not lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That is why I have not taught them.

"And what have I taught? 'This is stress... This is the origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress': This is what I have taught. And why have I taught these things? Because they are connected with the goal, relate to the rudiments of the holy life, and lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. This is why I have taught them.

"Therefore your duty is the contemplation, 'This is stress... This is the origination of stress... This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

S 56.42 Papata Sutta: The Drop-off

On one occasion the Blessed One was staying near Rajagaha at Vulture's Peak. Then he said to the monks, "Come, monks, let's go to Inspiration Peak for the day's abiding."

"As you say, lord," the monks responded.

Then the Blessed One together with a large number of monks went to Inspiration Peak. One of the monks saw the huge drop-off from Inspiration Peak and, on seeing it, said to the Blessed One, "Wow, what a huge drop-off! What a really huge drop-off! Is there any drop-off more huge & frightening than this?"

"There is, monk, a drop-off more huge & frightening than this."

"And which drop-off, lord, is more huge & frightening than this?"

"Any priests or contemplatives who do not know, as it actually is present, that 'This is stress'; who do not know, as it actually is present, that 'This is the origination of stress'... 'This is the cessation of stress'... 'This is the path of practice leading to the cessation of stress': They revel in (thought-) fabrications leading to birth; they revel in fabrications leading to aging; they revel in fabrications leading to death; they revel in fabrications leading to

sorrow, lamentation, pain, distress, & despair. Reveling in fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair, they fabricate fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair. Fabricating fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair, they drop over the drop-off of birth. They drop over the drop-off of aging... the drop-off of death... the drop-off of sorrow, lamentation, pain, distress, & despair. They are not totally released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are not totally released, I tell you, from suffering & stress.

"But as for any priests or contemplatives who do know, as it actually is present, that 'This is stress'; who know, as it actually is present, that 'This is the origination of stress'... 'This is the cessation of stress'... 'This is the path of practice leading to the cessation of stress': They don't revel in (thought-) fabrications leading to birth; don't revel in fabrications leading to aging; don't revel in fabrications leading to death; don't revel in fabrications leading to sorrow, lamentation, pain, distress, & despair. Not reveling in fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair, they don't fabricate fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair. Not fabricating fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair, they don't drop over the drop-off of birth. They don't drop over the drop-off of aging, don't drop over the drop-off of death, don't drop over the drop-off of sorrow, lamentation, pain, distress, & despair. They are totally released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are totally released, I tell you, from suffering & stress.

"Therefore, monks, your duty is the contemplation, 'This is stress... This is the origination of stress... This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

S 56.44 Kuta Sutta: Building

"Monks, if anyone were to say, 'Without having broken through to the noble truth of stress as it actually is present, without having broken through to the noble truth of the origination of stress... the cessation of stress... the path of practice leading to the cessation of stress, as it actually is present, I will bring about the right ending of stress,' that would be an impossibility. Just as if someone were to say, 'Without having built the lower story of a gabled building, I will put up the upper story,' that would be an impossibility; in the same way, if anyone were to say, 'Without having broken through to the noble truth of stress as it actually is present, without having broken through to the noble truth of the origination of stress... the cessation of stress... the path of practice leading to the cessation of stress, as it

actually is present, I will bring about the right ending of stress,' that would be an impossibility.

"If anyone were to say, 'Having broken through to the noble truth of stress as it actually is present, having broken through to the noble truth of the origination of stress... the cessation of stress... the path of practice leading to the cessation of stress, as it actually is present, I will bring about the right ending of stress,' that would be a possibility. Just as if someone were to say, 'Having built the lower story of a gabled building, I will put up the upper story,' that would be a possibility; in the same way, if anyone were to say, 'Having broken through to the noble truth of stress as it actually is present, having broken through to the noble truth of the origination of stress... the cessation of stress... the path of practice leading to the cessation of stress, as it actually is present, I will bring about the right ending of stress,' that would be a possibility.

"Therefore, monks, your duty is the contemplation, 'This is stress... This is the origination of stress... This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

S 56.46 Andhakara Sutta: Darkness

"There is, monks, an inter-cosmic void, an unrestrained darkness, a pitch-black darkness, where even the light of the sun & moon — so mighty, so powerful — doesn't reach."

When this was said, one of the monks said to the Blessed One, "Wow, what a great darkness! What a really great darkness! Is there any darkness greater & more frightening than that?"

"There is, monk, a darkness greater & more frightening than that."

"And which darkness, lord, is greater & more frightening than that?"

"Any priests or contemplatives who do not know, as it actually is present, that 'This is stress'; who do not know, as it actually is present, that 'This is the origination of stress'... 'This is the cessation of stress'... 'This is the path of practice leading to the cessation of stress': They revel in (thought-) fabrications leading to birth; they revel in fabrications leading to aging; they revel in fabrications leading to death; they revel in fabrications leading to sorrow, lamentation, pain, distress, & despair. Reveling in fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair, they fabricate fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair. Fabricating fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair, they drop into the darkness of birth. They drop into the darkness of aging...

the darkness of death... darkness of sorrow, lamentation, pain, distress, & despair. They are not totally released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are not totally released, I tell you, from suffering & stress.

"But as for any priests or contemplatives who do know, as it actually is present, that 'This is stress'; who know, as it actually is present, that 'This is the origination of stress'... 'This is the cessation of stress'... 'This is the path of practice leading to the cessation of stress': They don't revel in (thought-) fabrications leading to birth; don't revel in fabrications leading to aging; don't revel in fabrications leading to death; don't revel in fabrications leading to sorrow, lamentation, pain, distress, & despair. Not reveling in fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair, they don't fabricate fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair. Not fabricating fabrications leading to birth... aging... death... sorrow, lamentation, pain, distress, & despair, they don't drop into the darkness of birth. They don't drop into the darkness of aging, don't drop into the darkness of death, don't drop into the darkness of sorrow, lamentation, pain, distress, & despair. They are totally released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are totally released, I tell you, from suffering & stress.

"Therefore, monks, your duty is the contemplation, 'This is stress... This is the origination of stress... This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Anguttara Nikaya: The Further Factored Collection

A 1.1-1.10 Cittapariyadana-vaggo Captivating

Translation by Sister Upalavanna

I heard thus. At one time the Blessed One was living in the monastery offered by Anāthapiṇḍika in Jeta's grove in Savatthi. The Blessed One addressed the bhikkhus and said:

1. Bhikkhus, I do not know of a form that captivates the mind of man as that of woman. The form of a woman indeed captivates the mind of a man...

2. Bhikkhus, I do not know of a sound that captivates the mind of man as that of woman. The sound of a woman indeed captivates the mind of a man...

3. Bhikkhus, I do not know of a smell that captivates the mind of man as that of woman. The smell of a woman indeed captivates the mind of a man...

4. Bhikkhus, I do not know of a taste that captivates the mind of man as that of woman. The taste of a woman indeed captivates the mind of a man...

5. Bhikkhus, I do not know of a touch that captivates the mind of man as that of woman. The touch of a woman indeed captivates the mind of a man...

6. Bhikkhus, I do not know of a form that captivates the mind of woman as that of man. The form of a man indeed captivates the mind of a woman...

7. Bhikkhus, I do not know of a sound that captivates the mind of woman as that of man. The sound of a man indeed captivates the mind of a woman...

8. Bhikkhus, I do not know of a smell that captivates the mind of woman as that of man. The smell of a man indeed captivates the mind of a woman...

9. Bhikkhus, I do not know of a taste that captivates the mind of woman as that of man. The taste of a man indeed captivates the mind of a woman...

10. Bhikkhus, I do not know of a touch that captivates the mind of woman as that of man. The touch of a man indeed captivates the mind of a woman...

A 1.11-22 Navaraoapahana Vagga Expelling Obstacles

Translation by Sister Upalavanna

11. Bhikkhus, I do not know of a thing more conducive to the arising of non-arisen sensual desires and the development of arisen sensual desires as an agreeable object. Unwise reflection of an agreeable object arouses non-arisen sensual desires and develops arisen sensual desires.

12. Bhikkhus, I do not know of a thing more conducive to the arising of non-arisen anger and the development of arisen anger as an angry object. Unwise reflection of an angry object arouses non-arisen anger and develops arisen anger.

13. Bhikkhus, I do not know of a thing more conducive to the arising of non-arisen sloth and torpor and the development of arisen sloth and torpor as discontent, weariness and sluggishness of mind after a heavy meal. Bhikkhus, the sluggish mind arouses non-arisen sloth and torpor and develops arisen sloth and torpor.

14. Bhikkhus, I do not know of a thing more conducive to the arising of non-arisen restlessness and worry and the development of arisen restless and worry as an unappeased mind. The unappeased mind arouses non-arisen

restlessness and worry and develops arisen restless and worry.

15. Bhikkhus, I do not know of a thing more conducive to the arising of non-arisen doubts and the development of arisen doubts as unwise reflection. Unwise reflection arouses non-arisen doubts and develops arisen doubts.

16. Bhikkhus, I do not know of a thing more conducive to the non arising of non-arisen sensual desires and the fading of arisen sensual desires as a loathsome object. Wise reflection of a loathsome object does not arouse non-arisen sensual desires and fades arisen sensual desires.

17. Bhikkhus, I do not know of a thing more conducive to the non arising of not arisen anger and the fading of arisen anger as the object, release in loving kindness. Wise reflection of the object release in loving kindness does not arouse non-arisen anger and fades arisen anger.

18. Bhikkhus, I do not know of a thing more conducive to the not arising of non-arisen sloth and torpor and the fading of arisen sloth and torpor as getting started, setting out and putting forth effort. Bhikkhus, aroused effort does not arouse non-arisen sloth and torpor and fades arisen sloth and torpor.

19. Bhikkhus, I do not know of a thing more conducive to the not arising of non-arisen restlessness and worry and the fading of arisen restless and worry as an appeased mind. The appeased mind does not arouse non-arisen restlessness and worry and fades arisen restless and worry.

20. Bhikkhus, I do not know of a thing more conducive to the not arising of non-arisen doubts and the fading of arisen doubts as wise reflection. Wise reflection does not arouse non-arisen doubts and fades arisen doubts.

A 1.21-40 Ekadhamma Suttas A Single Thing

21. "I don't envision a single thing that, when undeveloped, is as unpliant as the mind. The mind, when undeveloped, is unpliant."

22. "I don't envision a single thing that, when developed, is as pliant as the mind. The mind, when developed, is pliant."

23. "I don't envision a single thing that, when undeveloped, leads to such great harm as the mind. The mind, when undeveloped leads to great harm."

24. "I don't envision a single thing that, when developed, leads to such great benefit as the mind. The mind, when developed leads to great benefit."

25. "I don't envision a single thing that, when undeveloped & unapparent, leads to such great harm as the mind. The

mind, when undeveloped & unapparent leads to great harm."

26. "I don't envision a single thing that, when developed & apparent, leads to such great benefit as the mind. The mind, when developed & apparent, leads to great benefit."

27. "I don't envision a single thing that, when undeveloped & uncultivated, leads to such great harm as the mind. The mind, when undeveloped & uncultivated leads to great harm."

28. "I don't envision a single thing that, when developed & cultivated, leads to such great benefit as the mind. The mind, when developed & cultivated, leads to great benefit."

29. "I don't envision a single thing that, when undeveloped & uncultivated, brings about such suffering & stress as the mind. The mind, when undeveloped & uncultivated, brings about suffering & stress."

30. "I don't envision a single thing that, when developed & cultivated, brings about such happiness as the mind. The mind, when developed & cultivated, brings about happiness."

31. "I don't envision a single thing that, when untamed, leads to such great harm as the mind. The mind, when untamed leads to great harm."

32. "I don't envision a single thing that, when tamed, leads to such great benefit as the mind. The mind, when tamed leads to great benefit."

33. "I don't envision a single thing that, when unguarded, leads to such great harm as the mind. The mind, when unguarded leads to great harm."

34. "I don't envision a single thing that, when guarded, leads to such great benefit as the mind. The mind, when guarded leads to great benefit."

35. "I don't envision a single thing that, when unprotected, leads to such great harm as the mind. The mind, when unprotected leads to great harm."

36. "I don't envision a single thing that, when protected, leads to such great benefit as the mind. The mind, when protected leads to great benefit."

37. "I don't envision a single thing that, when unrestrained, leads to such great harm as the mind. The mind, when unrestrained leads to great harm."

38. "I don't envision a single thing that, when restrained, leads to such great benefit as the mind. The mind, when restrained leads to great benefit."

39. "I don't envision a single thing that — when untamed, unguarded, unprotected, unrestrained — leads to such great harm as the mind. The mind — when untamed, unguarded, unprotected, unrestrained — leads to great harm."

40. "I don't envision a single thing that — when tamed, guarded, protected, restrained — leads to such great benefit as the mind. The mind — when tamed, guarded, protected, restrained — leads to great benefit."

A 1.45-46 Udakarahaka Suttas A Pool of Water

45. "Suppose there were a pool of water — sullied, turbid, and muddy. A man with good eyesight standing there on the bank would not see shells, gravel, and pebbles, or shoals of fish swimming about and resting. Why is that? Because of the sullied nature of the water. In the same way, that a monk with a sullied mind would know his own benefit, the benefit of others, the benefit of both; that he would realize a superior human state, a truly noble distinction of knowledge & vision: Such a thing is impossible. Why is that? Because of the sullied nature of his mind."

46. "Suppose there were a pool of water — clear, limpid, and unsullied. A man with good eyesight standing there on the bank would see shells, gravel, & pebbles, and also shoals of fish swimming about and resting. Why is that? Because of the unsullied nature of the water. In the same way, that a monk with an unsullied mind would know his own benefit, the benefit of others, the benefit of both; that he would realize a superior human state, a truly noble distinction of knowledge & vision: Such a thing is possible. Why is that? Because of the unsullied nature of his mind."

A 1.48-52 Quick to Reverse Itself

48. "I don't envision a single thing that is as quick to reverse itself as the mind — so much so that there is no feasible simile for how quick to reverse itself it is."

49. "Luminous, monks, is the mind. I And it is defiled by incoming defilements."

50. "Luminous, monks, is the mind. And it is freed from incoming defilements."

51. "Luminous, monks, is the mind. And it is defiled by incoming defilements. The uninstructed run-of-the-mill person doesn't discern that as it actually is present, which is why I tell you that — for the uninstructed run-of-the-mill person — there is no development of the mind."

52. "Luminous, monks, is the mind. And it is freed from incoming defilements. The well-instructed disciple of the

noble ones discerns that as it actually is present, which is why I tell you that — for the well-instructed disciple of the noble ones — there is development of the mind."

Note

1. This would correspond to the luminous level of concentration described in the standard simile for the fourth jhana: "He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend..."

A 2.6 Samyojanasutta Bonds.

Translation by Sister Upalavanna

Bhikkhus, there are two thoughts. What two? Taking pleasure in binding thoughts and penetratingly seeing binding thoughts. Bhikkhus, those who enjoy binding thoughts do not dispel greed, do not dispel anger and do not dispel delusion. They are not released from birth, decay, death, grief, lament and displeasure. I say they are not released from unpleasantness.

Bhikkhus, those who see binding thoughts penetratingly dispel greed, dispel anger and dispel delusion. They are released from birth, decay, death, grief, lament and displeasure. I say they are released from unpleasantness. Bhikkhus, these are the two thoughts. This is the sixth.

A 2.11 Two Powers

Translation by Sister Upalavanna

Bhikkhus, these two are powers. What two? They are the power of considering and the power of developing. Bhikkhus, a certain one considers bodily misconduct has evil results here and now and here after, verbal misconduct has evil results here and now and here after and mental misconduct has evil results here and now and here after. Considering thus he abstains from bodily misconduct and develops bodily good conduct. Abstains from verbal misconduct and develops verbal good conduct and abstains from mental misconduct and develops mental good conduct. Bhikkhus, to this is called the power of considering.

Bhikkhus, what is the power of concentration? Bhikkhus, the power of concentration of a trainer is the power of concentration in the level of a trainer. He dispels greed, hate and delusion, to the level possible within his power and does no evil and accrues no demerit. This is called the power of concentration.

A 2.21 Bala-pandita Sutta Fools & Wise People

"Monks, these two are fools. Which two? The one who doesn't see his transgression as a transgression, and the one who doesn't rightfully pardon another who has confessed his transgression. These two are fools.

"These two are wise people. Which two? The one who sees his transgression as a transgression, and the one who rightfully pardons another who has confessed his transgression. These two are wise people."

A 2.30 Vijja-bhagiya Sutta A Share in Clear Knowing

"These two qualities have a share in clear knowing. Which two? Tranquillity (samatha) & insight (vipassana).

"When tranquillity is developed, what purpose does it serve? The mind is developed. And when the mind is developed, what purpose does it serve? Passion is abandoned.

"When insight is developed, what purpose does it serve? Discernment is developed. And when discernment is developed, what purpose does it serve? Ignorance is abandoned.

"Defiled by passion, the mind is not released. Defiled by ignorance, discernment does not develop. Thus from the fading of passion is there awareness-release. From the fading of ignorance is there discernment-release."

A 2.31 Katannu Sutta Gratitude

"Monks, I will teach you the level of a person of no integrity and the level of a person of integrity. Listen & pay close attention. I will speak...

Now what is the level of a person of no integrity? A person of no integrity is ungrateful, doesn't acknowledge the help given to him. This ingratitude, this lack of acknowledgment is second nature among rude people. It is entirely on the level of a person of no integrity.

"A person of integrity is grateful & acknowledges the help given to him. This gratitude, this acknowledgment is second nature among fine people. It is entirely on the level of a person of integrity.

See also: A 4.73

A 2.35 Doing and Not Doing (excerpt)

Translation by Sister Upalavanna

A certain brahmin approached the Blessed One, exchanged friendly greeting, sat on a side and said:

What is good Gotama's faith and what does he preach?

Brahmin, I preach doing and not doing. How does good Gotama preach doing and not doing?

Brahmin, I say do not do misconduct by body, words and mind and I say do no un-meritorious thinking in any of the various spheres, develop good conduct by body, words and

mind and I say do meritorious thinking in any of the various spheres. Brahmin, thus I say I preach doing and not doing.

A 2.48 Two Gatherings

Translation by Sister Upalavanna

Bhikkhus, there are two gatherings. What two? The gathering trained to enlighten, not inquire and the gathering trained to inquire, not enlighten. Bhikkhus, what is the gathering trained to enlighten, not inquire? Here bhikkhus, in a gathering the bhikkhus do not listen to the deep suttas of transcendental nature concerning the void, preached by the Thus Gone One. When they are preached they do not lend ear, to learn and understand it, do not think it should be learnt. They listen to suttas told in verse form, in words and letters that please the ears made up by some disciple. When these are preached they lend ear, to learn and understand it, they think it should be learnt. They learn it but do not question about it, they do not cross examine it, as how could this happen. They do not seek the hidden meaning and do not care to clear the various doubts about the Teaching. Bhikkhus, this is the gathering trained to enlighten not inquire.

Bhikkhus, what is the gathering trained to inquire not enlighten? Here bhikkhus, in a gathering the bhikkhus do not listen to the suttas told in verse form, in words and letters that please the ears, made up by some disciple. They listen to the deep suttas of transcendental nature concerning the void, preached by the Thus Gone One. When these are preached they lend ear, to learn and understand it, think it should be learnt. They learn it, question about it, cross examine it, as how could this happen. They seek the hidden meaning and take care to clear the various doubts about the Teaching. Bhikkhus, this is the gathering trained to inquire not enlighten. Bhikkhus, these two are the gatherings and of the two the gathering trained to inquire not enlighten is noble.

A 2.65-77 Sukhavaggo

Translation by Sister Upalavanna

Bhikkhus, there are two kinds of pleasantness. What two? Household pleasantness and the pleasantness of one gone forth. Of these two, the pleasantness of one gone forth is better.

Bhikkhus, there are two kinds of pleasantness. What two? Sensual pleasantness and the pleasantness of giving up sensuality. Of these two, the pleasantness of giving up sensuality is better.

Bhikkhus, there are two kinds of pleasantness. What two? The pleasantness with substratum and the pleasantness without substratum. Of these two, the pleasantness without substratum is better.

Bhikkhus, there are two kinds of pleasantness. What two? The pleasantness with desires and the pleasantness without desires. Of these two, the pleasantness without desires is better.

Bhikkhus, there are two kinds of pleasantness. What two? Material pleasantness and immaterial pleasantness. Of these two, immaterial pleasantness is better.

Bhikkhus, there are two kinds of pleasantness. What two? The noble pleasantness and the ignoble pleasantness. Of these two, the noble pleasantness is better.

Bhikkhus, there are two kinds of pleasantness. What two? Bodily pleasantness and mental pleasantness. Of these two, mental pleasantness is better.

Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness with joy and pleasantness without joy. Of these two, pleasantness without joy is better.

Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness on account of agreeability and pleasantness on account of equanimity. Of these two, pleasantness on account of equanimity is better.

Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness on account of concentration and pleasantness on account of distraction. Of these two, pleasantness on account of concentration is better.

Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness with joy for an object and pleasantness without joy for an object. Of these two, pleasantness without joy for an object is better.

Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness on account of an agreeable object and pleasantness on account of equanimity for an object. Of these two, pleasantness on account of equanimity for an object, is better.

Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness born on account of a material object and pleasantness born, on account of an immaterial object. Of these two, pleasantness born, on account of an immaterial object is better.

A 2.78-87 Sanimittavaggo

Translation by Sister Upalavanna

Bhikkhus, on account of an object, unwholesome thoughts arise, not without an object. When that object is dispelled, the unwholesome thoughts fade.

Bhikkhus, with a source, unwholesome thoughts arise, not without a source. When that source is dispelled, the unwholesome thoughts fade.

Bhikkhus, with a reason, unwholesome thoughts arise, not without a reason. When that reason is dispelled, the unwholesome thoughts fade.

Bhikkhus, with an intention, unwholesome thoughts arise, not without an intention. When that intention is dispelled, the unwholesome thoughts fade.

Bhikkhus, with a motive, unwholesome thoughts arise, not without a motive. When that motive is dispelled, the unwholesome thoughts fade.

Bhikkhus, with that which matters, unwholesome thoughts arise, not without. When that which matters is dispelled, the unwholesome thoughts fade.

Bhikkhus, with feelings, unwholesome thoughts arise, not without feelings. When those feelings are dispelled, the unwholesome thoughts fade.

Bhikkhus, with perceptions, unwholesome thoughts arise, not without perceptions. When those perceptions are dispelled, the unwholesome thoughts fade.

Bhikkhus, with consciousness, unwholesome thoughts arise, not without consciousness. When that consciousness is dispelled, the unwholesome thoughts fade.

Bhikkhus, with a coming together of objects, unwholesome thoughts arise, not without a coming together of objects. When the coming together of objects is dispelled, the unwholesome thoughts fade.

A 2.99-100 Balavaggo

Translation by Sister Upalavanna

Bhikkhus, these two are foolish. Which two? He that bears the future weight, and he that does not bear the present weight.

Bhikkhus, these two are wise. Which two? He that bears the present weight, and he that does not bear the future weight.

A 2.119-125 Aasaduppajahavaggo

Translation by Sister Upalavanna

Bhikkhus, it is difficult to dispel these two desires. Which two? The desires for gains and the desire to live.

Bhikkhus, these two persons are rare in the world. Which two? The one who acts thoughtfully and the one who has gratitude and returns the gratitude.

Bhikkhus, these two persons are rare in the world. Which two? The one who is contented and the one who satisfies the needs of others.

Bhikkhus, these two persons are difficult to be satisfied. Which two? He that collects whatever he gains and he that spends whatever he gains.

Bhikkhus, these two persons are easy to satisfy. Which two? He that does not collect whatever he gains and he that does not spend whatever he gains.

Bhikkhus, for the arising of greed these two are the cause. Which two? An agreeable object and unwise thinking.

Bhikkhus, for the arising of aversion these two are the cause. Which two? An agreeable object and unwise thinking.

A 2.139

Translation by Sister Upalavanna

Bhikkhus, these are two things. What are the two? Cleansing the mind and not clinging to anything in the world.

A 2.164-180 Samapattivaggo

Translation by Sister Upalavanna

Bhikkhus, these are two things. What two? Success in attainments and success in rising from attainments.
Bhikkhus, these are two things. What two? Straightforwardness and gentleness.
Bhikkhus, these are two things. What two? Forebearance and gentleness.
Bhikkhus, these are two things. What two? Smooth words and friendly welcome.
Bhikkhus, these are two things. What two? Being unharmed and pure.
Bhikkhus, these are two things. What two? Unprotected sense doors and not knowing the right amount to partake.
Bhikkhus, these are two things. What two? Protected sense doors and knowing the right amount to partake.
Bhikkhus, these are two things. What two? The power of consideration and the power of development.
Bhikkhus, these are two things. What two? The power of mindfulness and the power of concentration.
Bhikkhus, these are two things. What two? Calm and insight.
Bhikkhus, these are two things. What two? Moral failure and wrong view.
Bhikkhus, these are two things. What two? Success in morality and right view.
Bhikkhus, these are two things. What two? Purity of virtues and purity of view.
Bhikkhus, these are two things. What two? Purity of view and endeavour limited to that view.
Bhikkhus, these are two things. What two? Dissatisfaction in meritorious things and unimpeded aroused effort.
Bhikkhus, these are two things. What two? Forgetfulness and non-awareness.
Bhikkhus, these are two things. What two? Mindfulness and awareness.

A 2.186

Translation by Sister Upalavanna

Bhikkhus, these two things lead to the non-diminution of the trainer bhikkhu. What two? Abiding without anger and without a grudge ... not of a concealing nature and without ill feeling, ... not jealous and not selfish, ... without deception and not crafty, ... with shame and regrets.

A 2.231-246 Ragapeyyalau

Translation by Sister Upalavanna

231. Bhikkhus, knowing greed by experiencing these two should be developed. What two? Calm and insight.
Bhikkhus, accurately knowing greed, these two should be developed. What two? Calm and insight.
Bhikkhus, investigating greed, these two should be developed. What two? Calm and insight. Bhikkhus, to destroy greed, these two should be developed. What two?

Calm and insight. Bhikkhus, for the fading of greed, these two should be developed. What two? Calm and insight.
Bhikkhus, to estrange greed, these two should be developed. What two? Calm and insight. Bhikkhus, for the cessation of greed, these two should be developed. What two? Calm and insight. Bhikkhus, to renounce greed, these two should be developed. What two? Calm and insight.
Bhikkhus, to give up greed, these two should be developed. What two? Calm and insight.
232-246. Bhikkhus, knowing aversion, ... re ... delusion, ... re ... anger and grudge, ... re ... the concealing nature and spite, ... re ... jealousy and selfishness, ... re ... deception and craftiness, ... re ... obstinacy and violence, ... re ... measuring and conceit, ... re ... intoxication and negligence, by experiencing, ... re ... with accuracy, ... re ... by investigation, ... re ... to fade, ... re ... to estrange, ... re ... to cease, ... re ... to renounce, ... re ... and to give up intoxication and negligence these two should be developed. What two? Calm and insight.

A 3.2 Lakkhana Sutta Characterized by Action

"Monks, a fool is characterized by his/her actions. A wise person is characterized by his/her actions. It is through the activities of one's life that one's discernment shines.

"A person endowed with three things is to be recognized as a fool. Which three? Bodily misconduct, verbal misconduct, mental misconduct. A person endowed with these three things is to be recognized as a fool.

"A person endowed with three things is to be recognized as a wise person. Which three? Good bodily conduct, good verbal conduct, good mental conduct. A person endowed with these three things is to be recognized as a wise person.

"Thus, monks, you should train yourselves: 'We will avoid the three things that, endowed with which, one is to be recognized as a fool. We will undertake & maintain the three things that, endowed with which, one is to be recognized as a wise person.' That's how you should train yourselves."

See also: A 10.176.

A 3.16 Apaoosakasutta A Sure Method.

Translation by Sister Upalavanna

Bhikkhus, the bhikkhu endowed with three things follows the sure method from the beginning with aroused effort, for the destruction of desires. What three? Here the bhikkhu is controlled in his mental faculties, knows the right amount to partake and is wakeful.

Bhikkhus, how is the bhikkhu controlled in his mental faculties? Here the bhikkhu seeing a form does not take the sign or the details. To someone abiding with the mental faculty of the eye uncontrolled may arise thoughts of greed and displeasure, so he controls the mental faculty of the eye. Hearing a sound, ... re ... Smelling a scent, ... re ... Tasting food, ... re ... Sensing a touch ... re ... Cognising an idea does not take the sign or the details. To someone abiding with the mental faculty of the mind uncontrolled may arise thoughts of greed and displeasure, so he controls the mental faculty of the mind. Thus the bhikkhu is controlled in his mental faculties.

How does the bhikkhu know the right amount to partake? Here the bhikkhu wisely considering partakes food, not for, fun, intoxication or to look beautiful. He partakes food thinking I partake this, for maintaining the body without attachment to tastes, as a help to lead the holy life. Partaking this food I get rid of earlier feelings, do not arouse new feelings. It should be faultless, and for a pleasant abiding. In this manner the bhikkhu knows the right amount to partake.

Bhikkhus, how is the bhikkhu wakeful? Here the bhikkhu cleans the mind of obstructing things during the daytime, seated some where. During the first watch of the night too he cleans the mind of obstructing things. In the middle watch of the night he lies down turning to his right side, taking the posture in which the lion sleeps. Putting one foot over the other he becomes aware of the perception of waking. Getting up in the last watch of the night he cleans the mind of obstructing things. Thus the bhikkhu becomes wakeful. Bhikkhus, the bhikkhu endowed with these three things from the beginning with aroused effort, follows the sure method for the destruction of desires.

A 3.25 Vajrapamasutta Comparable to a Diamond.

Translation by Sister Upalavanna

Bhikkhus, these three persons are evident in the world. What three? The person whose mind is comparable to a sore, the person whose mind is comparable to lightning and the person whose mind is comparable to a diamond.

Bhikkhus, who is the person with a mind comparable to a sore? Bhikkhus, a certain person is angry and has grudges. When a few words are told he becomes angry, swears and retorts angrily showing anger and displeasure, like a festered sore touched by a clod or stone would ooze much pus. Bhikkhus, in like manner a person with a mind comparable to a sore is angry, has grudges and when a few words are told he becomes angry, swears and retorts angrily showing anger and displeasure.

Bhikkhus, who is the person with a mind comparable to lightning? Bhikkhus, a certain person knows, as it really is, this is unpleasant, this is the arising of unpleasantness, this

is its cessation and this is the path leading to the cessation of unpleasantness. Just as a man would see forms in pitch darkness when there is lightning. In the same manner a certain person knows as it really is, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path leading to the cessation of unpleasantness.

Bhikkhus, who is the person with a mind comparable to a diamond? Bhikkhus, a certain person having destroyed desires, the mind released and released through wisdom abides here and now by himself realizing. Bhikkhus, just as there is nothing that a diamond would not cut, a gem or a stone. In the same manner a certain person having destroyed desires, the mind released and released through wisdom, abides here and now by himself realizing. Bhikkhus, these three persons are evident in the world.

A 3.34 Nidanasutta

Translation by Sister Upalavanna

Bhikkhus, these three are the origins of action. What three? Greed is an origin of action, hate is an origin of action and delusion is an origin of action.

Bhikkhus, a greedy action born of greed, originating and arising from greed, in which the real self is born, gets cooked up. When it is cooked, that is the results of action that is felt either here and now, in the next birth or in a subsequent birth.

Bhikkhus, an angry action born of anger, originating and arising from anger, in which the real self is born, gets cooked up. When it is cooked, that is the results of action that is felt either here and now, in the next birth or in a subsequent birth.

Bhikkhus, a deluded action born of delusion, originating and arising from delusion, in which the real self is born, gets cooked up. When it is cooked, that is the results of action that is felt either here and now, in the next birth or in a subsequent birth.

Bhikkhus, just as some unbroken, not decayed seeds, not destroyed by the heat and sun when embedded at the right time, in a well prepared field and if the rain also falls, would germinate, grow and develop...

Bhikkhus, these three are the origins of action. What three? Non greed is an origin of action, non anger is an origin of action and non delusion is an origin of action.

Bhikkhus, a non greedy action born of non greed, originating and arising from non greed, when greed disappears that action fades, it is uprooted, made a palm stump and made a thing that would not rise again.

Bhikkhus, a non angry action born of non anger, originating and arising from non anger, when anger disappears that action fades, it is uprooted, made a palm stump and made a thing that would not rise again.

Bhikkhus, a non deluded action, born of non delusion, originating and arising from non delusion, when delusion disappears that action fades, it is uprooted, made a palm stump and made a thing that would not rise again.

Bhikkhus, just as some unbroken not decayed seeds, not destroyed by the heat and sun are embedded at the right time, in a well prepared field A man comes along, burns those seeds turns them to ashes and blows the ashes in the air or puts them into a fast flowing river...

Bhikkhus, these three are origin of actions
The skilful feel here and now all actions large or small,
By nature greedy, hateful or deluded,
Do not leave them for another setting.

Therefore bhikkhus, arouse science and dispel all evil states.

A 3.47 Sankhata Sutta Fabricated

"Monks, these three are fabricated characteristics of what is fabricated. Which three? Arising is discernible, passing away is discernible, alteration (literally, other-ness) while staying is discernible.

"These are three fabricated characteristics of what is fabricated.

"Now these three are unfabricated characteristics of what is unfabricated. Which three? No arising is discernible, no passing away is discernible, no alteration while staying is discernible.

"These are three unfabricated characteristics of what is unfabricated."

A 3.55 Paribbajakasutta A Wandering Ascetic

Translation by Sister Upalavanna

A certain brahmin, an ascetic of another sect approached the Blessed One, exchanged friendly greetings, sat on a side and said to the Blessed One:

Good Gotama, why is it said, the Teaching is here and now, not a matter of time, inviting to inspection, leading inwards and is to be realized by the wise by themselves?

Brahmin, a greedy person, overcome by greed, consumed by greed thinks to harm himself, thinks to harm other
Thinks to harm both and feeling displeased becomes unpleasant. When the greed fades he does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant.

Brahmin, a greedy person, overcome by greed, consumed by greed misbehaves by body, speech and mind. When the greed fades he does not misbehave by body, speech or mind.

Brahmin, a greedy person, overcome by greed, consumed by greed, does not know his own good, does not know the good of another and does not know the good of either. When the greed fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is.

In this way too it should be known that the Teaching is here and now, not a matter of time, inviting to inspection, leading inwards and is to be realized by the wise by themselves.

Brahmin, an angry person, overcome by anger, consumed by anger thinks to harm himself, thinks to harm others. Thinks to harm both and feeling displeased becomes unpleasant. When the anger fades he does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant.

Brahmin, an angry person, overcome by anger, consumed by anger misbehaves by body, speech and mind. When the anger fades he does not misbehave by body, speech or mind.

Brahmin, an angry person, overcome by anger, consumed by anger, does not know his own good, does not know the good of another and does not know the good of either. When the anger fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is.

In this way too it should be known that the Teaching is here and now, not a matter of time, inviting to inspection, leading inwards and is to be realized by the wise by themselves.

Brahmin, a deluded person, overcome by delusion, consumed by delusion thinks to harm himself, thinks to harm others. Thinks to harm both and feeling displeased becomes unpleasant. When the delusion fades he does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant. Thus brahmin, the Teaching is here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves.

Brahmin, a deluded person, overcome by delusion, consumed by delusion misbehaves by body, speech and mind. When the delusion fades does not misbehave by body, speech or mind.

Brahmin, a deluded person, overcome by delusion, consumed by delusion, does not know his own good, does not know the good of another and does not know the good of either. When the delusion fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is In this way too it should be known that the Teaching is here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves.

Good Gotama, I understand ... re ... remember me as a lay disciple who has taken refuge, from today as long as life lasts.

A 3.62 Titthayatanadisutta Fording Places

Translation by Sister Upalavanna

Bhikkhus, these three are the fording places, at which cross questioned, asked for reasons and rebuked by the wise,

those of other sects cross over and become stuck in [a doctrine of non action. What three?

There are some recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of actions done in the past.

There are some recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of a supreme creator.

There are some recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of no reason or cause.

Here bhikkhus, I approach those recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of actions done in the past. I ask them...

Venerable ones, do you destroy life, take what is not given, lead a life devoid of chastity, tell lies, slander, talk roughly, talk frivolously, covet, bear anger in the mind, hold wrong views on account of actions done in the past? Bhikkhus, they who fall back on the criterion it is on account of actions done in the past, do not arouse interest and effort, for what should and should not be done. They that are confused and do not know what should and should not be done, in reality are not protected and can't call themselves recluses. Bhikkhus, this is the first rebuke to those recluses and brahmins with that view. .

Here bhikkhus, I approach those recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of a supreme creator. I ask them...

Venerable ones, do you destroy life, take what is not given, lead a life devoid of chastity, tell lies, slander, talk roughly, talk frivolously, covet, bear anger in the mind, hold wrong views on account of a supreme creation? Bhikkhus, they who fall back on the criterion it is on account of a supreme creation, do not arouse interest and effort, for what should and should not be done. They that are confused and do not know what should and should not be done, in reality are not protected and cannot call themselves recluses.

Bhikkhus, this is the second rebuke to those recluses and brahmins with that view.

Here bhikkhus, I approach those recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of no reason and cause. I ask them. ...

Venerable ones, do you destroy life, take what is not given, lead a life devoid of chastity, tell lies, slander, talk roughly, talk frivolously, covet, bear anger in the mind, hold wrong views on account of no reason and cause? Bhikkhus, they who fall back on the criterion it is on account of no reason and cause, do not arouse interest and effort, for what should and should not be done. They that are confused and do not know what should and should not be done, in reality are not protected and cannot call themselves recluses. Bhikkhus, this is the third rebuke to those recluses and brahmins with that view.

Bhikkhus, these three are the fording places, at which cross questioned, asked for reasons and rebuked by the wise, those of other sects cross over and become stuck in [a doctrine] of non action.

Bhikkhus, my teaching is not rebuked, not soiled and not blamed by the wise. Bhikkhus, how is my teaching not rebuked, not soiled and not blamed by the wise.

Bhikkhus, I teach these are the six elements and it is not rebuked, not soiled and not blamed by the wise.

I teach these are the six spheres of contact and it is not rebuked, not soiled and not blamed by the wise.

I teach these are the eighteen dwellings of the mind and it is not rebuked, not soiled and not blamed by the wise.

I teach these are the four noble truths and it is not rebuked, not soiled and not blamed by the wise.

Bhikkhus, it was said, these are the six elements that are not rebuked, not soiled and not blamed by the wise. Why was it said so?

Bhikkhus, the six elements, I say, are earth, water, fire, air, space and consciousness and it is not rebuked, not soiled and not blamed by the wise.

Bhikkhus, it was said, these are the six spheres of contact that are not rebuked, not soiled and not blamed by the wise. Why was it said so?

Bhikkhus, the six spheres of contact, I say are the sphere of eye contact, the sphere of ear contact, the sphere of nose contact, the sphere of tongue contact, the sphere of body contact and the sphere of mind contact and it is not rebuked, not soiled and not blamed by the wise.

Bhikkhus, it was said, these are the eighteen mental dwellings that are not rebuked, not soiled and not blamed by the wise. Why was it said so? Seeing a form, the mind dwells in pleasure, dwells in displeasure and dwells in equanimity. Hearing a sound, ... re ... Scenting a smell ... re ... Tasting something, ... re ... Cognizing a touch, ... re ... Cognizing an idea dwells in pleasure, dwells in displeasure and dwells in equanimity these are the eighteen mental dwellings that are not rebuked, not soiled and not blamed by the wise.

Bhikkhus, it was said, these are the four noble truths that are not rebuked, not soiled and not blamed by the wise. Why was it said so? Bhikkhus, on account of the six elements, there is a descent into the womb. To the entered there is name and matter. On account of name and matter, there are the six spheres. On account of the six spheres there is contact. On account of contact, there are feelings. Bhikkhus, to one who feels, I say this is unpleasant, this is the arising of unpleasantness, this the cessation of unpleasantness and this is the path leading to the cessation of unpleasantness.

Bhikkhus, what is the noble truth of unpleasantness?

Here, bhikkhus, birth, decay, illness, death, grief, lament, displeasure, distress and not to get one desires are unpleasant. In short the five the holding masses are unpleasant. Bhikkhus, this is the noble truth of unpleasantness.

Bhikkhus, what is the noble truth of the arising of unpleasantness?

On account of ignorance arise determinations. On account of determinations arise consciousness. On account of consciousness arise name and matter. On account of name and matter arise the six spheres. On account of the six spheres arise contact. On account of contact arise feelings. On account of feelings arise craving. On account of craving arise holding. On account of holding is being. On account of being is birth. On account of birth, is decay, death, grief, lament, unpleasantness, displeasure and distress. Thus the arising of the whole mass of unpleasantness. Bhikkhus, this is the noble truth of the arising of unpleasantness.

Bhikkhus, what is the noble truth of the cessation of unpleasantness?

With the complete cessation of ignorance cease determinations. With the cessation of determinations cease consciousness. With the cessation of consciousness cease name and matter. With the cessation of name and matter cease the six spheres. With the cessation of the six spheres cease contact. With the cessation of contact cease feelings. With the cessation of feelings cease craving. With the cessation of craving cease holding. With the cessation of holding cease being. With the cessation of being ceases birth. With the cessation of birth, cease decay, death, grief, lament, unpleasantness, displeasure and distress. Thus is the cessation of the whole mass of unpleasantness. Bhikkhus, this is the noble truth of the cessation of unpleasantness. Bhikkhus, what is the path leading to the cessation of unpleasantness?

Bhikkhus, it is this same noble eightfold path, such as right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness and right concentration. Bhikkhus, this is the path leading to the cessation of unpleasantness.

Bhikkhus, I say, these are the four noble truths that are not rebuked, not soiled and not blamed by the wise. If it was said, it was said on account of this.

A 3.64 Venagapurasutta In Venaga

Translation by Sister Upalavanna

At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus and entered the brahmin township of Venaga. Then the brahmin householders of Venaga heard that the good recluse Gotama, who had gone forth from the Sakya clan and become homeless has entered Venaga. And such good praise spread about that blessed Gotama. That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He having realized

by himself teaches in this world together with gods and men, Māra, Brahma and the community of recluses and brahmins. The Teaching which is good in the beginning, middle and end, full of meaning in words and letters and it clearly points out the complete and pure holy life. It is good to see such worthy ones.

Then the brahmin householders of Venaga approached the Blessed One ... and said thus to the Blessed One:

It is wonderful good Gotama, your mental faculties are bright, skin colour is pure and clear, like a yellow jujube fruit in Autumn Or is pure and clear like a palm flower just released from the case. Or is like a creation done out of pure gold is placed in an orange blanket by a clever goldsmith. Good Gotama, your mental faculties are bright, skin colour is pure and clear. How good would it be, if there were high and lofty seats such as decked chairs cushioned out of wild bull hide, decorated with white woollen cloth, with layers of embroidered woollen blankets, made of only wool, made with a mixture of wool and covered with silken embroidered coverlets. The floor covered with woven woollen carpets, elephant spreads, horse spreads chariot spreads made of antelope and deer hide. With overhead canopies, and red cushions on either side. Good Gotama should be a quick gainer without difficulty, a gainer for nothing of these high and lofty seats.

Brahmin, these high and lofty seats ... are not easily gained by those gone forth. Even if gained, are not suitable for the homeless.

Brahmin, these three are the high and lofty seats for which I am a quick gainer without difficulty, a gainer for nothing. What three?

They are the high and lofty seats of divinity, of Brahma and the noble ones.

Good Gotama, what are the high and lofty seats of divinity for which good Gotama is a quick gainer without difficulty, a gainer for nothing now?

Here, brahmin, in the morning I put on robes and taking bowl and robes go for alms to the village or hamlet relying on which I abide. After the meal is over and returning from the alms round, I roam in that forest stretch. Finding a heap of grass or leaves, I collect them and sit on them making a cross-legged position, keeping the body straight and establishing mindfulness in front. Then I seclude my mind from sensual and evil thoughts, with thoughts and thought processes and with joy and pleasantness born of seclusion I attain to the first jhana. Allaying thoughts and thought processes and the mind internally appeased and brought to one point, without thoughts and thought processes and with joy and pleasantness born of concentration I attain to the second jhana. With detachment to joy I abide in equanimity. Mindful and aware I experience pleasantness too with the body. This is the third jhana, to this the noble ones say mindfully abiding in pleasantness with equanimity. Giving up pleasantness and unpleasantness and earlier gone beyond pleasure and displeasure and experiencing neither

the pleasant nor the unpleasant by purifying mindfulness with equanimity I attain to the forth jhana. Brahmin, in that abiding I walk, then my walking is divine. In that abiding I stand, then my standing is divine. In that abiding I sit, then my sitting is divine. In that abiding I lie, then my lying is divine on a high and lofty bed. Brahmin, these are the high and lofty seats of divinity for which I am a quick gainer without difficulty, a gainer for nothing now. It is wonderful good Gotama, who else could be the quick gainer without difficulty, a gainer for nothing now of high and lofty beds, other than good Gotama.

Good Gotama, what are the high and lofty seats of Brahma for which good gotama is a quick gainer without difficulty, a gainer for nothing now?

Here, brahmin, in the morning I put on robes and taking bowl and robes go for alms to the village or hamlet relying on which I abide. After the meal is over and returning from the alms round, I roam in that forest stretch. Finding a heap of grass or leaves, I collect them and sit on them making a cross legged position, keeping the body straight and establishing mindfulness in front. Then I abide pervading one direction with loving kindness, so too the second, the third, the fourth, above, below and across, in every respect, on the whole, entirely grown great, immeasurable and without anger.

Then I abide pervading one direction with compassion, so too the second, ... re ... with intrinsic joy, ... re ... the third, the fourth, above, below and across, in every respect, on the whole, entirely grown great, immeasurable and without anger. Then I abide pervading one direction with equanimity, so too the second, the third, the fourth, above, below and across, in every respect, on the whole, entirely grown great, immeasurable and without anger.

Brahmin, in that abiding I walk, then my walking is of Brahma. In that abiding I stand, then my standing is of Brahma. In that abiding I sit, then my sitting is of Brahma. In that abiding I lie, then my lying is of Brahma on a high and lofty bed. Brahmin, these are the high and lofty seats of Brahma for which I am a quick gainer without difficulty, a gainer for nothing now.

... Good Gotama, what are the high and lofty seats of the Noble Ones for which good gotama is a quick gainer without difficulty, a gainer for nothing now?

Here, brahmin, in the morning I put on robes and taking bowl and robes go for alms to the village or hamlet relying on which I abide. After the meal is over and returning from the alms round, I roam in that forest stretch. Finding a heap of grass or leaves, I collect them and sit on them making a cross legged position, keeping the body straight and establishing mindfulness in front. Then I know my greed is dispelled, pulled out with the roots, made like a palm stump, made a thing that would not grow again. My hate is dispelled, pulled out with the roots, made like a palm stump, made a thing that would not grow again. My

delusion is dispelled, pulled out with the roots, made like a palm stump, made a thing that would not grow again. Brahmin, in that abiding I walk, then my walking is of the noble ones. In that abiding I stand, then my standing is of the Noble Ones. In that abiding I sit, then my sitting is of the Noble Ones. In that abiding I lie, then my lying is of the Noble Ones on a high and lofty bed. Brahmin, these are the high and lofty seats of the Noble Ones for which I am a quick gainer without difficulty, a gainer for nothing now.

... Good Gotama, I understand. It is like something overturned is reinstated. Some thing covered is made manifest. It is as though the path is told to someone who has lost his way and it is as though an oil lamp is lighted for the darkness so that those who have their sight could see forms. Thus Good Gotama has explained the Teaching in various ways. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. I am a lay disciple who has taken refuge as long as life lasts.

A 3.66 Salha Sutta Know in Yourself

Thus I heard. On one occasion the venerable Nandaka was living at Savatthi in the Eastern Monastery, Migara's Mother's Palace. Then Migara's grandson, Salha, and Pekhuniya's grandson, Rohana, went to the venerable Nandaka, and after salutation they sat down at one side. When they had done so the venerable Nandaka said to Migara's grandson Salha:

"Come, Salha, do not be satisfied with hearsay or with tradition or with legendary lore or with what has come down in scriptures or with conjecture or with logical inference or with weighing evidence or with a liking for a view after pondering it or with someone else's ability or with the thought 'The monk is our teacher.' When you know in yourself 'These things are unprofitable, liable to censure, condemned by the wise, being adopted and put into effect, they lead to harm and suffering,' then you should abandon them.

What do you think? Is there greed?"

"Yes, venerable sir."

"Covetousness is the meaning of that, I say. Through greed a covetous man kills breathing things, takes what is not given, commits adultery, and utters falsehood, and he gets another to do likewise.

Will that be long for his harm and suffering?"

"Yes, venerable sir."

"What do you think, is there hate?"

"Yes, venerable sir."

"Ill-will is the meaning of that, I say. Through hate a malevolent man kills ...takes...

Will that be long for his harm and suffering?" "Yes, venerable sir."

"What do you think? Is there delusion?"

"Yes, venerable sir."

"Ignorance is the meaning of that, I say. Through ignorance a deluded man kills...takes..."

"Will that be long for his harm and suffering?"

"Yes, venerable sir."

"What do you think? Are these things profitable or unprofitable?"

"Unprofitable, venerable sir."

"Reprehensible or blameless?"...

"Condemned or commended by the wise?"...

"Being adopted and put into effect, do they lead to harm and suffering, or do they not, or how does it appear to you in this case?"

"Being adopted and put into effect, venerable sir, they lead to welfare and happiness..."

"Now that was the reason why I told you 'Come Salha, do not be satisfied with hearsay..."

When you know in yourself 'These things are unprofitable,' then you should abandon them."

"Come Salha, do not be satisfied with hearsay... or with the thought, 'The monk is our teacher.' When you know in yourself: 'These things are profitable, blameless, commended by the wise, being adopted and put into effect they lead to welfare and happiness,' then you should practice them and abide in them."

"What do you think? Is there non-greed?"

"Yes, venerable sir."

"Uncovetousness is the meaning of that, I say. Through non-greed an uncovetous man does not kill breathing things or take what is not given or commit adultery or utter falsehood, and he gets another to do likewise. Will that be long for his welfare and happiness?"

"Yes, venerable sir."

"What do you think? Is there non-hate?" "Yes, venerable sir."

"Non ill-will is the meaning of that, I say. Through non ill-will an unmalevolent man does not kill breathing things... Will that be long for his welfare and happiness?"

"Yes, venerable sir."

"What do you think? Is there non-delusion?" "Yes, venerable sir."

"True knowledge is the meaning of that, I say. Through non-delusion a man with true knowledge does not kill breathing things... Will that be long for his welfare and happiness?" "Yes, venerable sir."

"What do you think? Are these things profitable or unprofitable?"

"Profitable, venerable sir."

"Reprehensible or blameless?"...

"Condemned or commended by the wise?"...

"Being adopted and put into effect, do they lead to welfare and happiness, or do they not, or how does it appear to you in this case?" — "Being adopted and put into effect, venerable sir, they lead to welfare and happiness. So it appears to us in this case."

"Now that was the reason why I told you 'Come Salha, do not be satisfied with hearsay... when you know in yourself 'These things are profitable...' then you should practice them and abide in them."

"Now a disciple who is ennobled [by reaching the Noble Path], who has rid himself in this way of covetousness and ill-will and is undeluded, abides with his heart imbued with loving-kindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in loving-kindness without hostility or ill-will extending over the all-encompassing world."

He abides with his heart imbued with compassion... sympathetic joy... equanimity extending over the all-encompassing world."

Now he understands this state of contemplation in this way: 'There is this [state of Divine Abiding in he who has entered the Stream]. There is what has been abandoned [which is the amount of greed, hate and delusion exhausted by the stream-entry Path]. There is a superior goal [which is arahantship]. And there is an ultimate escape from this whole field of perception.'

"When he knows and sees in this way, his heart is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When liberated, there comes thereafter the knowledge that it is liberated. He knows that birth is ended, that the Holy Life has been lived out, that what had to be done is done, and that there is no more of this to come. He understands thus: 'Formerly there was greed which was bad, and now there is none, which is good. Formerly there was hate, which was bad, and now there is none, which is good. Formerly there was delusion, which was bad, and now there is none, which is good.' So here and now in this very life he is parched no more [by craving's thirst], his fires of greed, hate and delusion are extinguished and cooled out; experiencing bliss, he abides divinely pure in himself."

A 3.68 Titthiya Sutta Sectarians

* * *

The Blessed One said, "Monks, if you are asked by wanderers of other sects, 'Friends, there are these three qualities. Which three? Passion, aversion, & delusion. These are the three qualities. Now what is the difference, what the distinction, what the distinguishing factor among these three qualities?' — when thus asked, you should answer those wanderers of other sects in this way, 'Friends, passion carries little blame and is slow to fade. Aversion carries great blame and is quick to fade. Delusion carries great blame and is slow to fade."

"[If they ask,] 'But what, friends, is the reason, what the cause, why unarisen passion arises, or arisen passion tends to growth & abundance?' 'The theme of the attractive,' it should be said. 'For one who attends inappropriately to the theme of the attractive, unarisen passion arises and arisen passion tends to growth & abundance...'

"[If they ask,] 'But what, friends, is the reason, what the cause, why unarisen aversion arises, or arisen aversion tends to growth & abundance?' 'The theme of irritation,' it should be said. 'For one who attends inappropriately to the theme of irritation, unarisen aversion arises and arisen aversion tends to growth & abundance...'

"[If they ask,] 'But what, friends, is the reason, what the cause, why unarisen delusion arises, or arisen delusion tends to growth & abundance?' 'Inappropriate attention,' it should be said. 'For one who attends inappropriately, unarisen delusion arises and arisen delusion tends to growth & abundance...'

"[If they ask,] 'But what, friends, is the reason, what the cause, why unarisen passion does not arise, or arisen passion is abandoned?' 'The theme of the unattractive' it should be said. 'For one who attends appropriately to the theme of the unattractive, unarisen passion does not arise and arisen passion is abandoned...'

"[If they ask,] 'But what, friends, is the reason, what the cause, why unarisen aversion does not arise, or arisen aversion is abandoned?' 'Good will as an awareness-release,' it should be said. 'For one who attends appropriately to good will as an awareness-release, unarisen aversion does not arise and arisen aversion is abandoned...'

"[If they ask,] 'But what, friends, is the reason, what the cause, why unarisen delusion does not arise, or arisen delusion is abandoned?' 'Appropriate attention,' it should be said. 'For one who attends appropriately, unarisen delusion does not arise and arisen delusion is abandoned. This is the reason, this the cause, why unarisen delusion does not arise and arisen delusion is abandoned.'"

See also: S 46.51

A 3.69 Mula Sutta Roots

"Monks, there are these three roots of what is unskillful. Which three? Greed is a root of what is unskillful, aversion is a root of what is unskillful, delusion is a root of what is unskillful.

"Greed itself is unskillful. Whatever a greedy person fabricates by means of body, speech, or intellect, that too is unskillful. Whatever suffering a greedy person — his mind overcome with greed, his mind consumed — wrongly inflicts on another person through beating or imprisonment

or confiscation or placing blame or banishment, [with the thought,] 'I have power. I want power,' that too is unskillful. Thus it is that many evil, unskillful qualities/events — born of greed, caused by greed, originated through greed, conditioned by greed — come into play.

"Aversion itself is unskillful. Whatever an aversive person fabricates by means of body, speech, or intellect, that too is unskillful. Whatever suffering an aversive person — his mind overcome with aversion, his mind consumed — wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment, [with the thought,] 'I have power. I want power,' that too is unskillful. Thus it is that many evil, unskillful qualities — born of aversion, caused by aversion, originated through aversion, conditioned by aversion — come into play.

"Delusion itself is unskillful. Whatever a deluded person fabricates by means of body, speech, or intellect, that too is unskillful. Whatever suffering a deluded person — his mind overcome with delusion, his mind consumed — wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment, [with the thought,] 'I have power. I want power,' that too is unskillful. Thus it is that many evil, unskillful qualities — born of delusion, caused by delusion, originated through delusion, conditioned by delusion — come into play.

"And a person like this is called one who speaks at the wrong time, speaks what is unfactual, speaks what is irrelevant, speaks contrary to the Dhamma, speaks contrary to the Vinaya. Why...? Because of having wrongly inflicted suffering on another person through beating or imprisonment or confiscation or placing blame or banishment, [with the thought,] 'I have power. I want power.' When told what is factual, he denies it and doesn't acknowledge it. When told what is unfactual, he doesn't make an ardent effort to untangle it [to see], 'This is unfactual. This is baseless.' That's why a person like this is called one who speaks at the wrong time, speaks what is unfactual, speaks what is irrelevant, speaks contrary to the Dhamma, speaks contrary to the Vinaya.

"A person like this — his mind overcome with evil, unskillful qualities born of greed... born of aversion... born of delusion, his mind consumed — dwells in suffering right in the here-&-now — feeling threatened, turbulent, feverish — and at the break-up of the body, after death, can expect a bad destination.

"Just as a sal tree, a birch, or an aspen, when smothered & surrounded by three parasitic vines, falls into misfortune, falls into disaster, falls into misfortune & disaster, in the same way, a person like this — his mind overcome with evil, unskillful qualities born of greed... born of aversion... born of delusion, his mind consumed — dwells in suffering right in the here-&-now — feeling threatened, turbulent,

feverish — and at the break-up of the body, after death, can expect a bad destination.

"These are the three roots of what is unskillful.

"Now, there are these three roots of what is skillful. Which three? Lack of greed is a root of what is skillful, lack of aversion is a root of what is skillful, lack of delusion is a root of what is skillful.

"Lack of greed itself is skillful. Whatever an ungreedy person fabricates by means of body, speech, or intellect, that too is skillful. Whatever suffering an ungreedy person — his mind not overcome with greed, his mind not consumed — does not wrongly inflict on another person through beating or imprisonment or confiscation or placing blame or banishment, [with the thought,] 'I have power. I want power,' that too is skillful. Thus it is that many skillful qualities — born of lack of greed, caused by lack of greed, originated through lack of greed, conditioned by lack of greed — come into play.

"Lack of aversion itself is skillful...

"Lack of delusion itself is skillful...

"And a person like this is called one who speaks at the right time, speaks what is factual, speaks what is relevant, speaks in line with the Dhamma, speaks in line with the Vinaya. Why...? Because of not having wrongly inflicted suffering on another person through beating or imprisonment or confiscation or placing blame or banishment, [with the thought,] 'I have power. I want power.' When told what is factual, he acknowledges it and does not deny it. When told what is unfactual, he makes an ardent effort to untangle it [to see], 'This is unfactual. This is baseless.' That's why a person like this is called one who speaks at the right time, speaks what is factual, speaks what is relevant, speaks in line with the Dhamma, speaks in line with the Vinaya.

"In a person like this, evil, unskillful qualities born of greed... born of aversion... born of delusion have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. He dwells in ease right in the here-&-now — feeling unthreatened, placid, unfeverish — and is unbound right in the here-&-now.

"Just as if there were a sal tree, a birch, or an aspen, smothered & surrounded by three parasitic vines. A man would come along, carrying a spade & a basket. He would cut the vines at the root and, having cut them at the root, would dig around them. Having dug around them, he would pull them out, even down to the rootlets.

* * *

In that way the parasitic vines would have their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"In the same way, in a person like this, evil, unskillful qualities born of greed... born of aversion... born of delusion have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. He dwells in ease right in the here-&-now — feeling unthreatened, placid, unfeverish — and is unbound right in the here-&-now.

"These are the three roots of what is skillful."

See also: A 3.34; Ud 2.10

A 3.75 Nigantasutta

Translation by Sister Upalavanna

At one time venerable ânanda was living in the gabled hall in the great forest in Vesali. The Licchavi Abhaya and the Licchavi Paṇḍita Kumāra approached venerable ânanda, worshipped, sat on side and the Licchavi Abhaya said: Venerable sir, Nigaṇḍanaṭaputta acknowledges he is all knowing and all seeing and acknowledges his knowledge and vision is complete- and says my knowledge and vision is always arranged and established whether walking, standing, lying or awake. He appoints the finishing of earlier done actions with austerities, and the breaking down of the bridge, not doing new actions. Thus with the destruction of action, the destruction of unpleasantness. With the destruction of unpleasantness, the destruction of feelings. With the destruction of feelings the destruction of all unpleasantness. Thus the decay which is here and now is transcended by purity. Venerable sir, what does the Blessed One say about this?

Abhaya, these three are the purities through decay, rightfully announced by the Blessed One who knows and sees, is worthy and rightfully enlightened. It is for the purity of beings, for overcoming grief and lament, for going beyond unpleasantness and displeasure and for gaining knowledge and realizing extinction. What three?

Here, Abhaya, the bhikkhu becomes virtuous observing the higher code of rules. He does no new action and while feeling he finishes actions done earlier, here and now causing them to decay. / It is not a matter of time, inviting to inspection, leading inwards and to be realized by the wise by themselves.

Abhaya, the bhikkhu become thus virtuous secludes the mind from sensual and evil thoughts, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhāna. Allaying thoughts and thought processes and the mind internally appeased and brought to one point, without thoughts and thought processes and with joy and pleasantness born of concentration attains to the second jhāna. With detachment to joy abides in equanimity. Mindful and aware experiences pleasantness too with the body. This is the third jhāna, to this the noble ones say mindfully abiding in

pleasantness with equanimity. Giving up pleasantness and unpleasantness and earlier gone beyond pleasure and displeasure and experiencing neither the pleasant nor the unpleasant by purifying mindfulness with equanimity attains to the forth jhana. He does no new action and while feeling he finishes actions done earlier, here and now causing them to decay. It is not a matter of time, inviting to inspection, leading inwards and to be realized by the wise by themselves.

Abhaya, the bhikkhu become thus virtuous and thus concentrated pursues the destruction of desires. He knows as it really is, this is unpleasant. Knows as it really is, this is the arising of unpleasantness. Knows as it really is, this is the cessation of unpleasantness and knows as it really is, this is the path to the cessation of unpleasantness. He knows, these are desires, this is the arising of desires, this is the cessation of desires and he knows as it really is, this is the path leading to the cessation of desires. When he knows and sees thus his mind is released, from sensual desires, from desires to be, and from delusion destroying desires and the mind released, and released through wisdom abides. He does no new action and while feeling he finishes actions done earlier, here and now causing them to decay. It is not a matter of time, inviting to inspection, leading inwards and to be realized by the wise by themselves. Abhaya, these three are the purities through decay, rightfully announced by the Blessed One who knows and sees, is worthy and rightfully enlightened. It is for the purity of beings, for overcoming grief and lament, for going beyond unpleasantness and displeasure and for gaining knowledge and realizing extinction.

When this was said the Licchavi Paṇḍita Kumāra said to the Licchavi Abhaya: Friend, Abhaya, do you not appreciate the good words of venerable ānanda?

Friend, how could I not appreciate the good words of venerable ānanda, if I do even my head would split.

Notes. 1. He does no new action and while feeling finishes actions done earlier, here and now causing them to decay. That is, with whatever circumstances he meets, he knows that they are the results of earlier done actions, whether pleasant or un-pleasant, so without making any new intentions for future action. he mindfully feels whatever circumstances he meets with and sees an end to all actions.

A 3.77 Bhavasutta Thinking

Translation by Sister Upalavanna

Venerable ānanda approached the Blessed One, worshipped and sat on a side. Then venerable Ananda said to the Blessed One: Venerable sir, it is said, 'being' what is its meaning?

Ananda, when the sensual element is mature if there will be no action, is 'a sensual being' 1 evident?

No, venerable sir.

Thus Ananda, in the field of action, the seed consciousness, moistened with craving of a sentient being shrouded by ignorance, the bond craving establishes consciousness in the lower element. Thus comes future rebirth. ānanda, this is being.

ānanda, when the material element is mature if there will be no action, is 'a material being' 2 evident?

No, venerable sir.

Thus Ananda, in the field of action, the seed consciousness, moistened with craving of a sentient being shrouded by ignorance, the bond craving establishes consciousness in the middle element. Thus comes future rebirth. Ananda, this is being.

ānanda, when the immaterial element is mature if there will be no action, is 'an immaterial being' 3 evident?

No, venerable sir.

Thus Ananda, in the field of action, the seed consciousness, moistened with craving of a sentient being shrouded by ignorance, the bond craving establishes consciousness 4 in the exalted element. Thus comes future rebirth. ānanda, this is being.

Notes. 1. a sensual being 'kāmabhavo' Being is to be with a thought. Kāmabhavo is to be with a sensual thought. The mature sensual element is a sentient being with his sensual elements matured. i.e., his sight, hearing, smell, taste, and touch are mature to experience the world around him. Perhaps a toddler is capable of it. So if a sentient being is with a thought concerned with seeing, hearing, smelling, tasting or touching it is to be with a sensual thought.

2. A material being 'rūpabhavo' Rūpabhavo is to be with a material thought. That is whatever he experiences through his mature sensual element, [observe note 1] utters to him and he perceives in various ways. A sentient being with a material thought has various, contacts, perceptions, feelings, intentions and attentions and they change his ways of thinking, speaking and acting.

3. An immaterial being 'arūpabhavo' It is an immaterial thought. Observe notes 1 & 2 the sentient being finds the world around him overwhelmingly stressful and he seeks for some quietude. May be in the jhanas which are very momentary or the four divine abidings which are also momentary. What he should seek are the paths and fruits. of the entry into the stream of the Teaching. The path and fruit, of returning once. The path and fruit of not returning, and the path and fruit of extinction.

4. The following sutta repeats the form but substitutes, 'the bond craving establishes intention and aspirations' in the lower, middle and upper element.

A 3.80 Gandhajatasutta –Scents

Translation by Sister Upalavanna

Venerable Ananda approached the Blessed One, worshipped, sat on a side and said to the Blessed One: Venerable sir, these three are the scents which go with the wind and not against the wind. What three? Nasty scents, the scent of the heart of trees and the scent of flowers. Venerable sir, these scents go with the wind and not against the wind. Venerable sir, is there a scent which goes with the wind and against the wind, a scent which goes both ways with and against the wind?

Ananda, there is a scent which goes with the wind and against the wind, a scent which goes both ways with and against the wind.

Venerable sir, what is that scent which goes with the wind and against the wind, the scent which goes both ways with and against the wind?

Ananda, in a certain village or hamlet, there is a woman or man, who has taken refuge in the Enlightened One, in the Teaching and the Community of bhikkhus. He abstains from destroying living things, taking the not given, in misbehaving sexually, telling lies, and taking intoxicating drinks. He is virtuous, of good conduct, lives having put an end to the blemish of miserliness. He is benevolent, with ready hands to give to the needy, making arrangements to give gifts. Recluses and brahmins in all directions praise him... Ananda, this is the scent which goes with the wind and against the wind, the scent which goes both ways with and against the wind.

The scents of flowers do not go against the wind,
not of chandana, tagara or mallika;
The scent of Great Beings go against the wind,
it pervades all directions.

A 3.88 Sikkha Sutta 3 Trainings

"There are these three trainings. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment.

"And what is the training in heightened virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the training in heightened virtue.

"And what is the training in heightened mind? There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful [mental] qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, 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 & remains in the third jhana, 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 elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the training in heightened mind.

"And what is the training in heightened discernment? There is the case where a monk discerns as it actually is that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress.' This is called the training in heightened discernment.

"These are the three trainings."

A 3.95 Saradasutta In Autumn

Translation by Sister Upalavanna

Bhikkhus, in Autumn when there is a clear sky, without a single cloud and the sun rising high up in the sky destroys all the darkness and burns and scorches every thing. In the same manner to the noble disciple there arises the eye of the Teaching and together with that arising, three bonds get dispelled, the view of a self, doubts and taking virtues as the ultimate end of the holy life. After that the leading is by covetousness and hatred. He secluding the mind from sensual and demeritorious thoughts, with thoughts and thought processes and with joy and pleasantness born of seclusion abides in the first jhana. If the noble disciple dies at that time he has no bonds on account of which he is to be born in this world .

A 3.96 Parisasutta

Translation by Sister Upalavanna

Bhikkhus, these three are the gatherings. What three? The eminent gathering, the divided gathering and the united gathering.

Bhikkhus, what is the eminent gathering?

Here bhikkhus, in a gathering the elder bhikkhus do not live in abundance given to lethargy deviating from the main aim. They give the first place to seclusion putting forth effort to attain the not yet attained and to realize the not yet realized: The later generation imitate them and they too do not live in abundance given to lethargy deviating from the main aim. They give the first place to seclusion putting forth effort to attain the not yet attained and to realize the not yet realized. Bhikkhus, this is the eminent gathering.

Bhikkhus, what is the divided gathering?

Bhikkhus, in a gathering the bhikkhus quarrel and dispute among themselves with the weapon in the mouths. To this is called a divided gathering.

Bhikkhus, what is a united gathering?

Bhikkhus, in a gathering the bhikkhus are united and combined, without a dispute get mixed like milk and water and abide looking at each other with pleasant eyes. To this is called the united gathering.

Bhikkhus, at a time when the bhikkhus are united and combined, without a dispute get mixed like milk and water and abide looking at each other with pleasant eyes, at such time merit is accrued, at such times the bhikkhus are in divine abiding: such as the release of mind in intrinsic joy. To the greatly pleased joy arises and the body of one with a joyful mind appeases. The appeased body feels pleasant and the pleasant mind becomes one pointed.

When large drops of rain fall on the higher altitudes of the rock, that water sloping down the valleys fill up the small streams and bigger streams and fill up the small ponds. They in turn fill up the larger ponds and the rivulets and then they fill up the rivers and the great rivers. The great rivers fill the ocean. In the same manner bhikkhus at a time when the bhikkhus are united and combined, without a

dispute get mixed like milk and water and abide looking at each other with pleasant eyes, at such times merit is accrued, at such time the bhikkhus are in divine abiding: such as the release of mind in intrinsic joy. To the greatly pleased joy arises and the body of one with a joyful mind appeases. The appeased body feels pleasant and the pleasant mind becomes one pointed. Bhikkhus, these are the three gatherings.

A 3.103 Nimittasutta Signs

Translation by Sister Upalavanna

Bhikkhus, a bhikkhu developing the mind to higher states should attend to three things from time to time: Alternately should attend to one or all the four ways of establishing mindfulness, to the most patronized sign,[1] and to the chosen release of mind.[2]

Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only establishing mindfulness, the mind tends to become lazy. Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only the most patronized sign, the mind tends to become excited or distracted. Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only the chosen release of mind, it does not become concentrated for the destruction of desires. When the bhikkhu developing the mind to higher states alternately attends to establishing mindfulness, attends to the most patronized sign and attends to the chosen release of mind, it becomes gentle, workable, bright not prone to be interrupted it gets concentrated for the destruction of desires.

Bhikkhus, the goldsmith or his apprentice builds a furnace and lights its mouth, then taking the gold with a pair of pincers he holds it at the mouth of the furnace, from time to time he sprinkles water on it and looks at it. Bhikkhus, if the goldsmith or his apprentice only held the gold at the mouth of the furnace, it would get burnt. If he only sprinkled water on it, it would get cold. If he only looked at it, it would not be quite ready. Since the goldsmith or his apprentice from time to time held the gold at the mouth of the furnace, sprinkled water and looked at it, it became gentle, workable, bright and not brittle, it became suitable to make whatever desired ornament, whether a girdle band, earrings, a necklace or a gold chain. .

In the same manner bhikkhus, a bhikkhu developing the mind to higher states should attend to three things from time to time: should attend to one or all the four ways of establishing mindfulness,[1] should attend to the most patronized sign,[2] and to the chosen release of mind.[3]

Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only establishing mindfulness, the mind tends to become lazy. Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only the most patronized sign, the mind tends to become excited or distracted. Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only the chosen

release of mind, it does not become concentrated for the destruction of desires.

When the bhikkhu developing the mind to higher states alternately attends to establishing mindfulness, attends to the most patronized sign and attends to the chosen release of mind, it becomes gentle, workable, bright, not prone to be interrupted it gets concentrated for the destruction of desires. Then the mind could be directed to whatever realization of knowledge it became necessary. In that respective sphere the mindfulness became the eye witness.

Bhikkhus, if he so desires partakes various psychic fetes. One becomes many and many becomes one. Appears and disappears without obstructions, across walls, embankments and rocks, as though passing through space. Comes out of earth and dives into it as though in water. Goes unbroken on water as though on hard earth. Sits cross legged in space like birds small or large. Touches the moon and sun with the hand, thus wields power as far as the world of Brahma.

Bhikkhus, if he so desires, releasing the mind from desires and released through wisdom, here and now by himself realizing abides. Thus mindfulness becomes the eyewitness in that respective mental sphere.

Notes

1. Should attend to one or all the four ways of establishing mindfulness. 'samādhinimittāṃ manasikātabbāṃ' Samādhinimitta consists of all four ways of establishing mindfulness. Such as establishing mindfulness of, the body in the body, of feelings in feelings, mental states in the mind and thoughts and thought processes. Attending to one of these, or several of these is the samādhinimitta.

2. Should attend to the most patronized sign 'paṅḡāhanimittāṃ manasikātabbāṃ' The most patronized sign is the one most practised by the meditator. e.g., being aware of the breath, or the sign of loathsomeness or any other preferred sign.

3. Should attend to the chosen release of mind. 'upekḡānimittāṃ manasikātabbāṃ' The chosen release of mind is the release the mediator has chosen. may be the release realized at the six doors of mental contact, or releasing the mind from desires or the release through wisdom, or the release through loving kindness or any other divine abiding etc.

A 3.104 Pubbesambodhasutta Before Enlightenment

Translation by Sister Upalavanna

Bhikkhus, when I was not yet enlightened, it occurred to me: In this world what is the satisfaction, what is the danger and what is the escape? Then I occurred to me: The arising of pleasure and pleasantness in the world on account of something, is the satisfaction in this world. That there is impermanence, unpleasantness and change in the world, that is the danger. The driving out, interest and greed in the world, the dispelling of interest and greed is the escape from the world. Bhikkhus, until I knew as it really is, the satisfaction as the satisfaction, the danger as the danger and the escape as the escape, I did not announce to the world together with its gods, Maras, Brahmas, the community of recluses and brahmins, my

rightful enlightenment. Knowledge arose to me about my vision. The release of my mind is unshakeable. This is my last birth, there will be no more rebirths.

A 3.110 Arakkhitasutta Not Protected

Translation by Sister Upalavanna

The householder Anāthapiṇḍika approached the Blessed One, worshipped and sat on a side the Blessed One said thus to him: Householder, when the mind is not protected bodily actions are not protected, so also verbal and mental actions. When bodily, verbal and mental actions are not protected, bodily actions leak, verbal actions leak and mental actions leak. When bodily, verbal and mental actions leak, bodily actions stink, verbal actions stink and mental actions stink. Householder, to one with stinking bodily, verbal and mental actions, there is no auspicious death. Householder, in a gabled house that is not well thatched the gable is not protected, the beam supporting the framework of the roof is not protected, the walls are not protected. Then there is leaking on the gable, on the beam supporting the framework the roof and on the walls. Then there is decaying of the gable, the beam supporting the framework of the roof and the walls. In the same manner householder, when the mind is not protected, ... re ... there is no auspicious death.

Householder, when the mind is protected bodily actions are protected, so also verbal and mental actions. When bodily, verbal and mental actions are protected, bodily actions do not leak, verbal actions do not leak and mental actions do not leak. When bodily, verbal and mental actions do not leak, bodily actions do not stink, verbal actions do not stink and mental actions do not stink. Householder, to one with not stinking bodily, verbal and mental actions, there is an auspicious death.

Householder, in a gabled house that is well thatched the gable is protected, the beam supporting the framework of the roof is protected, the walls are protected. Then there is no leaking on the gable, on the beam supporting the framework the roof and on the walls. Then there is no decaying of the gable, the beam supporting the framework of the roof and the walls. In the same manner householder, when the mind is protected ... re ... there is an auspicious death.

A 3.113 Nidhanasutta

Translation by Sister Upalavanna

Bhikkhus, these three are the origins for the arising of actions. What three? Bhikkhus, interest arises on account of thoughts that aroused interest and greed in the past. Bhikkhus, interest arises on account of thoughts that will arouse interest and greed in the future. Bhikkhus, interest arises on account of thoughts that arouse interest and greed in the present.

Bhikkhus, how does interest arise on account of thoughts that aroused interest and greed in the past?

Bhikkhus, there is thinking and pondering on thoughts that aroused interest and greed in the past. That thinking and pondering arouses new interest. The born interest forms a bond with those thoughts. Bhikkhus, this is the bond of the greedy mind. Thus interest arises on account of thoughts that aroused interest and greed in the past.

Bhikkhus, how does interest arise on account of thoughts that will arouse interest and greed in the future?

Bhikkhus, there is thinking and pondering on thoughts that will arouse interest and greed in the future. That thinking and pondering arouses new interest. The born interest forms a bond with those thoughts. Bhikkhus, this is the bond of that greedy mind. Thus interest arises on account of thoughts that will arouse interest and greed in the future.

Bhikkhus, how does interest arise on account of thoughts that arouse interest and greed in the present?

Bhikkhus, there is thinking and pondering on thoughts that arouse interest and greed in the present. That thinking and pondering arouses new interest. The born interest forms a bond with those thoughts. Bhikkhus, this is the bond of that greedy mind. Thus interest arises on account of thoughts that arouse interest and greed in the present. .

Bhikkhus, these three are the origins for the arising of actions. What three?

Bhikkhus, interest does not arise on account of thoughts that aroused interest and greed in the past. Bhikkhus, interest does not arise on account of thoughts that will arouse interest and greed in the future. Bhikkhus, interest does not arise on account of thoughts that arouse interest and greed in the present.

Bhikkhus, how does interest not arise on account of thoughts that aroused interest and greed in the past?

Bhikkhus, knowing the future results of thoughts that aroused interest and greed in the past, should avoid them, dispel interest for them and penetratingly see it through wisdom. Thus interest does not arise on account of thoughts that aroused interest and greed in the past.

Bhikkhus, how does interest not arise on account of thoughts that will arouse interest and greed in the future?

Bhikkhus, knowing the future results of thoughts that will arouse interest and greed in the future, should avoid them, dispel interest for them and penetratingly see it through wisdom. Thus interest does not arise on account of thoughts that will arouse interest and greed in the future.

Bhikkhus, how does interest not arise on account of thoughts that arouse interest and greed in the present?

Bhikkhus, knowing the future results of thoughts that arouse interest and greed in the present, should avoid them, dispel interest for them and penetratingly see it through wisdom. Thus interest does not arise on account of thoughts that arouse interest and greed in the present. Bhikkhus, these three are the origins for the arising of actions.

A 3.122 Soceyyasutta Purity

Translation by Sister Upalavanna

Bhikkhus, these three are purities. What three?
Bodily purity, verbal purity and mental purity.
Bhikkhus, what is bodily purity?
Here bhikkhus, a certain one abstains from destroying living things, taking the not given and misbehaving in sexual desires. This is bodily purity.
Bhikkhus, what is verbal purity?
Here bhikkhus, a certain one abstains from telling lies, slandering, talking roughly and talking frivolously. Bhikkhus, this is verbal purity. .
Bhikkhus, what is mental purity?
Here, bhikkhus, when there is sensual interest, the bhikkhu knows, there is sensual interest in me, when there isn't sensual interest, the bhikkhu knows, there isn't sensual interest in me. He knows how the non arisen sensual interest arises, how arisen sensual interest is dispelled and how dispelled sensual interest would not arise again.
When there is anger, the bhikkhu knows, there is anger in me, when there isn't anger, the bhikkhu knows, there isn't anger in me. He knows how the non arisen anger arises, how arisen anger is dispelled and how dispelled anger would not arise again.
When there is sloth and torpor, the bhikkhu knows, there is sloth and torpor in me, when there isn't sloth and torpor, the bhikkhu knows, there isn't sloth and torpor in me. He knows how the non arisen sloth and torpor arises, how arisen sloth and torpor is dispelled and how dispelled sloth and torpor would not arise again.
When there is excitement and worry, the bhikkhu knows, there is excitement and worry in me, when there isn't excitement and worry, the bhikkhu knows, there isn't excitement and worry in me. He knows how the non arisen excitement and worry arises, how arisen excitement and worry is dispelled and how dispelled excitement and worry would not arise again.
When there is doubt, the bhikkhu knows, there is doubt in me, when there isn't doubt, the bhikkhu knows, there isn't doubt in me. He knows how the non arisen doubt arises, how arisen doubt is dispelled and how dispelled doubt would not arise again. Bhikkhus, this is mental purity. These are the three purities.

A 3.126 Flies (excerpt)

Translation by Sister Upalavanna

With unprotected eyes and ears
and mental faculties uncontrolled,
Flies in the form of greedy thoughts will settle.
The defiled bhikkhu emanates evil smells
Far from extinction, he has destroyed bliss.
In village or in forest not achieving his inner peace,
The fool sets forth followed by flies.
He that is virtuous
and wisely attached to appeasement
Sleeps well having destroyed the flies.

A 3.133 Lekhasutta Writings

Translation by Sister Upalavanna

Bhikkhus, these three persons are evident in the world.
What three?
The person comparable to a writing on a rock, the person comparable to a writing on earth and the person comparable to a writing on water.
Bhikkhus, who is the person comparable to a writing on a rock?
Here, bhikkhus a certain person is always angry. He lies with that anger a long while. As the writing on a rock is not rubbed off quickly, by water or by the wind. In the same manner bhikkhus, a certain person is always angry. He lies with that anger a long while. Bhikkhus, this person is comparable to a writing on a rock.
Bhikkhus, who is the person comparable to a writing on earth?
Here, bhikkhus a certain person is always angry. He does not lie with that anger a long while. As a writing on earth is rubbed off quickly, by water or by the wind. In the same manner bhikkhus, a certain person is always angry. He does not lie with that anger a long while. Bhikkhus, this person is comparable to a writing on earth.
Bhikkhus, who is the person comparable to a writing on water?
Here bhikkhus, a certain person when spoken harshly or roughly gets arranged, is not cross becomes friendly. As writing on water quickly disappears. In the same manner bhikkhus, a certain person when spoken harshly or roughly gets arranged, is not cross becomes friendly.
Bhikkhus, these three persons are evident in the world.

A 3.153 Tatiyakhanasutta Uprooting

Translation by Sister Upalavanna

Bhikkhus, endowed with three things, the not learned fool uproots and destroys himself. Becomes blamable, and blamed by the wise accrues much demerit What three?
Disharmonious bodily, verbal and mental actions. Bhikkhus, endowed with these three things, the not learned fool uproots and destroys himself. Becomes blamable, and blamed by the wise accrues much demerit.
Bhikkhus, endowed with three things, the wise learned Great Man does not uproot or destroy himself. He becomes not blamable and praised by the wise accrues much merit. What three? Harmonious bodily, verbal and mental actions. Bhikkhus, endowed with these three things, the wise learned Great Man does not uproot or destroy himself. He becomes not blamable and praised by the wise accrues much merit

A 3.169 Raga Peyyala

Translation by Sister Upalavanna

Bhikkhus, to thoroughly realize greed three things should be developed.

What three?

The concentration on emptiness, the concentration on signlessness, and the concentration established on nothing. Bhikkhus, to thoroughly realize greed these three things should be developed.

Bhikkhus, for exact knowledge, exhaustion, dispelling, destruction, fading, disenchantment, cessation and giving up of greed, these three things should be developed.

Bhikkhus, to thoroughly realize hate, ... re ... delusion, ... re ... anger ... re ... grudging nature, smearing nature, malicious nature, jealousy, selfishness, hypocrisy, craftiness, obduracy, impetuosity, measuring, conceit, intoxication. ... re ... and negligence three things should be developed.

What three?

The concentration on emptiness, the concentration on signlessness and the concentration established on nothing.

Bhikkhus, to thoroughly realize hate, ... re ... delusion, ... re ... anger ... re ... grudging nature, smearing nature, malicious nature, jealousy, selfishness, hypocrisy, craftiness, obduracy, impetuosity, measuring, conceit, intoxication. ... re ... and negligence these three things should be developed.

Bhikkhus, for exact knowledge, exhaustion, dispelling, destruction, fading, disenchantment, cessation, and giving up of negligence these three things should be developed.

The Blessed One said thus and the bhikkhus were delighted.

A 4.5 Anusotasutta With the Stream

Translation by Sister Upalavanna

Bhikkhus, these four persons are evident in the world.

What four?

The one going with the stream, the one going against the stream, the one self-controlled and the one crossed over stands on hard ground, the brahmin.

Bhikkhus, which person goes with the stream?

Here bhikkhus, a certain person indulges in sensual pleasures and does unwholesome actions. Bhikkhus, he goes with the stream

Bhikkhus, which person goes against the stream?

Here bhikkhus, a certain person does not indulge in sensual pleasures and does no unwholesome actions. Unpleasantly and displeased with tearing eyes he leads the complete and pure holy life. Bhikkhus, he goes against the stream

Bhikkhus, which person is self controlled?

Here, bhikkhus, a certain person exhausting the five bonds binding him to the sensual world takes spontaneous rebirth and extinguishes from that world not going further any more. Bhikkhus, he is the self-controlled person.

Bhikkhus, which person crossed over, stands on hard ground, the brahmin?

Here, bhikkhus, a certain person, destroying desires and releasing the mind from desires, and released through

wisdom, realizing it here and now abides. Bhikkhus, this person crossed over, stands on hard ground, the brahmin.

Sentient beings partaking sensual pleasures unrestrained, Come to birth and decay again and again, They are the victims of craving going with the stream.

Therefore the wise with aroused mindfulness, Do not practice sensuality or demerit, Unhappily giving up sensual pleasures, go against the stream.

Giving up the five lower bonds and become a trainer Not failing he controls his mind and the mental faculties, He is the self controlled one, it is said.

Seeing no essence he gives up all things that continue to the beyond,

He knows it correctly, has lived the holy life.

It is said, he has gone to the end.

A 4.6 Learned (excerpt)

Translation by Sister Upalavanna

Bhikkhus, who is the person who has learned a lot but not changed accordingly?

Here, bhikkhus, a certain one has learned a lot of the discourses, discourses with a mixture of verses and prose sections, answers with an explanation, verses, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. Of that lot he has learned, he has not learnt the meaning and the teaching and changed himself accordingly. Bhikkhus, this person has learned a lot but not changed accordingly

A 4.10 Yoga Sutta 4 Yokes

"Monks, there are these four yokes. Which four? The yoke of sensuality, the yoke of becoming, the yoke of views, & the yoke of ignorance.

"And what is the yoke of sensuality? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality, then — with regard to sensual objects — he is obsessed with sensual passion, sensual delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is the yoke of sensuality.

"And how is there the yoke of becoming? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from becoming. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from becoming, then — with regard to states of becoming — he

is obsessed with becoming-passion, becoming-delight, becoming-attraction, becoming-infatuation, becoming-thirst, becoming-fever, becoming-fascination, becoming-craving. This is the yoke of sensuality & the yoke of becoming.

"And how is there the yoke of views? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from views. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from views, then — with regard to views — he is obsessed with view-passion, view-delight, view-attraction, view-infatuation, view-thirst, view-fever, view-fascination, view-craving. This is the yoke of sensuality, the yoke of becoming, & the yoke of views.

"And how is there the yoke of ignorance? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media, then — with regard to ignorance concerning the six sense media — he is obsessed with not-knowing. This is the yoke of sensuality, the yoke of becoming, the yoke of views, & the yoke of ignorance.

"Conjoined with evil, unskillful mental qualities — defiling, leading to further becoming, unhappy, resulting in suffering & stress, and in future birth, aging, & death — one is said not to be at rest from the yoke.
"These are the four yokes.

"Now, there are these four unyokings. Which four?
Unyoking from sensuality, unyoking from becoming, unyoking from views, & unyoking from ignorance.

"And what is unyoking from sensuality? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality, then — with regard to sensual objects — he is not obsessed with sensual passion, sensual delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is unyoking from sensuality.

"And how is there unyoking from becoming? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from becoming...

"And how is there unyoking from views? There is the case where a certain person discerns, as it actually is present,

the origination, the passing away, the allure, the drawbacks, & the escape from views...

"And how is there unyoking from ignorance? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media...

"Disjoined from evil, unskillful mental qualities — defiling, leading to further becoming, unhappy, resulting in suffering & stress, and in future birth, aging, & death — one is said to be at rest from the yoke.
"These are the four unyokings."
Joined with the yoke of sensuality
& the yoke of becoming,
joined with the yoke of views,
surrounded by ignorance,
beings go to the wandering-on,
heading to birth & death.
But those who comprehend sensuality
& the yoke of becoming entirely
who have thrown off the yoke of views
and are dispassionate toward ignorance,
disjoined from all yokes:
they, their yokes overcome, are sages indeed.

A 4.1 I Carasutta While Walking

Translation by Sister Upalavanna

Bhikkhus, even while walking sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he endures them, does not dispel them and remove them, does not destroy them and make them not to arise again while walking, he is said to be inactive, unscrupulous and forever lazy without effort. Bhikkhus, even while standing sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he endures them, does not dispel them and remove them, does not destroy them and make them not to arise again while standing, he is said to be inactive, unscrupulous and forever lazy without effort. Bhikkhus, even while sitting ... even while lying if awake sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he endures them, does not dispel them and remove them, does not destroy them and make them not to arise again while lying, he is said to be inactive, unscrupulous and forever lazy without effort.

Bhikkhus, even while walking sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he does not endure them, dispels them and removes them, destroys them and makes them not to arise again while walking, he is said to be active, scrupulous and forever with aroused effort to dispel.

Bhikkhus, even while standing sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he does not endure them, dispels them and removes them, destroys them and makes them not to arise again while

standing, he is said to be active, scrupulous and forever with aroused effort to dispel.
Bhikkhus, even while sitting ... even while lying if awake sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he does not endure them, dispels them and removes them, destroys them and makes them not to arise again while lying, he is said to be active, scrupulous and forever with aroused effort to dispel.

When walking, standing, sitting or lying,
If one thinks evil worldly thoughts,
Deluded he has fallen to the wrong path,
It is not possible for him to experience noble extinction.
When walking, standing, sitting or lying,
If one restrains his thoughts and pacifies them
It is possible to experience noble extinction.

A 4.12 Salasutta

Translation by Sister Upalavanna

Bhikkhus, be virtuous, observe the higher code of rules, conduct yourselves with the right behavior, seeing fear in the slightest fault. Bhikkhus, when the bhikkhu is virtuous, observing the higher code of rules, conducting himself with the right behavior, seeing fear in the slightest fault, what further has he to do? Even when walking he dispels his covetousness, aversion, sloth and torpor, restlessness and worry and doubts and his efforts are actively aroused, unconfused mindfulness is established, the body appeased without anger, the mind concentrated in one point. Even when walking, if he is active and scrupulous, it is said that he is forever with aroused effort to dispel. Even when standing, ... re ... or sitting, ... re ... or lying if he is awake, he dispels his covetousness, aversion, sloth and torpor, restlessness and worry and doubts and his efforts are actively aroused, unconfused mindfulness is established, the body appeased without anger, the mind concentrated in one point. Even when lying, if he is active and scrupulous, it is said that he is forever with aroused effort to dispel.

When walking, standing, sitting, lying, stretching or bending,
Upwards, across, behind or in any direction,
He should observe the rising and falling
of the five holding masses
forever mindfully training to appease the mind
in the proper way
Such a bhikkhu is zealous to dispel, it is said.

A 4.13 Padhanasutta Concentration of Mind

Translation by Sister Upalavanna

Bhikkhus, these four are the rightful concentrations of the mind. What four?
Here, bhikkhus, the bhikkhu arouses interest and effort and strives to pursue the mind, for the non arising of not arisen unwholesome thoughts, for the dispelling of arisen

unwholesome thoughts, for the arising of not arisen meritorious thoughts and the unconfused establishment, development and completion of arisen meritorious thoughts.

Bhikkhus, these four are the rightful concentrations of the mind.

The rightful concentrations of the mind
going beyond the domains of Death.
Having won Death and his array
and gone beyond the fears of birth and death,
Become unshakable and having overcome Nemuci
they are happy.

A 4.14 Samvarasutta Restraint.

Translation by Sister Upalavanna

Bhikkhus, these four are the endeavors. What four?
Endeavor, to restrain, to dispel, to develop and the endeavor to protect.

Bhikkhus, what is the endeavor to restrain?
Here, bhikkhus, the bhikkhu seeing a form does not take the sign or the detail. If abiding with the faculty of the eye uncontrolled, there would be a leaking of evil unwholesome thoughts of covetousness and displeasure, he falls to the method of protecting the faculty of the eye. Hearing a sound, ... re ... smelling a scent ... re ... tasting, ... re ... cognizing a touch or cognizing an idea, does not take the sign or the detail. If abiding with the faculty of the mind uncontrolled, there would be a leaking of evil unwholesome thoughts of covetousness and displeasure, he falls to the method of protecting the faculty of the mind.
Bhikkhus, this is the endeavour to restrain.

Bhikkhus, what is the endeavour to dispel?
Here, bhikkhus, the bhikkhu does not endure, dispels, removes and destroys arisen sensual desires, makes them not arise again. The bhikkhu does not endure, dispels, removes and destroys arisen, hateful thoughts, ... re ... hurting thoughts and whatever arisen ... re ... demeritorious thoughts, makes them not arise again.
Bhikkhus, this is the endeavour to dispel.

Bhikkhus, what is the endeavour to develop?
Here, bhikkhus, the bhikkhu develops the enlightenment factor mindfulness rooted in seclusion, rooted in purifying, rooted in cessation, until mature to surrender, the bhikkhu develops the enlightenment factor investigation of the Teaching, ... re ... the enlightenment factor effort, ... re ... the enlightenment factor joy, ... re ... the enlightenment factor delight, ... re ... the enlightenment factor concentration, ... re ... and the enlightenment factor equanimity rooted in seclusion, rooted in purifying, rooted in cessation, until mature to surrender.
Bhikkhus, this is the endeavor to develop.

Bhikkhus, what is the endeavor to protect?

Here, bhikkhus, the bhikkhu protects the arisen good sign of concentration, the sign of bones, the sign of, the worm infested corpse, the corpse turned blue, the festering corpse, the corpse with little holes all over, the bloated corpse.

Bhikkhus, this is the endeavor to protect.

Restraining, dispelling, developing and protecting,
Are the four endeavors
declared by the kinsman of the sun.
If the bhikkhu becomes zealous in them
he destroys unpleasantness.

A 4.19 Agati Sutta Off Course

"There are these four ways of going off course. Which four?

One goes off course through desire.
One goes off course through aversion.
One goes off course through delusion.
One goes off course through fear.
These are the four ways of going off course."

If you, through desire,
aversion, delusion, fear,
transgress the Dhamma,
your honor wanes,
as in the dark fortnight, the moon.

"There are these four ways of not going off course. Which four?

One does not go off course through desire. One does not go off course through aversion.
One does not go off course through delusion.
One does not go off course through fear. These are the four ways of not going off course."

If you don't, through desire,
aversion, delusion, fear,
transgress the Dhamma,
your honor waxes,
as in the bright fortnight, the moon.

A 4.22 An Elder (excerpt)

Translation by Sister Upalavanna

Bhikkhus, these four are the attributes of an elder. What four?
Here, bhikkhus, the bhikkhu is virtuous restrained in the higher code of rules, pursuing the right course of conduct sees fear in the slightest fault and observes the precepts to train. He becomes learned and bears and treasures what he has learned. The Teaching good at the beginning, middle and the end full of meaning even in the letter explaining the pure and complete holy life. Of such a Teaching he becomes learned, bearing it in words, relaying it in mind and penetrating it to realize. He gains at will, quickly, and

without difficulty, the four higher states of mind, the pleasant abidings here and now. Destroying desires, releasing the mind from desires and released through wisdom, abides here and now having realized. Bhikkhus, these four are the attributes of an elder.

A 4.29 Dhammapadasutta Sections of the Teaching

Translation by Sister Upalavanna

Bhikkhus, these four sections of the Teaching belong to the noble clan, were recognized by those gone by, were honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and are not blamed by recluses, brahmins and the wise. What four?

Bhikkhus, the section of the teaching on non coveting ... on non hatefulness, ... on mindfulness, ... on right concentration, belongs to the noble clan, was recognized by those gone by, was honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and is not blamed by recluses, brahmins and the wise...

Abide without coveting and without an angry mind
Internally settled, bring the mind to one point.

A 4.32 Sangha Sutta The Bonds of Fellowship

"There are these four grounds for the bonds of fellowship. Which four? Generosity, kind words, beneficial help, consistency. These are the four grounds for the bonds of fellowship."

Generosity, kind words, beneficial help,
& consistency in the face of events,
in line with what's appropriate in each case.
These bonds of fellowship in the world
are like the linchpin in a moving cart.

Now, if these bonds of fellowship were lacking,
a mother would not receive
the honor & respect owed by her child,
nor would a father receive
what his child owes him.
But because the wise show regard
for these bonds of fellowship,
they achieve greatness and are praised.

A 4.41 Samadhi Sutta Concentration

"Monks, these are the four developments of concentration. Which four?

There is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now.

There is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision.

There is the development of concentration that, when developed & pursued, leads to mindfulness & alertness.

There is the development of concentration that, when developed & pursued, leads to the ending of the effluents.

"And what is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now? There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful qualities — enters & remains in the first jhana... the second jhana... the third jhana... the fourth jhana...

"And what is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision?

There is the case where a monk attends to the perception of light and is resolved on the perception of daytime [at any hour of the day]. Day [for him] is the same as night, night is the same as day. By means of an awareness open & unhampered, he develops a brightened mind. This is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision.

"And what is the development of concentration that, when developed & pursued, leads to mindfulness & alertness? There is the case where feelings are known to the monk as they arise, known as they persist, known as they subside. Perceptions are known to him as they arise, known as they persist, known as they subside. Thoughts are known to him as they arise, known as they persist, known as they subside. This is the development of concentration that, when developed & pursued, leads to mindfulness & alertness.

"And what is the development of concentration that, when developed & pursued, leads to the ending of the effluents? There is the case where a monk remains focused on arising & falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its passing away. Such is feeling, such its origination, such its passing away. Such is perception, such its origination, such its passing away.

Such are fabrications, such their origination, such their passing away.

Such is consciousness, such its origination, such its disappearance.' This is the development of concentration that, when developed & pursued, leads to the ending of the effluents.

"These are the four developments of concentration.

"And it was in connection with this that I stated in Punnaka's Question in the Way to the Far Shore:

'He who has fathomed
the far & near in the world,
For whom there is nothing
perturbing in the world
His vices evaporated,
undesiring, untroubled, at peace
He, I tell you, has crossed over
birth and aging.'"

A 4.49 Vipallasasutta Distortions

Translation by Sister Upalavanna

Bhikkhus, these four are the distortions of perceptions, thoughts and views. What four?

Bhikkhus, seeing permanence in impermanence is a distortion of perceptions, thoughts and views.

Seeing pleasantness in unpleasantness is a distortion of perceptions, thoughts and views.

Seeing a self where a self is lacking is a distortion of perceptions, thoughts and views.

Seeing agreeability in the non agreeable is a distortion of perceptions, thoughts and views.

Bhikkhus, these four are the distortions of perceptions, thoughts and views.

Sentient beings, with wrong view,
unsound consciousness and scattered thoughts,
Perceive, permanence in impermanence,
pleasantness in unpleasantness

A self, where there isn't one and
agreeability in disagreeability.

Those sentient beings not associated with highest
appeasement

Follow Death, moving in existences
from birth to death and birth.

When the Enlightened One is born in the world and
declares the Teaching,

To overcome unpleasantness, hearing it they become wise,
And rectifying their consciousness

see impermanence in impermanence,
The unpleasant as unpleasant,

the lack of a self and its disagreeability
Gaining right view end all unpleasantness.

A 4.66 Sarago With Greed

Translation by Sister Upalavanna

Bhikkhus, these four persons are evident in the world. What four?

The one, with greed, with hate, with delusion and with measuring.

Bhikkhus, these four persons are evident in the world.

The greedy, developing interest in agreeable things,
And unaware they are deluded, grow their bonds
The foolish doing demerit born of greed, hate or delusion,
Fall into trouble and unpleasantness.
Sentient beings shrouded in ignorance are blind,
Do not think to hear the appeasing Teaching.

A 4.69 Padhanasutta Endeavours

Translation by Sister Upalavanna

Bhikkhus, these four are the endeavors. What four?
The endeavor to restrain, the endeavor to dispel, the
endeavor to develop and the endeavor to protect.

Bhikkhus, what is the endeavor to restrain?
Here, bhikkhus, the bhikkhu arouses interest, makes effort
and pursues the mind for the not arising of non arisen
unwholesome thoughts.
Bhikkhus, to this is called the endeavor to restrain

Bhikkhus, what is the endeavor to dispel?
Here, bhikkhus, the bhikkhu arouses interest, makes effort
and pursues the mind for the dispelling of arisen
unwholesome thoughts.
Bhikkhus, to this is called the endeavor to dispel.

Bhikkhus, what is the endeavor to develop?
Here, bhikkhus, the bhikkhu arouses interest, makes effort
and pursues the mind for the arising of non arisen
wholesome thoughts.
Bhikkhus, to this is called the endeavor to develop.

Bhikkhus, what is the endeavor to protect?
Here, bhikkhus, the bhikkhu arouses interest, makes effort
and pursues the mind for the establishment, unconfused
development and completion of the arisen meritorious
thoughts.
Bhikkhus, to this is called the endeavor to protect.

Bhikkhus, these are the four endeavors.
Restraining, dispelling, developing and protection,
These are the four endeavors declared by the kinsman of
the sun
If the bhikkhu endeavors on these, he destroys
unpleasantness

A 4.72 Sammadinnhisutta Right view

Translation by Sister Upalavanna

Bhikkhus, endowed with four things the bhikkhu has
entered the assured path, even from the beginning resolved
for the destruction of desires. What four?
Here, bhikkhus, the bhikkhu is with non-sensual thoughts,
non-hateful thoughts, non-hurting thoughts and right view.
Bhikkhus, endowed with these four things the bhikkhu has
entered the assured path, even from the beginning resolved
for the destruction of desires.

A 4.73 Sappurisa Sutta A Person of Integrity

"Monks, a person endowed with these four qualities can be
known as 'a person of no integrity.' Which four?"

"There is the case where a person of no integrity, when
unasked, reveals another person's bad points, to say
nothing of when asked. Furthermore, when asked, when
pressed with questions, he is one who speaks of another
person's bad points in full & in detail, without omission,
without holding back. Of this person you may know, 'This
venerable one is a person of no integrity.'

"Then again, a person of no integrity, when asked, does not
reveal another person's good points, to say nothing of
when unasked. Furthermore, when asked, when pressed
with questions, he is one who speaks of another person's
good points not in full, not in detail, with omissions, holding
back. Of this person you may know, 'This venerable one is
a person of no integrity.'

"Then again, a person of no integrity, when asked, does not
reveal his own bad points, to say nothing of when unasked.
Furthermore, when asked, when pressed with questions, he
is one who speaks of his own bad points not in full, not in
detail, with omissions, holding back. Of this person you
may know, 'This venerable one is a person of no integrity.'

"Then again, a person of no integrity, when unasked,
reveals his own good points, to say nothing of when asked.
Furthermore, when asked, when pressed with questions, he
is one who speaks of his own good points in full & in detail,
without omissions, without holding back. Of this person
you may know, 'This venerable one is a person of no
integrity.'

"Monks, a person endowed with these four qualities can be
known as 'a person of no integrity.'

"Now, a person endowed with these four qualities can be
known as 'a person of integrity.' Which four?"

"There is the case where a person of integrity, when asked,
does not reveal another person's bad points, to say nothing
of when unasked. Furthermore, when asked, when pressed
with questions, he is one who speaks of another person's
bad points not in full, not in detail, with omissions, holding
back. Of this person you may know, 'This venerable one is
a person of integrity.'

"Then again, a person of integrity, when unasked, reveals
another person's good points, to say nothing of when
asked. Furthermore, when asked, when pressed with
questions, he is one who speaks of another person's good
points in full & in detail, without omissions, without holding

back. Of this person you may know, 'This venerable one is a person of integrity.'

"Then again, a person of integrity, when unasked, reveals his own bad points, to say nothing of when asked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own bad points in full & in detail, without omissions, without holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"Then again, a person of integrity, when asked, does not reveal his own good points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own good points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"Monks, a person endowed with these four qualities can be known as 'a person of integrity.'"

See also: A 2.31

A 4.94 Samadhi Sutta Tranquillity and Insight

"Monks, these four types of individuals are to be found existing in the world. Which four?

"There is the case of the individual who has attained internal tranquillity of awareness, but not insight into phenomena through heightened discernment. Then there is the case of the individual who has attained insight into phenomena through heightened discernment, but not internal tranquillity of awareness. Then there is the case of the individual who has attained neither internal tranquillity of awareness nor insight into phenomena through heightened discernment. And then there is the case of the individual who has attained both internal tranquillity of awareness & insight into phenomena through heightened discernment.

"The individual who has attained internal tranquillity of awareness, but not insight into phenomena through heightened discernment, should approach an individual who has attained insight into phenomena through heightened discernment and ask him: 'How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen & experienced: 'Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquillity of awareness & insight into phenomena through heightened discernment.

"As for the individual who has attained insight into phenomena through heightened discernment, but not

internal tranquillity of awareness, he should approach an individual who has attained internal tranquillity of awareness... and ask him, 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated?' The other will answer in line with what he has seen & experienced: 'The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way.' Then eventually he [the first] will become one who has attained both internal tranquillity of awareness & insight into phenomena through heightened discernment.

"As for the individual who has attained neither internal tranquillity of awareness nor insight into phenomena through heightened discernment, he should approach an individual who has attained both internal tranquillity of awareness & insight into phenomena through heightened discernment... and ask him...*(as in the previous sections)*' Then eventually he [the first] will become one who has attained both internal tranquillity of awareness & insight into phenomena through heightened discernment.

"As for the individual who has attained both internal tranquillity of awareness & insight into phenomena through heightened discernment, his duty is to make an effort in 'tuning' those very same skillful qualities to a higher degree for the ending of the fermentations.

"These are four types of individuals to be found existing in the world."

A 4.96 Ragavinayasutta Dispelling Greed

Translation by Sister Upalavanna

Bhikkhus, these four persons are evident in the world. What four?

One seeking his own good, not another's, one seeking the good of others, not his own, the one neither seeking his own good nor another's and the one seeking his own good and the good of others.

Bhikkhus, how does a person fall to the method of seeking his own good and not another's.

Here, bhikkhus, a certain person falls to the method of dispelling his own greed and not the greed of others, dispelling his own hatred and not the hatred of others, dispelling his own delusion and not the delusion of others. Bhikkhus, this person falls to the method of seeking his own good and not another's.

Bhikkhus, how does a person fall to the method of seeking the good of others and not his own good?

Here, bhikkhus, a certain person falls to the method of not dispelling his own greed, incites others to dispel greed. Not dispelling his own hatred incites others to dispel hatred. Not dispelling his own delusion, incites others to dispel delusion.

Bhikkhus, this person falls to the method of seeking the good of others and not his own.

Bhikkhus, how does a person fall to the method of neither seeking his own good nor the good of others?

Here, bhikkhus, a certain person falls to the method of not dispelling his own greed, nor inciting others to dispel greed. Not dispelling his own hatred nor inciting others to dispel hatred. Not dispelling his own delusion, nor inciting others to dispel delusion.

Bhikkhus, this person falls to the method of neither seeking his own good, nor the good of others.

Bhikkhus, how does a person fall to the method of seeking his own good as well as the good of others?

Here, bhikkhus, a certain person falls to the method of dispelling his own greed, and inciting others to dispel greed. Falls to the method of dispelling his own hatred and inciting others to dispel hatred. Falls to the method of dispelling his own delusion, and inciting others to dispel delusion.

Bhikkhus, this person falls to the method of seeking his own good and the good of others.

Bhikkhus, these four persons are evident in the world.

A 4.105 Udakarahadasutta Deep Ponds

Translation by Sister Upalavanna

Bhikkhus, these four are ponds. What four?

A shallow pond with a deep light, a deep pond with a superficial light, a shallow pond with a superficial light, a deep pond with a deep light. Bhikkhus, these four are the ponds.

Bhikkhus, there are four persons evident in the world comparable to these four ponds. Which four? The shallow person with a deep light, the deep person with a superficial light, the shallow person with a superficial light and the deep person with a deep light.

Bhikkhus, who is the shallow person with a deep light?

Here, bhikkhus, a certain person, delights in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He does not know as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation.

Bhikkhus, this is the shallow person with a deep light.

Bhikkhus, I compare him to the shallow pond with a deep light.

Bhikkhus, who is the deep person with a superficial light?

Here, bhikkhus, a certain person, does not delight in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation.

Bhikkhus, this is the deep person with a superficial light.

Bhikkhus, I compare him to the deep pond with a superficial light.

Bhikkhus, who is the shallow person with a superficial light?

Here, bhikkhus, a certain person, does not delight in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He does not know as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this is the shallow person with a superficial light. Bhikkhus, I compare him to the shallow pond with a superficial light.

Bhikkhus, who is the deep person with a deep light?

Here, bhikkhus, a certain person, delights in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this person is deep with a deep light. Bhikkhus, I compare him to the deep pond. with a deep light.

Bhikkhus, these four persons comparable to the four ponds are evident in the world.

A 4.111 Kesisutta

Translation by Sister Upalavanna

Then Kesi the trainer of horses, to be trained approached The Blessed One, worshipped and sat on a side. The Blessed One said thus to him:

Kesi, you are skilled in training horses, how do you train horses?

Venerable sir, I train horses kindly, roughly, and I train horses kindly and roughly.

Kesi, when the horse to be tamed is not tamed when trained kindly, roughly and also kindly and roughly, what do you do to it?

Venerable sir, when the horse to be tamed is not tamed when trained kindly, roughly and also kindly and roughly, I kill it. What is the reason? May there be no blame for the clan of the master. Venerable sir, The Blessed One is the incomparable tamer of those to be tamed. How does The Blessed One tame those to be tamed?

Kesi, I train those to be tamed kindly, roughly and train them kindly and roughly.

Kesi, I train them kindly thus. This is bodily good conduct, these are the results for bodily good conduct. This is verbal good conduct, these the results for verbal good conduct. This is mental good conduct, these the results for mental good conduct, thus its heavenly and thus its human. Kesi, I train them roughly thus. This is bodily evil conduct, these are the results for bodily evil conduct. This is verbal evil conduct, these are the results for verbal evil conduct. This is mental evil conduct, these are the results for mental evil conduct, thus its hellish and thus its the sphere of beasts and ghosts.

Kesi, I train them kindly and harshly thus. This is bodily good conduct, these the results for bodily good conduct. This is bodily evil conduct and these the results for bodily evil conduct. This is verbal good conduct, these the results for verbal good conduct. This is verbal evil conduct, these the results for verbal evil conduct. This is mental good conduct, these the results for mental good conduct. This is

mental evil conduct, these the results for mental evil conduct. Thus its heavenly and human and hellish in the spheres of beasts and ghosts.

Venerable sir, when those to be tamed are not tamed when trained kindly, roughly and also kindly and roughly, what does The Blessed One do to them? Kesi, when those to be tamed do not get tamed when trained kindly, harshly and also kindly and harshly, I kill them. Venerable sir, it is not suitable for The Blessed One to destroy living things, yet The Blessed One says I kill them.

Kesi, it's true, destroying living things is not suitable for the Thus Gone One, if those to be tamed do not tame, when trained kindly, harshly and also kindly and harshly, the Thus Gone One does not think they should be tolerated and advised and wise co-associates in the holy life do not think they should be tolerated and advised. Kesi, it is death in the noble ones' discipline when the Thus Gone and the wise co-associates in the holy life do not think to tolerate and advise.

Venerable sir, isn't it destruction in the well going path, when the Thus Gone One and the wise co-associates in the holy life do not think to tolerate and advise them.

Venerable sir, I am a lay disciple who has taken refuge from today until life lasts.

A 4.128 TathagataYaccariyasutta 4 Wonderful Things

Translation by Sister Upalavanna

Bhikkhus, at the arising of the Thus Gone One, worthy and rightfully enlightened, four wonderful and surprising things arise. What four?

Bhikkhus, the populace is fond of roosting, excited about settling, and when the Thus Gone One teaches for non roosting and not settling, they listen and lend ear. This is the first wonderful and surprising thing with the arising of the Thus Gone One.

Bhikkhus, the populace is fond of measuring, excited about measuring, and when the Thus Gone One teaches to dispel measuring, they listen and lend ear. This is the second wonderful and surprising thing with the arising of the Thus Gone One.

Bhikkhus, the populace is fond of not stopping, excited about continuing, and when the Thus Gone One teaches for quieting and allaying, they listen and lend ear. This is the third wonderful and surprising thing with the arising of the Thus Gone One.

Bhikkhus, the populace is blind, enveloped in darkness and when the Thus Gone One teaches to dispel ignorance, they listen and lend ear. This is the fourth wonderful and surprising thing with the arising of the Thus Gone One. Bhikkhus, at the arising of the Thus Gone One, worthy and rightfully enlightened, these four wonderful and surprising things arise.

A 4.149 Sucaritasutta Good Behavior

Translation by Sister Upalavanna

Bhikkhus, these four are verbal good behavior. What four? Telling the truth, not slandering, talking softly and talking to the point.

Bhikkhus, these four are verbal good behavior.

A 4.153 Pannabalasutta The Power of Wisdom

Translation by Sister Upalavanna

Bhikkhus, these four are powers. What four?

The power of wisdom, the power of effort, the power when free from faults and the power of a gathering.

Bhikkhus, these four are powers.

A 4.159 Bhikkhunisutta To a Bhikkhuni

Translation by Sister Upalavanna

At one time venerable Ananda was abiding in Ghosita's monastery in Kosambi. A certain bhikkhuni addressed a certain man: Good one, approach venerable Ananda and in my words, worship venerable Ananda with your head at his feet and tell him: Venerable sir, the bhikkhuni of this name is gravely ill, is in unpleasantness. She worships the feet of venerable Ananda. It is good if venerable Ananda could approach the monastery of the bhikkhunis, and approach her out of compassion... Venerable Ananda approached that bhikkhuni, sat on the prepared seat and said:

Sister, this body is produced from food and relying on food, food should be dispelled. Sister, this body is produced from craving and relying on craving, craving should be dispelled. Sister, this body is produced from measuring and relying on measuring, measuring should be dispelled. Sister, this body is produced from sexual intercourse, the bridge for sexual intercourse should be broken down. Said The Blessed One. Sister, it was said, this body is produced from food and relying on food, food should be dispelled. Why was it said so? Here, sister, food should be taken wisely thinking. It is not for play, intoxication, decoration or to look beautiful. It is taken to uphold the body, without greed for soups, as a help to lead the holy life. Thus I destroy the earlier feelings and do not arouse any new. May there be no faults, for my comfortable abiding In the meantime relying on food he dispels food. If it was said this body is produced from food, relying on food, food should be dispelled it was said on account of this.

Sister, it was said, this body is produced from craving and relying on craving, craving should be dispelled. Why was it said so? Here, sister, the bhikkhu hears, the bhikkhu of this name has destroyed desires, has released the mind from desires and released through wisdom here and now abides having realized by himself. Then it occurs to him: When will I destroy desires, release my mind from desires and released through wisdom here and now abide having

realized by myself. In the meantime relying on craving he dispels craving. If it was said this body is produced from craving and relying on craving, craving should be dispelled, it was said on account of this.

Sister, it was said this body is produced from measuring and relying on measuring, measuring should be dispelled.

Why was it said so? Here, sister the bhikkhu hears the bhikkhu of this name has destroyed desires, ... re ... abides having realized by himself. It occurs to him, the venerable one of this name has destroyed desires ... re ... and abides here and now by himself having realized. Why should not I? In the meantime he dispels measuring relying on measuring. If it was said this body is produced from measuring and relying on measuring, measuring should be dispelled, it was said on account of this.

Sister, this body is produced from sexual intercourse, the bridge for sexual intercourse should be broken down. Said The Blessed One.

Then that bhikkhuni got down from her bed worshipped the feet of venerable Ananda and said:

Venerable sir, pardon me I have done an offence owing to foolishness, delusion and demerit. Venerable sir, pardon me, it is for future restraint.

Sister, there, it is an offence owing to foolishness, delusion and demerit. As you see your offence and ask pardon according to the Teaching, we accept and grant you pardon. It is growth in the discipline of the noble ones to see the offence and ask for pardon according to the Teaching for future restraint.

A 4.163 Asubhasutta 4 Ways

Translation by Sister Upalavanna

Bhikkhus, these are the four ways of reaching the goal. What four?

A difficult means and slow realization, a difficult means and quick realization, a pleasant means and slow realization and a pleasant means and quick realization.

Bhikkhus, what is the difficult means and slow realization? Here, bhikkhus, a certain one abides reflecting loathsomeness in the body, loathsomeness in food, detachment from all the world, seeing impermanence in all determinations and the perception of death is thoroughly established in him. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort, mindfulness, concentration and wisdom are blunt in him as a result he realizes the destruction of desires slowly with successive leading. Bhikkhus, to this is said the difficult means and slow realization.

Bhikkhus, what is the difficult means and quick realization? Here, bhikkhus, a certain one abides reflecting loathsomeness in the body, loathsomeness in food, detachment from all the world, seeing impermanence in all determinations and the perception of death is thoroughly established in him. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort,

mindfulness, concentration and wisdom are sharp in him as a result he realizes the destruction of desires quickly with successive leading. Bhikkhus, to this is said the difficult means and quick realization.

Bhikkhus, what is the pleasant means and slow realization? Here, bhikkhus, a certain one secluded from sensual thoughts, angry thoughts, hurting thoughts and evil thoughts ... re ... abides in the first higher state of mind. Overcoming thoughts and thought processes ... re ... abides in the second higher state of mind. Developing equanimity to joy and detachment ... re ... experiences pleasantness with the body too and abides in the third higher state of mind. To this the noble ones say abiding in pleasantness with equanimity. Dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, purifying mindfulness so that unpleasantness or pleasantness does not enter the mind, he abides in the fourth higher state of mind. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort, mindfulness, concentration and wisdom are blunt in him as a result he realizes the destruction of desires slowly with successive leading. Bhikkhus, to this is said the pleasant means and slow realization.

Bhikkhus, what is the pleasant means and quick realization? Here, bhikkhus, a certain one secluded from sensual thoughts, angry thoughts, hurting thoughts and evil thoughts ... re ... and abides in the first higher state of mind. Overcoming thoughts and thought processes ... re ... abides in the second higher state of mind. Developing equanimity to joy and detachment ... re ... experiences pleasantness with the body too and abides in the third higher state of mind. To this the noble ones say abiding in pleasantness with equanimity. Dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, purifying mindfulness so that unpleasantness or pleasantness does not enter the mind, he abides in the fourth higher state of mind. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort, mindfulness, concentration and wisdom are sharp in him as a result he realizes the destruction of desires quickly with successive leading. Bhikkhus, to this is said the pleasant means and quick realization.

A 4.164 Panhamakhamasutta On Enduring

Translation by Sister Upalavanna

Bhikkhus, these are four ways of reaching the goal. What four?

An impatient means, a patient means, the self controlled means and the impartial means.

Bhikkhus, what is an impatient means?

Here, bhikkhus a certain one reviles a reviler, arouses anger in return when aroused, disputes with the one who disputes. Bhikkhus, this is the impatient means.

Bhikkhus, what is the patient means?

Here, bhikkhus a certain one does not revile a reviler, does not arouse anger in return when aroused, does not dispute with one who disputes. Bhikkhus, this is the patient means. Bhikkhus, what is the self controlled means?

Here, bhikkhus, the bhikkhu seeing a form does not take the sign or the detail. If the mental faculty of the eye was unprotected evil, unwholesome thoughts would stream, he falls to the method of protecting the faculty of the eye. - Hearing a sound ... re ... cognizing a smell, ... re ... tasting ... re ... cognizing a touch on the body, ... re ... and cognizing an idea does not take the sign or the detail. If the mental faculty of the mind was unprotected evil, unwholesome thoughts would stream, he falls to the method of protecting the mind. Bhikkhus, this is the self controlled means.

Bhikkhus, what is the impartial means?

Here, bhikkhus, the bhikkhu does not endure arisen sensual thoughts, destroys them, makes them not arise again, does not endure arisen angry thoughts, destroys them, makes them not arise again, does not endure arisen hurting thoughts, destroys them, makes them not arise again and does not endure arisen evil thoughts, destroys them, makes them not arise again. Bhikkhus, this is the impartial means. Bhikkhus, these are four ways of reaching the goal.

A 4.170 Yuganaddhasutta The Two Combined

Translation by Sister Upalavanna

At one time venerable Ananda was abiding in Kosambi and addressed the bhikkhus:

Friends, bhikkhus, whoever bhikkhu or bhikkhuni declares worthiness in my presence would declare it, in one or the other of these four ways, there is not another. What four? Friends, bhikkhus, by developing tranquility followed by insight the path appears. He develops that path and makes much of it and his bonds vanish and the underlying tendencies get destroyed.

Again, friends, bhikkhus, by developing insight followed by tranquility the path appears. He develops that path and makes much of it and his bonds vanish and the underlying tendencies get destroyed.

Again, friends, bhikkhus, by developing tranquility and insight together, the path appears. He develops that path and makes much of it and his bonds vanish and the underlying tendencies get destroyed.

Again, friends, bhikkhus, with the bhikkhu's mind seized by rightful agitation there comes a time when the mind settles internally, lies and comes to a single point and concentrates, and to him the path appears. He develops that path and makes much of it and his bonds vanish and the underlying tendencies get destroyed. Friends, bhikkhus, whoever bhikkhu or bhikkhuni declares worthiness in my presence would declare it, in one or the other of these four ways, there is not another.

A 4.171 Cetanasutta Intentions

Translation by Sister Upalavanna

Bhikkhus, internal pleasant and unpleasant feelings arise on account of ignorance, either when mindful of the body and bodily intentions, mindful of words and verbal intentions or when mindful of thoughts and intentions.

Bhikkhus, one intends bodily intentions for oneself and on account of them, internal pleasant and unpleasant feelings arise.

Others intend bodily intentions for him, and on account of them, internal pleasant and unpleasant feelings arise.

Mindful and aware one intends bodily intentions for oneself and on account of them, internal pleasant and unpleasant feelings arise.

Without mindful awareness one intends bodily intentions for oneself and on account of them, internal pleasant and unpleasant feelings arise.

Bhikkhus, one intends verbal intentions for oneself and on account of them, internal pleasant and unpleasant feelings arise.

Others intend verbal intentions for him, and on account of them, internal pleasant and unpleasant feelings arise.

Mindful and aware one intends verbal intentions for oneself and on account of them, internal pleasant and unpleasant feelings arise.

Without mindful awareness one intends verbal intentions for oneself and on account of them, internal pleasant and unpleasant feelings arise.

Bhikkhus, one intends mental intentions for oneself and on account of them, internal pleasant and unpleasant feelings arise.

Others intend mental intentions for him, and on account of them, internal pleasant and unpleasant feelings arise.

Mindful and aware one intends mental intentions for oneself and on account of them, internal pleasant and unpleasant feelings arise.

Without mindful awareness one intends mental intentions for oneself and on account of them, internal pleasant and unpleasant feelings arise.

Bhikkhus, these things are affected by ignorance, with the complete cessation of ignorance, that body on account of which internal pleasant and unpleasant feelings arise is no more. Those words on account of which internal pleasant and unpleasant feelings arise are no more. The mind on account of which internal pleasant and unpleasant feelings arise is no more. The field on account of which internal pleasant and unpleasant feelings arise is no more. The object on account of which internal pleasant and unpleasant feelings arise is no more. The sphere on account of which internal pleasant and unpleasant feelings arise is no more. The management on account of which internal pleasant and unpleasant feelings arise is no more.

A 4.174 Kotthita Sutta

Then Ven. Maha Kotthita went to Ven. Sariputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sariputta, "With the remainderless stopping & fading of the six contact-media [vision, hearing, smell, taste, touch, & intellection] is it the case that there is anything else?" "Don't say that, my friend." "With the remainderless stopping & fading of the six contact-media, is it the case that there is not anything else?" "Don't say that, my friend." "...is it the case that there both is & is not anything else?" "Don't say that, my friend." "...is it the case that there neither is nor is not anything else?" "Don't say that, my friend." "Being asked if, with the remainderless stopping & fading of the six contact-media, there is anything else, you say, 'Don't say that, my friend.' Being asked if ... there is not anything else ... there both is & is not anything else ... there neither is nor is not anything else, you say, 'Don't say that, my friend.' Now, how is the meaning of your words to be understood?" "The statement, 'With the remainderless stopping & fading of the six contact-media [vision, hearing, smell, taste, touch, & intellection] is it the case that there is anything else?' complicates non-complication. / The statement, '... is it the case that there is not anything else ... is it the case that there both is & is not anything else ... is it the case that there neither is nor is not anything else?' complicates non-complication. However far the six contact-media go, that is how far complication goes. However far complication goes, that is how far the six contact media go. With the remainderless fading & stopping of the six contact-media, there comes to be the stopping, the allaying of complication.

Note 1. See M 18 As Sn 4.14 points out, the root of the classifications and perceptions of complication is the thought, "I am the thinker." This thought forms the motivation for the questions that Ven. Maha Kotthita is presenting here: the sense of "I am the thinker" can either fear or desire annihilation in the course of Unbinding. Both concerns get in the way of the abandoning of clinging, which is essential for the attainment of Unbinding, which is why the questions should not be asked. See also: A 8.30

A 4.175 Upavāsutta

Translation by Sister Upalavanna

Venerable Upavana approached venerable Sāriputta, exchanged friendly greetings, sat on a side and said: Friend, Sāriputta, is the end gained through knowledge? Friend, it is not so. Friend, Sāriputta, is the end gained through conduct? Friend, it is not so.

Friend, Sāriputta, is the end gained through knowledge and conduct?

Friend, it is not so.

Friend, Sāriputta, is the end gained without knowledge and conduct?

Friend, it is not so.

Friend, if it is so, how is the end gained?

Friend, if the end was gained through knowledge, the end would be supported. Friend, if the end was gained through conduct, the end would be supported. Friend, if the end was gained through knowledge and conduct, the end would be supported. Friend, if the end was gained without knowledge and conduct, the end would be attained by the ordinary folk. The ordinary folk are without knowledge and conduct and gone wrong in conduct, they do not know and see it, as it really is. The one endowed with knowledge and conduct knows and sees it, as it really is and attains the end.

A 4.179 Nibbana Sutta

Then Ven. Ananda went to Ven. Sariputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sariputta, "Friend Sariputta, what is the cause, what is the reason, why some beings do not become totally unbound in the present life?" "There's the case, friend Ananda, where beings do not discern, as it actually is present, that 'This perception has a share in decline'; 'This perception has a share in stability'; 'This perception has a share in distinction'; 'This perception has a share in penetration.' / This is the cause, this is the reason, why some beings do not become totally unbound in the present life." "And what, friend Sariputta, is the cause, what is the reason, why some beings do become totally unbound in the present life?" "There's the case, friend Ananda, where beings discern, as it actually is present, that 'This perception has a share in decline'; 'This perception has a share in stability'; 'This perception has a share in distinction'; 'This perception has a share in penetration.' This is the cause, this is the reason, why some beings become totally unbound in the present life."

Note 1. A perception with a share in decline is one that causes the mind to fall from concentration. A perception with a share in stability is one that helps to maintain concentration. A perception with a share in distinction is one that leads to higher stages of concentration. A perception with a share in penetration is one leading to liberating insight.

A 4.183 Suta Sutta On What is Heard

I have heard that on one occasion the Blessed One was staying at Rajagaha in the Bamboo Grove, the Squirrels'

Sanctuary. Then Vassakara the brahman, the minister to the king of Magadha... said to the Blessed One: "I am of the view, of the opinion, that when anyone speaks of what he has seen, [saying,] 'Thus have I seen,' there is no fault in that. When anyone speaks of what he has heard, [saying,] 'Thus have I heard,' there is no fault in that. When anyone speaks of what he has sensed, [saying,] 'Thus have I sensed,' there is no fault in that. When anyone speaks of what he has cognized, [saying,] 'Thus have I cognized,' there is no fault in that."

[The Blessed One responded:] "I do not say, brahman, that everything that has been seen should be spoken about. Nor do I say that everything that has been seen should not be spoken about. I do not say that everything that has been heard... everything that has been sensed... everything that has been cognized should be spoken about. Nor do I say that everything that has been cognized should not be spoken about."

"When, for one who speaks of what has been seen, unskillful mental qualities increase and skillful mental qualities decrease, then that sort of thing should not be spoken about. But when, for one who speaks of what has been seen, unskillful mental qualities decrease and skillful mental qualities increase, then that sort of thing should be spoken about."

"When, for one who speaks of what has been heard... what has been sensed... what has been cognized, unskillful mental qualities increase and skillful mental qualities decrease, then that sort of thing should not be spoken about. But when, for one who speaks of what has been cognized, unskillful mental qualities decrease and skillful mental qualities increase, then that sort of thing should be spoken about."

Then Vassakara the brahman, delighting & rejoicing in the Blessed One's words, got up from his seat and left.

A 4.185 Brahmasaccasutta Truths of the Brahmins

Translation by Sister Upalavanna

At one time The Blessed One was living among the Gijja peaks in Rajagaha. At that time many well-known wandering ascetics were living in the monastery of the wandering ascetics on the bank of river Sappinie... The Blessed One approached the wandering ascetics, sat on the prepared seat and addressed the wandering ascetics: Wandering ascetics, with what talk were you, assembled and seated here and what were the alternate topics? Good Gotama, we assembled and seated here, were talking about the truths of Brahmins.

Wandering ascetics, these four are the truths of Brahmins by me realized and declared. What four?

Here, wandering ascetics the Brahmins said thus: All living things are not to be destroyed. These words of the Brahmins are true and real. By that one should not think, I am a recluse, a Brahmin, or am superior, there is no compare to me, there is no inferior one to me. Yet realizing that truth he should fall to the method of showing loving kindness and compassion to living things.

Again, wandering ascetics the Brahmins said thus: All sensuality is impermanent, unpleasant, changing things. These words of the Brahmins are true and real... Yet realizing that truth he should fall to the method of turning away from, disenchantment from and cessation of sensuality.

Again, wandering ascetics the Brahmins said thus: All being is impermanent, unpleasant, changing things. These words of the Brahmins are true and real... Yet realizing that truth he should fall to the method of turning away from, disenchantment from and cessation of being ...

Again, wandering ascetics the Brahmins said thus: I have no bonds towards anyone, and have no attachments to anything. These words of the Brahmins are true and real. By that one should not think, I am a recluse, a Brahmin, or am superior, there is no compare to me, there is no inferior to me. Yet realizing that truth he should fall to the method there is nothing.

Wandering ascetics, these four are the truths of Brahmins by me realized and declared.

A 4.186 (excerpt)

Translation by Sister Upalavanna

Bhikkhu, the world is led on by the mind. By the mind it is worried. And the authority is born in the mind.

A 4.192 Thana Sutta Traits

"Monks, these four traits may be known by means of four [other] traits. Which four?

"It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus was it said. And in reference to what was it said?

"There is the case where one individual, through living with another, knows this: 'For a long time this person has been torn, broken, spotted, splattered in his actions. He hasn't been consistent in his actions. He hasn't practiced consistently with regard to the precepts. He is an unprincipled person, not a virtuous, principled one.' And

then there is the case where one individual, through living with another, knows this: 'For a long time this person has been untorn, unbroken, unspotted, unsplattered in his actions. He has been consistent in his actions. He has practiced consistently with regard to the precepts. He is a virtuous, principled person, not an unprincipled one.'

"It's through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus was it said. And in reference to what was it said?

"There is the case where one individual, through dealing with another, knows this: 'This person deals one way when one-on-one, another way when with two, another way when with three, another way when with many. His earlier dealings do not jibe with his later dealings. He is impure in his dealings, not pure.' And then there is the case where one individual, through dealing with another, knows this: 'The way this person deals when one-on-one, is the same way he deals when with two, when with three, when with many. His earlier dealings jibe with his later dealings. He is pure in his dealings, not impure.'

"It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus was it said. And in reference to what was it said?

"There is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, does not reflect:
'That's how it is when living together in the world. That's how it is when gaining a personal identity.'
When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, & pain.'
Suffering loss of relatives, loss of wealth, or loss through disease, he sorrows, grieves, & laments, beats his breast, becomes distraught.

And then there is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, reflects:
'That's how it is when living together in the world. That's how it is when gaining a personal identity.'
When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, & pain.'

Suffering loss of relatives, loss of wealth, or loss through disease, he does not sorrow, grieve, or lament, does not beat his breast or become distraught.

"It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus was it said. And in reference to what was it said?

"There is the case where one individual, through discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies [his reasoning], from the way he addresses a question, he is dull, not discerning. Why is that? He does not make statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He cannot declare the meaning, teach it, describe it, set it forth, reveal it, explain it, or make it plain. He is dull, not discerning.' Just as if a man with good eyesight standing on the shore of a body of water were to see a small fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples, from its speed, it is a small fish, not a large one.' In the same way, one individual, in discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies [his reasoning], from the way he addresses a question... he is dull, not discerning.'

"And then there is the case where one individual, through discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies [his reasoning], from the way he addresses a question, he is discerning, not dull. Why is that? He makes statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He can declare the meaning, teach it, describe it, set it forth, reveal it, explain it, & make it plain. He is discerning, not dull.' Just as if a man with good eyesight standing on the shore of a body of water were to see a large fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples, from its speed, it is a large fish, not a small one.' In the same way, one individual, in discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies [his reasoning], from the way he addresses a question... he is discerning, not dull.'

"These, monks, are the four traits that may be known by means of these four [other] traits."

Note

1. atta-bhava, literally "self-state".

A 4.193 Bhaddiyasutta

Translation by Sister Upalavanna

At one time The Blessed One was living in the gabled hall in the great forest in Vesali. The Licchavi Bhaddiya approached The Blessed One, worshipped, sat on a side and said:

Venerable sir, I heard these words. The recluse Gotama is deceptive; he entices the disciples of other faiths. He knows the method to entice them. Venerable sir those who say these words are they talking the fact rightfully or are they blaming The Blessed One without a reason?

Come Bhaddiya, do not go on filling your mind persistently with what you hear, do not go by tradition, do not guess, do not go on the grounds of authority, do not turn to logical thinking, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Bhaddiya, you, yourself should know- these thoughts are unwholesome, these thoughts are faulty, these thoughts are blamed by the wise, these thoughts undertaken and accomplished are not for welfare, they conduce to unpleasantness- Bhaddiya, then you should dispel them.

Bhaddiya, is the arising of greed in a person, for his welfare or not?

Venerable sir, it is not for his welfare.

Bhaddiya, a greedy person with a mind obsessed with greed, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same does it conduce to unpleasantness for a long time.

Yes, venerable sir.

Bhaddiya, is the arising of anger in a person, for his welfare or not?

Venerable sir, it is not for his welfare.

Bhaddiya, an angry person with a mind obsessed with anger, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same does it conduce to unpleasantness for a long time.

Yes, venerable sir.

Bhaddiya, is the arising of delusion in a person, for his welfare or not?

Venerable sir, it is not for his welfare.

Bhaddiya, a deluded person with a mind obsessed with delusion, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same does it conduce to unpleasantness for a long time.

Yes, venerable sir.

Bhaddiya, are these thoughts wholesome or unwholesome? Unwholesome. Venerable sir.

Are they faulty or non faulty?

Faulty. Venerable sir.

Are they blamed or praised by the wise?

Venerable sir, they are blamed by the wise.

Undertaken and accomplished do they conduce to evil and unpleasantness or what is it?

Venerable sir, undertaken and accomplished they conduce to evil and unpleasantness, it occurs to us thus.

Bhaddiya, as you yourself say, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse.

Bhaddiya, you, yourself should know- these thoughts are unwholesome, these thoughts are faulty, these thoughts are blamed by the wise, these thoughts undertaken and accomplished are not for welfare, they conduce to unpleasantness- Bhaddiya, then you should dispel them. If it was said, it was said on account of this.

Come Bhaddiya, do not go on filling your mind persistently with what you hear, do not go by tradition, do not guess, do not go on the grounds of authority, do not turn to logical thinking, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse.

Bhaddiya, you, yourself should know- these thoughts are wholesome, these thoughts are not faulty, these thoughts are not blamed by the wise, these thoughts undertaken and accomplished are for welfare, they conduce to pleasantness- Bhaddiya, then you should grow them.

Bhaddiya, is the arising of non greed to a person, for his welfare or not?

Venerable sir, it is for his welfare.

Bhaddiya, a not greedy person with a mind not obsessed with greed, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does this conduce to pleasantness for a long time.

Yes, venerable sir.

Bhaddiya, is the arising of non anger to a person, for his welfare or not?

Venerable sir, it is for his welfare.

Bhaddiya, a not angry person with a mind not obsessed with anger, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does this conduce to pleasantness for a long time.

Yes, venerable sir.

Bhaddiya, is the arising of non delusion to a person, for his welfare or not?

Venerable sir, it is for his welfare.

Bhaddiya, a not deluded person with a mind not obsessed with delusion, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does it conduce to pleasantness for a long time.

Yes, venerable sir.

Bhaddiya, are these thoughts wholesome or unwholesome? Wholesome. Venerable sir.

Are they faulty or non faulty?

Not faulty. Venerable sir.
 Are they blamed or praised by the wise?
 Venerable sir, they are praised by the wise.
 Undertaken and accomplished do they conduce to welfare and pleasantness or what is it?
 Venerable sir, undertaken and accomplished they conduce to pleasantness, it occurs to us thus.
 Bhaddiya, as you yourself say, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse.
 Bhaddiya, you, yourself should know- these thoughts are wholesome, these thoughts are not faulty, these thoughts are praised by the wise, these thoughts undertaken and accomplished are for the welfare, they conduce to pleasantness- Bhaddiya, then you should grow them. If it was said, it was said on account of this.

Bhaddiya, the Great Men in the world discipline their disciples thus: Come good man dispel greed and abide. When you do so, activities by body, words and mind born of greed do not arise to you. Dispel anger and abide. When you do so, activities by body, words and mind born of anger do not arise to you. Dispel delusion and abide. When you do so, activities by body, words and mind born of delusion do not arise to you. Dispel imperiousness and abide. When you do so, activities by body, words and mind born of imperiousness do not arise to you.

A 4.194 Sapugayasutta

Translation by Sister Upalavanna

At one time venerable Ananda was living in a hamlet named Sapugana in the country of the Koliyas. Then many sons of the Koliyas approached venerable Ananda, worshipped and sat on a side. Venerable Ananda said to them:
 Vyaggapajjas, these four are factors for making effort for the purity of sentient beings, for overcoming grief and lament, unpleasantness and displeasure and for realization of extinction, this is declared by The Blessed One, who knows and sees, is worthy and rightfully enlightened. What four?

Making effort for the purity of virtues. Making effort for the purity of mind. Making effort for the purity of view, and Making effort for the purity of release.

Vyaggapajjas, what is making effort for purity of virtues?
 Here, Vyaggapajjas, the bhikkhu becomes virtuous observing the restraints, this is the purity of virtues. This purity of virtues, if incomplete or if complete, it will be seen with satisfaction in that and other situation.
 Vyaggapajja, the interest, effort, unhindered exertion and mindful awareness for it, is called the making effort for the purity of virtues.

Vyaggapajjas, what is making effort for purity of mind?
 Here, Vyaggapajjas, the bhikkhu secluded from sensual desires, ... re ... abides in the fourth higher state of mind, this is the purity of mind. This purity of mind, if incomplete or if complete, it will be seen with satisfaction in that and other situation. Vyaggapajja, the interest, effort, unhindered exertion and mindful awareness for it, is called the making effort for the purity of mind.

Vyaggapajjas, what is making effort for purity of view?
 Here, Vyaggapajjas, the bhikkhu knows as it really is this is unpleasant, ... re ... this is the path to the cessation of unpleasantness, this is the purity of view. This purity of view, if incomplete or if complete, it will be seen with satisfaction in that and other situation. Vyaggapajja, the interest, effort, unhindered exertion and mindful awareness for it, is called the making effort for the purity of view.

Vyaggapajjas, what is making effort for purity of release?
 Here, Vyaggapajjas, the noble disciple endowed with making effort for the purity of virtues, making effort for the purity of mind, making effort for the purity of view disenchant the mind from enchanting thoughts and releases the mind from thoughts that has to be released and experiences the right release. Vyaggapajjas to this is said the making effort for the purity of release. If the purity of release is incomplete or if complete, it will be seen with satisfaction in that and other situation. Vyaggapajjas, the interest, effort, unhindered exertion and mindful awareness for it, is called the making effort for the purity of release.
 Vyaggapajjas, these four are the factors of making pure effort for the purity of sentient beings, for overcoming grief and lament, unpleasantness and displeasure and for realization of extinction, this is declared, by The Blessed One, who knows and sees, is worthy and rightfully enlightened.

A 4.195 Vappasutta

Translation by Sister Upalavanna

At one time The Blessed One was living in Nigrodha's monastery in Kapilavatthu in the country of the Sakyas. Then Vappa the Sakya, the disciple of Niganta approached venerable Mahāmoggallāna, worshipped and sat on a side. Venerable Mahāmoggallāna said to him:
 Vappa, there is some one bodily, verbally and mentally restrained, ignorance dispelled, knowledge arisen. Vappa, do you see in that attainment, unpleasant feelings from desires streaming, there after? Venerable sir, I see that attainment on account of which unpleasant feelings for desires stream here after, when there are results for earlier unwholesome actions not yet finished.

Then The Blessed One addressed Vappa the Sakyan the disciple of Niganta: Vappa, if you permit me to blame you, when blame is necessary and when you do not know the meaning of what I say, if you ask me further questions -

Venerable sir, what is the meaning of these words, there will be a conversation on this.

Venerable sir, I give permission to blame me, when blame is necessary and I will ask The Blessed One what is the meaning of these words when I do not know its meaning. There should be a conversation on this.

Vappa, on account of some bodily activity, desires, troubles and distress, may arise. To one abstaining from them desires, troubles and distress would not arise. He would not do new actions, earlier actions done, while feeling would be destroyed, here and now, causing to decay, not a matter of time, leading inwards, to be experienced by the wise.

Vappa, do you see that attainment on account of which unpleasant feelings for desires stream here after?

No, venerable sir.

Vappa, on account of some verbal activity desires, troubles and distress may arise. To one abstaining from them desires, troubles and distress would not arise, he would not do new actions, earlier actions done, while feeling would be destroyed, here and now, causing to decay, not a matter of time, leading inwards, to be experienced by the wise.

Vappa, do you see that attainment on account of which unpleasant feelings for desires stream here after?

No, venerable sir.

Vappa, on account of some mental activity desires, troubles and distress may arise. To one abstaining from them desires, troubles and distress would not arise, he would not do new actions, earlier actions done, while feeling would be destroyed, here and now, causing to decay, not a matter of time, leading inwards, to be experienced by the wise.

Vappa, do you see that attainment on account of which unpleasant feelings for desires stream here after?

No, venerable sir.

Vappa, on account of ignorance desires, troubles and distress may arise. When ignorance is dispelled, desires, troubles and distress would not arise, he would not do new actions, earlier actions done, while feeling would be destroyed, here and now, causing to decay, not a matter of time, leading inwards, to be experienced by the wise.

Vappa, do you see that attainment on account of which unpleasant feelings for desires stream here after?

No, venerable sir.

Vappa, a bhikkhu with a mind rightfully released is constantly in six abidings. Seeing a form he is not pleased nor displeased, abides with equanimity mindful and aware ... Hearing a sound ... With a touch on the body, ... and cognizing an idea he is not pleased nor displeased, abides with equanimity mindful and aware. Feeling something that ends the body, he knows, this feeling ends my body. Feeling something that ends life, he knows, this feeling ends life. He knows before death all these feelings that are not pleasant, should be felt and cooled.

Vappa, on account of a stump there is a shadow, then a man comes with a hoe and basket, cuts the roots of the

stump, pulls out all the roots small and large. He axes the stump, makes it into small pieces dries them in the sun and air and burns them and puts them into a fast flowing river or winnows them in the air. Vappa in the same manner the bhikkhu with a mind rightfully released is constantly in six abidings. Seeing a form he is not pleased nor displeased, abides with equanimity mindful and aware ... Hearing a sound ... With a touch on the body, ... and cognizing an idea he is not pleased nor displeased, abides with equanimity mindful and aware. Feeling something that ends the body, he knows, this feeling ends my body. Feeling something that ends life, he knows, this feeling ends my life. He knows before death all these feelings that are not pleasant, should be felt and cooled.

Then Vappa the Sakyan the disciple of Niganta said to The Blessed One:

Venerable sir, like a man who wanted to prosper was to supply articles of trade and not prospering any more was only troubled. In the same manner, venerable sir, I expecting prosperity associated the Nigantas and got into trouble. Venerable sir, from today I give up this association with the Nigantas as putting it into a fast flowing river or blowing it with the wind.

I understand venerable sir, ... remember me as a lay disciple who has taken refuge from today until life lasts.

A 4.198 Attaotapasutta (excerpt)

Translation by Sister Upalavanna

Bhikkhus, which person falls to the method of neither torturing the self nor others, is here and now satisfied, extinguished, cooled, experiences a pleasantness like Brahma and abides?

Here, bhikkhus, the Thus Gone One worthy and rightfully enlightened endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed is born in the world. He declares the Teaching to the world together with gods, Māra, Brahma and the community of recluses and Brahmins by himself known and realized. That Teaching is good at the beginning, in the middle and at the end, full of meaning even in the letters and words and declaring the complete and pure holy life. A householder or the son of a householder, born to a certain family hears that Teaching and gains faith.

Then he reflects, life in the household is troublesome, it is full of impurities, going forth is like open space. It is not easy to lead the holy life complete and pure, while living in a household. What if I shave head and beard wear yellow clothes and go forth. In the meantime he gives up a small mass of wealth or a great mass of wealth, a small circle of relations or a large circle of relations and shaving head and beard and wearing yellow clothes he goes forth and becomes homeless.

Gone forth thus he trains in the precepts, abstains from destroying living things, gives up punishing, throwing away weapons, ashamed and with aroused compassion, he abides

with compassion for all living things. Giving up taking the not given, likes the given and becomes pure not stealing. Giving up the unholy life, he leads a holy life abstaining from low sexual intercourse. Giving up telling lies, he tells the real and the truth and becomes trustworthy in the world. Giving up slandering, does not tell there, what he has heard here, to split these. Does not tell here, what he had heard there, to split those. Thus speaks to join the broken and make firm those joined. Fond of unity, talks words for unity. Giving up rough words talks politely and pleasantly, words that go straight into the heart. Words accepted by all the populace. Giving up frivolous talk, he talks at the right time, the truth, the meaningful, the Teaching and the Discipline, limited, appropriate words that could be treasured.

He refrains from destroying seed plants and vegetable plants. Refraining from food at night takes one meal a day. Refrains from dancing, music and musical shows. Refrains from decorating the self with flowers, scents, ointments. Gives up high and stately beds. Refrains from accepting gold, silver and money. Does not accept raw grains, raw flesh, women, girls, slaves women or men, goats and sheep, cocks and pigs, elephants, cattle, horses and mares. Does not accept fields or lands. Abstains from conveying messages, buying and selling, dealing matters unfairly in measuring and weighing. Does not take bribes, cheat or do insincere things. Does not cut kill or bind and does not collect morsel food violently and in roguish ways. Satisfied with robes for the body and morsel food for the stomach, wherever he goes, he goes with all his things. Like a bird that flies away, in the same manner satisfied with robes and morsel food he goes with all his things. Endowed with these virtues of the noble ones he experiences internal happiness without faults.

Seeing a form does not take the sign or detail, to one abiding with the faculty of the eye uncontrolled, covetous unpleasant unwholesome thoughts would stream, he falls to the method of controlling the faculty of the eye. Hearing a sound, ... re ... Smelling a scent, ... re ... Tasting, ... re ... Experiencing a touch, ... re ... Cognizing an idea, does not take the sign or detail, to one abiding with the faculty of the mind uncontrolled, covetous unpleasant unwholesome thoughts would stream, he falls to the method of controlling the faculty of the mind. Endowed with this control of the mental faculties, not touched by them he experiences an internal pleasantness.

Approaching and receding, looking on and about, he becomes mindful and aware. Bending and stretching limbs, wearing the three robes and taking the bowl he becomes mindful and aware. Enjoying, drinking, eating and tasting he becomes mindful and aware. Urinating and excreting he becomes mindful and aware.

Endowed with this mass of virtues of noble ones, control of the mental faculties of noble ones, this mindful awareness of the noble ones he abides in a secluded dwelling. A forest, the root of a tree, a mountain grotto, a cemetery, a forest jungle, open space or a heap of straw. After the meal is over, returning from the alms round he sits in a cross legged position, keeping the body straight and mindfulness

established in front of him. He abides dispelling covetousness in the mind and cleans it from stains of coveting. Dispelling anger he abides with a mind free of anger. developing compassion to all living things he purifies the mind of anger. Mindful and aware to dispel sloth and torpor he abides with the perception of light and cleans the mind from sloth and torpor. Dispelling restlessness and worry he abides with a mind internally appeased. Dispelling doubts abides putting an end to doubts about meritorious things that should be done and not done.

Dispelling these five hindrances and mindfully making the finer defilements weak, secluded from sensual thoughts, ... re ... abides in the fourth higher state of mind. The mind thus concentrated, made pure, freed from blemish, made workable and immovable he directs for the destruction of desires. He knows as it really is, this is unpleasant, ... re ... this is the path leading to the cessation of unpleasantness. He knows as it really is, these are desires, this is the arising of desires, ... re ... this is the path leading to the cessation of desires. Knowing and seeing thus his mind seeks release from sensual desires, desires to be and desires on account of ignorance and knowledge arises of his release. He knows birth is destroyed, the holy life is lived to the end, what should be done is done, there is nothing more to wish.

Bhikkhus, this person falls to the method of neither torturing the self nor others, is here and now satisfied, extinguished, cooled, and abides experiencing a pleasantness like Brahma.

A 4.199 Tanha Sutta Craving

"Monks, I will teach you craving: the ensnarer that has flowed along, spread out, and caught hold, with which this world is smothered & enveloped like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond rebirth, beyond the planes of deprivation, woe, & bad destinations. Listen well, and I will speak."

"Yes, lord," the monks responded.

The Blessed One said: "And which craving is the ensnarer that has flowed along, spread out, and caught hold... These 18 craving-verbalizations I dependent on what is internal and 18 craving-verbalizations dependent on what is external.

"And which are the 18 craving-verbalizations dependent on what is internal?

There being 'I am,'

There comes to be 'I am here,'

There comes to be 'I am like this' ...

'I am otherwise' ... 'I am bad' ... 'I am good' ...

'I might be' ... 'I might be here' ... 'I might be like this' ...

'I might be otherwise' ...

'May I be' ... 'May I be here' ... 'May I be like this' ...

'May I be otherwise' ...

'I will be' ... 'I will be here' ... 'I will be like this' ...

'I will be otherwise.'

These are the 18 craving-verbalizations dependent on what is internal.

"And which are the 18 craving-verbalizations dependent on what is external?

There being 'I am because of this

There comes to be 'I am here because of this,' There

comes to be 'I am like this because of this' ... 'I am otherwise because of this' ... 'I am bad because of this' ...

'I am good because of this' ...

'I might be because of this' ... 'I might be here because of this' ... 'I might be like this because of this' ...

'I might be otherwise because of this' ...

'May I be because of this' ... 'May I be here because of this'

... 'May I be like this because of this' ...

'May I be otherwise because of this' ...

'I will be because of this' ... 'I will be here because of this' ...

'I will be like this because of this' ...

'I will be otherwise because of this.'

These are the 18 craving-verbalizations dependent on what is external.

"Thus there are 18 craving-verbalizations dependent on what is internal and 18 craving-verbalizations dependent on what is external. These are called the 36 craving-verbalizations. Thus, with 36 craving-verbalizations of this sort in the past, 36 in the future, and 36 in the present, there are 108 craving-verbalizations.

"This, monks is craving the ensnarer that has flowed along, spread out, and caught hold, with which this world is smothered & enveloped like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond rebirth, beyond the planes of deprivation, woe, & bad destinations."

Note

1. Tanhaa-vicaritaani, literally, things evaluated by craving.

A 4.200 Pema Sutta Affection

"Monks, these four things are born. Which four? Affection is born of affection. Aversion is born of affection. Affection is born of aversion. Aversion is born of aversion.

"And how is affection born of affection? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, 'This individual is pleasing, appealing, & charming to me. Others treat this individual as pleasing, appealing, & charming.' He gives rise to affection for them. This is how affection is born of affection.

"And how is aversion born of affection? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as

displeasing, unappealing, & not charming, and the other one thinks, 'This individual is pleasing, appealing, & charming to me. Others treat this individual as displeasing, unappealing, & not charming.' He gives rise to aversion for them. This is how aversion is born of affection.

"And how is affection born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, 'This individual is displeasing, unappealing, & not charming to me. Others treat this individual as displeasing, unappealing, & not charming.' He gives rise to affection for them. This is how affection is born of aversion.

"And how is aversion born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, 'This individual is displeasing, unappealing, & not charming to me. Others treat this individual as pleasing, appealing, & charming.' He gives rise to aversion for them. This is how aversion is born of aversion.

"Monks, these are the four things that are born.

"Now, on the occasion when a monk, quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities, enters & remains in the first jhana — rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation — then any affection of his that is born of affection does not come about. Any aversion of his that is born of affection... any affection of his that is born of aversion... any aversion of his that is born of aversion does not come about.

"On the occasion when a monk... enters & remains in the second jhana... enters & remains in the third jhana... enters & remains in the fourth jhana, then any affection of his that is born of affection does not come about. Any aversion of his that is born of affection... any affection of his that is born of aversion... any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, through the ending of the mental fermentations, enters & remains in the fermentation-free awareness-release & discernment-release, having known & verified them for himself right in the here & now, then any affection of his that is born of affection is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Any aversion of his that is born of affection... any affection of his that is born of aversion... any aversion of his that is born of aversion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"This is said to be a monk who doesn't pull in, doesn't push away, doesn't smolder, doesn't flare up, and doesn't burn.

"And how does a monk pull in? There is the case where a monk assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how a monk pulls in.

"And how does a monk not pull in? There is the case where a monk doesn't assume form to be the self...

"And how does a monk push away? There is the case where a monk returns insult to one who has insulted him, returns anger to one who is angry at him, quarrels with one who is quarreling. This is how a monk pushes away.

"And how does a monk not push away? There is the case where a monk doesn't return insult to one who has insulted him, doesn't return anger to one who is angry at him, doesn't quarrel with one who is quarreling. This is how a monk doesn't push away.

"And how does a monk smolder? There is the case where, there being 'I am,' there comes to be 'I am here,'...

"And how does a monk not smolder? There is the case where, there being 'I am,' there doesn't come to be 'I am here,' there doesn't come to be 'I am like this' ... 'I am otherwise' ... 'I am bad' ... 'I am good' ... 'I might be' ... 'I might be here' ... 'I might be like this' ... 'I might be otherwise' ... 'May I be' ... 'May I be here' ... 'May I be like this' ... 'May I be otherwise' ... 'I will be' ... 'I will be here' ... 'I will be like this' ... 'I will be otherwise.'

"And how does a monk flare up? There is the case where, there being 'I am because of this (or: by means of this),' there comes to be 'I am here because of this,' there comes to be 'I am like this because of this' ... 'I am otherwise because of this' ... 'I am bad because of this' ... 'I am good because of this' ... 'I might be because of this' ... 'I might be here because of this' ... 'I might be like this because of this' ... 'I might be otherwise because of this' ... 'May I be because of this' ... 'May I be here because of this' ... 'May I be like this because of this' ... 'May I be otherwise because of this' ... 'I will be because of this' ... 'I will be here because of this' ... 'I will be like this because of this' ... 'I will be otherwise because of this.'

"And how does a monk not flare up? There is the case where, there being 'I am because of this,' there doesn't come to be 'I am here because of this,'...

"And how does a monk burn? There is the case where a monk's conceit of 'I am' is not abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk burns.

"And how does a monk not burn? There is the case where a monk's conceit of 'I am' is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk doesn't burn."

A 4.251 Abhinnaṣutta Thorough Knowing

Translation by Sister Upalavanna

Bhikkhus, these four are things. What four?

There are things to be thoroughly known and accurately perceived.

There are things to be thoroughly known and dispelled. There are things to be thoroughly known and developed. There are things to be thoroughly known and realized.

Bhikkhus, what things should be thoroughly known and accurately perceived? Bhikkhus, the five holding masses should be thoroughly known and accurately perceived.

Bhikkhus, what things should be thoroughly known and dispelled? Bhikkhus, ignorance and the craving 'to be' should be thoroughly known and dispelled.

Bhikkhus, what things should be thoroughly known and developed? Bhikkhus, calm and insight should be thoroughly known and developed.

Bhikkhus, what things should be thoroughly known and realized? Bhikkhus, knowledge and release should be thoroughly known and realized.

Bhikkhus, these are the four things.

A 4.271 Ragapeyyalam Repeats on Craving

Translation by Sister Upalavanna

Bhikkhus, thoroughly knowing craving four things should be developed. What four?

Here, bhikkhus, the bhikkhu mindfull and aware to dispel covetousness and displeasure for the world should abide reflecting the body in the body, ... should abide reflecting feelings in feelings, ... should abide reflecting mental states in the mind ... should abide reflecting thoughts in thoughts.

Bhikkhus, thoroughly knowing craving these four things should be developed.

Bhikkhus, thoroughly knowing craving four things should be developed. What four?

The bhikkhu arouses interest and effort and pursues the mind for the non arising of unwholesome thoughts.

The bhikkhu arouses interest and effort and pursues the mind for the dispelling of arisen unwholesome thoughts.

The bhikkhu arouses interest and effort and pursues the mind for the arising of not arisen wholesome thoughts.

The bhikkhu arouses interest and effort and pursues the mind for the unconfused establishment and completion of arisen wholesome thoughts.

Bhikkhus, thoroughly knowing craving these four things should be developed.

Bhikkhus, thoroughly knowing craving four things should be developed.

Here, bhikkhus, the bhikkhu develops the determining factor endowed with interest, concentration and effort ...

develops the determining factor endowed with effort for concentration ...

develops the determining factor endowed with mind concentration ...

develops the determining factor endowed with investigating the Teaching.

Bhikkhus, thoroughly knowing craving these four things should be developed.

Bhikkhus, thoroughly knowing craving, for its exhaustion, destruction, disenchantment, cessation giving up and extinction these four things should be developed.

Bhikkhus, thoroughly knowing anger, ... delusion, ... hatred, ... finding fault, ... smearing over, ... unmercifulness, ... jealousy, ... selfishness, ... deceitfulness, ... craftiness, ... hardness, ... violent nature, ... measuring, ... and conceit for its exhaustion, destruction, disenchantment, cessation giving up and extinction these four things should be developed.

A 5.2 Vitthara Sutta Strengths in Detail

"Monks, there are these five strengths for one in training. Which five? Strength of conviction, strength of conscience, strength of concern, strength of persistence, & strength of discernment.

"And what is strength of conviction? There is the case where a monk, a disciple of the noble ones, has conviction, is convinced of the Tathagata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' This, monks, is called the strength of conviction.

"And what is the strength of conscience? There is the case where a disciple of the noble ones feels shame at [the

thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct. This is called the strength of conscience.

"And what is the strength of concern? There is the case where a disciple of the noble ones feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct. This is called the strength of concern.

"And what is the strength of persistence? There is the case where a monk, a disciple of the noble ones, keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is called the strength of persistence.

"And what is the strength of discernment? There is the case where a monk, a disciple of the noble ones, is discerning, endowed with discernment of arising & passing away — noble, penetrating, leading to the right ending of stress. This is called the strength of discernment.

"These, monks, are the five strengths of one in training. Thus you should train yourselves, 'We will be endowed with the strength of conviction that is the strength of one in training; with the strength of conscience... the strength of concern... the strength of persistence... the strength of discernment that is the strength of one in training.' That's how you should train yourselves."

A 5.14 Vitthatasutta In Detail

Translation by Sister Upalavanna

Bhikkhus, these five are the powers. What five?

The power of faith, effort, mindfulness, concentration and wisdom. These five are the powers.

Bhikkhus, what is the power of faith?

Here, bhikkhus, the noble disciple gets established in faith. Has faith in the enlightenment of the Thus Gone One- The Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. Bhikkhus, this is the power of faith.

Bhikkhus, what is the power of effort?

The noble disciple abides with aroused effort to dispel and to amass merit and becomes firm in not giving up the aim in meritorious things. Bhikkhus, this is the power of effort.

Bhikkhus, what is the power of mindfulness?

Here, bhikkhus the noble disciple becomes mindful endowed with the highest prudence, recalling things told and heard long ago. Bhikkhus, this is the power of mindfulness.

Bhikkhus, what is the power of concentration?
 Here bhikkhus, the noble disciple secluded from sensual desires and unwholesome things with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abides in the first higher state of mind. Overcoming thoughts and thought processes, abides in the second higher state of mind. With equanimity to joy and disenchantment abides mindful and aware, experiencing pleasantness with the body too and abides in the third higher state of mind. To this the noble ones say mindfully abiding in pleasantness with equanimity. Dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness by purifying the mind with equanimity abides in the fourth higher state of mind. Bhikkhus, this is the power of concentration.

Bhikkhus, what is the power of wisdom?
 Here, bhikkhus, the noble disciple becomes wise about the arising and fading of the five holding masses for penetrating insight to rightfully dispel unpleasantness. This is the power of wisdom.
 Bhikkhus, these are the five powers.

A 5.22 Agaravasutta On Unruliness

Translation by Sister Upalavanna

Bhikkhus, that the bhikkhu who is unruly, rebellious and not of the sharing nature with co-associates in the holy life should complete the lesser ethics is not a possibility. Without becoming complete in the lesser ethics, that he should complete the training is not a possibility. Without completing the training, that he should complete the mass of virtues is not a possibility. Without completing the mass of virtues, that he should be complete in concentration is not a possibility. Without becoming complete in the mass of concentration, that he should be complete in wisdom is not a possibility.
 Bhikkhus, that the bhikkhu, ruly, docile and of the sharing nature with co-associates in the holy life should complete the lesser ethics is a possibility. Becoming complete in the lesser ethics, that he should complete the training is a possibility. Completing the training, that he should be complete in the mass of virtues is a possibility. Becoming complete in the mass of virtues, that he should be complete in the mass of concentration is a possibility. Becoming complete in the mass of concentration, that he should be complete in the mass of wisdom is a possibility.

A 5.23 Upakkilesasutta Minor Defilements

(excerpt)

Translation by Sister Upalavanna

Bhikkhus, these five are the defilements of raw gold, defiled by which the raw gold is not soft, workable, does not shine, is brittle and is not ready to work with. What five?
 Iron, metals, tin, lead and silver. Bhikkhus, these five are the defilements of raw gold, defiled by which the raw gold is

not soft, workable, does not shine, is brittle and is not ready to work with. When raw gold is released from these defilements, it becomes soft, workable, it shines, is not brittle and becomes ready to work with. Then the gold becomes suitable to make whatever desired ornament, a ring for the finger, earrings, a neck lace or a gold chain.

Bhikkhus, in the same manner these five are the minor defilements of the mind, defiled by which the mind is not soft, not workable, does not shine, is brittle and does not concentrate in one point for the rightful destruction of desires. What five?
 Interest for sensuality, anger, sloth and torpor, restlessness and worry and doubts. Bhikkhus, these are the five minor defilements of the mind, defiled by which the mind is neither soft nor workable, does not shine and is brittle and does not concentrate for the rightful destruction of desires. Bhikkhus, when the mind is released from these minor defilements, it becomes soft, workable, it shines, is not brittle and comes to one point for the rightful destruction of desires. For the realization of whatever things the mind is directed, the mindfulness in that sphere, becomes the eye witness .

A 5.24 Dussalasutta Unvirtues

Translation by Sister Upalavanna

Bhikkhus, to the unvirtuous with virtues trimmed the cause for right concentration is destroyed. Without right concentration and right concentration trimmed, the cause for knowledge and vision to see things as they really are, is destroyed. Without knowledge and vision to see things as they really are, and knowledge and vision to see things as they really are, trimmed, the cause for turning away and disenchantment is destroyed. Without turning away and disenchantment and turning away and disenchantment trimmed, the cause for knowledge and vision of release is destroyed.

Bhikkhus, it is like a tree with branches and foliage trimmed. Its shoots do not grow completely, the bark does not grow completely, the sap wood does not grow completely, the heartwood too does not grow completely...

Bhikkhus, to the virtuous, virtues become the cause for right concentration. When there is right concentration it becomes the cause for knowledge and vision to see things as they really are. When there is knowledge and vision to see things as they really are, it becomes the cause for turning away and disenchantment. When there is turning away and disenchantment it becomes the cause for knowledge and vision of release.

Bhikkhus, it is like a tree endowed with branches and foliage. Its shoots grow completely, the bark grows completely, the sap wood grows completely, the heartwood too grows completely ...

A 5.25 Anugghita Sutta Supported

"Monks, when right view is supported by five factors, it has awareness-release as its fruit, awareness-release as its reward; it has discernment-release as its fruit, discernment-release as its reward. Which five?

"There is the case where right view is supported by virtue, supported by learning, supported by discussion, supported by tranquillity, supported by insight.

"When supported by these five factors, right view has awareness-release as its fruit, awareness-release as its reward; it has discernment-release as its fruit, discernment-release as its reward."

A 5.27 Samadhi Sutta Immeasurable Concentration

"Wise & mindful, you should develop immeasurable concentration [i.e., concentration based on immeasurable good will, compassion, sympathetic joy, and equanimity]. When, wise & mindful, one has developed immeasurable concentration, five realizations arise right within oneself. Which five?

"The realization arises right within oneself that 'This concentration is blissful in the present and will result in bliss in the future.'

"The realization arises right within oneself that 'This concentration is noble & not connected with the baits of the flesh.'

"The realization arises right within oneself that 'This concentration is not obtained by base people.'

"The realization arises right within oneself that 'This concentration is peaceful, exquisite, the acquiring of serenity, the attainment of unity, not kept in place by the fabrications of forceful restraint.'

"The realization arises right within oneself that 'I enter into this concentration mindfully, and mindfully I emerge from it.'

"Wise & mindful, you should develop immeasurable concentration. When, wise & mindful, one has developed immeasurable concentration, these five realizations arise right within oneself."

A 5.28 Samadhanga Sutta The Factors of Concentration (excerpt)

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks, I will teach you the five-factored noble right concentration. Listen, and pay close attention. I will speak."

"As you say, lord," the monks replied.

The Blessed One said: "Now what, monks, is five-factored noble right concentration? There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful qualities — enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. There is nothing of his entire body unpervaded by rapture and pleasure born from withdrawal.

"Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder — saturated, moisture-laden, permeated within and without — would nevertheless not drip; even so, the monk permeates, suffuses and fills this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body unpervaded by rapture and pleasure born from withdrawal. This is the first development of the five-factored noble right concentration.

"Furthermore, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation — internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. There is nothing of his entire body unpervaded by rapture and pleasure born of composure.

"Just like a lake with spring-water welling up from within, having no inflow from east, west, north, or south, and with the skies periodically supplying abundant showers, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. There is nothing of his entire body unpervaded by rapture and pleasure born of composure. This is the second development of the five-factored noble right concentration.

"And furthermore, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body unpervaded with pleasure divested of rapture.

"Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lotuses which, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they

are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; even so, the monk permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. This is the third development of the five-factored noble right concentration.

"And furthermore, with the abandoning of pleasure and stress — as with the earlier disappearance of elation and distress — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness, so that there is nothing of his entire body unpervaded by pure, bright awareness.

"Just as if a man were sitting wrapped from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating his body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. This is the fourth development of the five-factored noble right concentration.

"And furthermore, the monk has his theme of reflection well in hand, well attended to, well-considered, well-tuned by means of discernment.

"Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned by means of discernment. This is the fifth development of the five-factored noble right concentration.

A 5.29 Caokamasutta Walking

Translation by Sister Upalavanna

Bhikkhus, these five are benefits for walking. What five?
One becomes tolerant of the time,
is ready to make effort,
has few ailments,
the tasted, drunk, eaten and enjoyed gets thoroughly digested,
concentration attained while walking gets established for a long time.
These are the five benefits for walking.

A 5.38 Saddha Sutta Conviction (excerpt)

"Just as a large banyan tree, on level ground where four roads meet, is a haven for the birds all around, even so a lay person of conviction is a haven for many people: monks, nuns, male lay followers, & female lay followers."

A massive tree
whose branches carry fruits & leaves,
with trunks & roots
& an abundance of fruits:
There the birds find rest.

In that delightful sphere
they make their home.
Those seeking shade
come to the shade,
those seeking fruit
find fruit to eat.

So with the person consummate
in virtue & conviction,
humble, sensitive, gentle,
delightful, & mild:
To him come those without effluent —
free from passion,
free from aversion,
free from delusion —
the field of merit for the world.

They teach him the Dhamma
that dispels all stress.
And when he understands,
he is freed from effluents,
totally unbound.

A 5.47 Dhanasutta 5 Wealths

Translation by Sister Upalavanna

Bhikkhus, these five are the wealths. What five?
A wealth of faith, virtues, learning, benevolence and wisdom.
Bhikkhus, what is a wealth of faith? Here, bhikkhus, the noble disciple takes faith in the enlightenment of the Thus Gone One: That Blessed One, ... re ... is the Teacher of gods and men. This is a wealth of faith.
Bhikkhus, what is a wealth of virtues? Here, bhikkhus, the noble disciple abstains from destroying living things ... re ... and taking intoxicating and brewed drinks. This is a wealth of virtues.
Bhikkhus, what is a wealth of learning? Here, bhikkhus, the noble disciple becomes learned in various ways ... re ... and penetratingly sees with wisdom. This is a wealth of learning.
Bhikkhus, what is a wealth of benevolence? Here, bhikkhus, the noble disciple lives in the household with a mind that has given up stains of miserliness, benevolent, ready to give the needy and arranging to give gifts.
Bhikkhus, what is a wealth of wisdom? Here, bhikkhus, the noble disciple becomes wise in the arising and fading of the five holding masses, to rightfully end unpleasantness, reflecting with the noble one's penetrating insight. This is a wealth of wisdom.
Bhikkhus, these are the five wealths.

Whosever unwavering faith
is established in the Thus Gone One
Whose virtues are praised by the noble ones
Has faith in the Community and has right view
He is not poor, nor is his life useless.
Therefore develop faith, virtues and right view
recollecting the dispensation of the Enlightened One.

A 5.49 Kosala Sutta Cannot be Gotten

Once the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery... Now, at that time Queen Mallika died. Then a certain man went to the king and whispered in his ear: "Your majesty, Queen Mallika has died." When this was said, King Pasenadi the Kosalan sat there miserable, sick at heart, his shoulders drooping, his face down, brooding, at a loss for words. Then the Blessed One saw the king sitting there miserable, sick at heart... at a loss for words, and so said to him,

"There are these five things, great king, that cannot be gotten by a contemplative, a priest, a deva, a Mara, a Brahma, or anyone at all in the world. Which five?

"May what is subject to aging not age.' This is something that cannot be gotten by... anyone at all in the world.

"May what is subject to illness not grow ill.' This is something that cannot be gotten by... anyone at all in the world.

"May what is subject to death not die.' This is something that cannot be gotten by... anyone at all in the world.

"May what is subject to ending not end.' This is something that cannot be gotten by... anyone at all in the world.

"May what is subject to destruction not be destroyed.' This is something that cannot be gotten by... anyone at all in the world.

"Now, it happens to an uninstructed run-of-the-mill person that something that is subject to aging ages. With the aging of what is subject to aging, he does not reflect: 'It doesn't happen only to me that what is subject to aging will age. To the extent that there are beings — past & future, passing away & re-arising — it happens to all of them that what is subject to aging will age. And if, with the aging of what is subject to aging, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the aging of what is subject to aging, he sorrows, grieves, laments, beats his breast, & becomes distraught. This is called an uninstructed run-of-the-mill person pierced by the poisoned arrow of sorrow, tormenting himself.

"Furthermore, it happens to an uninstructed run-of-the-mill person
That something that is subject to illness grows ill...
That something subject to death dies...
That something subject to ending ends...
That something subject to destruction is destroyed. With the destruction of what is subject to destruction, he does not reflect: 'It doesn't happen only to me that what is subject to destruction will be destroyed. To the extent that there are beings — past & future, passing away & re-arising — it happens to all of them that what is subject to destruction will be destroyed. And if, with the destruction of what is subject to destruction, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the destruction of what is subject to destruction, he sorrows, grieves, laments, beats his breast, & becomes distraught. This is called an uninstructed run-of-the-mill person pierced by the poisoned arrow of sorrow, tormenting himself.

"Now, it happens to a well-instructed disciple of the noble ones that something that is subject to aging ages. With the aging of what is subject to aging, he reflects: 'It doesn't happen only to me that what is subject to aging will age... This is called a well-instructed disciple of the noble ones who has pulled out the poisoned arrow of sorrow pierced with which the uninstructed run-of-the-mill person torments himself. Sorrowless, arrowless, the disciple of the noble ones is totally unbound right within himself.

"Furthermore, it happens to a well-instructed disciple of the noble ones
That something that is subject to illness grows ill...
That something subject to death dies...
That something subject to ending ends...
That something subject to destruction is destroyed. With the destruction of what is subject to destruction, he reflects: 'It doesn't happen only to me that what is subject to destruction will be destroyed.... This is called a well-instructed disciple of the noble ones who has pulled out the poisoned arrow of sorrow pierced with which the uninstructed run-of-the-mill person torments himself. Sorrowless, arrowless, the disciple of the noble ones is totally unbound right within himself.

"These are the five things, great king, that cannot be gotten by a contemplative, a priest, a deva, a Mara, a Brahma, or anyone at all in the world."

Not by sorrowing,
Not by lamenting,
is any aim accomplished here,
Not even a bit.
Knowing you're sorrowing & in pain,
your enemies are gratified.
But when a sage

with a sense for determining what is his aim
 Doesn't waver in the face of misfortune,
 His enemies are pained,
 Seeing his face unchanged, as of old.
 Where & however an aim is accomplished
 Through eulogies, chants, good sayings,
 donations, & family customs,
 Follow them diligently there & that way.
 But if you discern that
 your own aim or that of others
 is not gained in this way,
 Acquiesce [to the nature of things]
 Unsorrowing, with the thought:
 'What important work am I doing now?'

A 5.51 Avarana Sutta Obstacles

On one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks, "Monks!"
 "Yes, lord," the monks replied to the Blessed One.

The Blessed One said: "These five are obstacles, hindrances that overwhelm awareness and weaken discernment. Which five?

"Sensual desire is an obstacle, a hindrance that overwhelms awareness and weakens discernment. Ill will... Sloth & drowsiness... Restlessness & anxiety... Uncertainty is an obstacle, a hindrance that overwhelms awareness and weakens discernment. These are the five obstacles, hindrances that overwhelm awareness and weaken discernment. And when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is impossible.

"Suppose there were a river, flowing down from the mountains — going far, its current swift, carrying everything with it — and a man would open channels leading away from it on both sides, so that the current in the middle of the river would be dispersed, diffused, & dissipated; it wouldn't go far, its current wouldn't be swift, and it wouldn't carry everything with it. In the same way, when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is impossible.

"Now, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is possible.

"Suppose there were a river, flowing down from the mountains — going far, its current swift, carrying everything with it — and a man would close the channels leading away from it on both sides, so that the current in the middle of the river would be undispersed, undiffused, & undissipated; it would go far, its current swift, carrying everything with it. In the same way, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is possible."

See also: S 46.51.

A 5.56 Upajjhayasutta Uncontrolled

(excerpt)

Translation by Sister Upalavanna

[The Blessed One]

To one with uncontrolled mental faculties, to one who does not know the right amount to eat, not yoked to wakefulness, not insightful of wholesome things and to one who abides not yoked to development of mind in the enlightenment factors in the late and early hours of the night, it so happens. His body goes out of control, directions do not become clearly visible to him. The Teaching does not occur to him and his mind overcome with sloth and torpor, he leads the holy life discontented and he has doubts. Therefore, bhikkhu you should train thus: I will control my mental faculties. I will know the right amount to eat. I will yoke myself to wakefulness, will be insightful of wholesome things and I will abide yoked to development of mind in the enlightenment factors in the late and early hours of the night.

A 5.57 Upajjhatthana Sutta 5 Subjects for Contemplation

"There are these five facts that one should reflect on often, whether one is a woman or a man, lay or ordained. Which five?

"I am subject to aging, have not gone beyond aging.' This is the first fact that one should reflect on often, whether one is a woman or a man, lay or ordained.

"I am subject to illness, have not gone beyond illness.' ...

"I am subject to death, have not gone beyond death.' ...

"I will grow different, separate from all that is dear and appealing to me.' ...

"I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.' ...

"These are the five facts that one should reflect on often, whether one is a woman or a man, lay or ordained.

"Now, based on what line of reasoning should one often reflect... that 'I am subject to aging, have not gone beyond aging'? There are beings who are intoxicated with a youth's intoxication with youth. Because of that intoxication with youth, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that youth's intoxication with youth will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I am subject to illness, have not gone beyond illness'? There are beings who are intoxicated with a healthy person's intoxication with health. Because of that intoxication with health, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that healthy person's intoxication with health will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I am subject to death, have not gone beyond death'? There are beings who are intoxicated with a living person's intoxication with life. Because of that intoxication with life, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that living person's intoxication with life will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I will grow different, separate from all that is dear and appealing to me'? There are beings who feel desire and passion for the things they find dear and appealing. Because of that passion, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that desire and passion for the things they find dear and appealing will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'? There are beings who conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that bad conduct in body, speech, and mind will either be entirely abandoned or grow weaker...

"Now, a disciple of the noble ones considers this: 'I am not the only one subject to aging, who has not gone beyond aging. To the extent that there are beings — past and future, passing away and re-arising — all beings are subject to aging, have not gone beyond aging.' When he/she often reflects on this, the [factors of the] path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the obsessions destroyed.

"Further, a disciple of the noble ones considers this: 'I am not the only one subject to illness, who has not gone beyond illness.'...

'I am not the only one subject to death, who has not gone beyond death.'...

'I am not the only one who will grow different, separate from all that is dear and appealing to me.'...

"A disciple of the noble ones considers this: 'I am not the only one who is owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator; who — whatever I do, for good or for evil, to that will I fall heir. To the extent that there are beings — past and future, passing away and re-arising — all beings are the owner of their actions, heir to their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Whatever they do, for good or for evil, to that will they fall heir.' When he/she often reflects on this, the [factors of the] path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the obsessions destroyed."

Subject to birth, subject to aging,
subject to death,
run-of-the-mill people
are repelled by those who suffer
from that to which they are subject.
And if I were to be repelled
by beings subject to these things,
it would not be fitting for me,
living as they do.

As I maintained this attitude —
knowing the Dhamma
without paraphernalia —
I overcame all intoxication
with health, youth, & life
as one who sees renunciation as rest.

For me, energy arose,
Unbinding was clearly seen.
There's now no way
I could partake of sensual pleasures.
Having followed the holy life,
I will not return.

A 5.62 Sannasutta Perceptions

Translation by Sister Upalavanna

Bhikkhus, these five perceptions developed and much, are very beneficial, developing them, one dives into deathlessness and ends in deathlessness. What five? The perceptions of impermanence lack of a self, death, the sign of disagreeability in food and non-attachment to all the world. Bhikkhus, these five perceptions developed and made much, are very beneficial, developing them, one dives into deathlessness and ends in deathlessness.

A 5.67 Iddhipadasutta Psychic Fetes

Translation by Sister Upalavanna

Bhikkhus, whoever bhikkhu or bhikkhuni develops and makes much five things should expect one of these two fruits. Either perfect knowledge here and now or the conscience not to return, with substratum remaining. What five?

Here, bhikkhus, the bhikkhu develops the psychic fete endowed with interest in concentration, endeavour and determinations.

The psychic fete endowed with effort in concentration, endeavour and determinations.

The psychic fete endowed with mind concentration, endeavour and determinations.

The psychic fete endowed with investigating in concentration with endeavour and determinations and the fifth is exertion.

Bhikkhus, whoever bhikkhu or bhikkhuni develops and makes much these five things should expect one of these two fruits. Either perfect knowledge here and now or the conscience not to return, with substratum remaining.

A 5.73 Dhamma-viharin Sutta One Who Dwells in the Dhamma

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "One who dwells in the Dhamma, one who dwells in the Dhamma': thus it is said, lord. To what extent is a bhikkhu one who dwells in the Dhamma?"

"Monk, there is the case where a monk studies the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions. / He spends the day in Dhamma-study. He neglects seclusion. He doesn't commit himself to internal tranquillity of awareness. This is called a monk who is keen on study, not one who dwells in the Dhamma.

"Then there is the case where a monk takes the Dhamma as he has heard & studied it and teaches it in full detail to others. He spends the day in Dhamma-description. He

neglects seclusion. He doesn't commit himself to internal tranquillity of awareness. This is called a monk who is keen on description, not one who dwells in the Dhamma.

"Then there is the case where a monk takes the Dhamma as he has heard & studied it and recites it in full detail. He spends the day in Dhamma-recitation. He neglects seclusion. He doesn't commit himself to internal tranquillity of awareness. This is called a monk who is keen on recitation, not one who dwells in the Dhamma.

"Then there is the case where a monk takes the Dhamma as he has heard & studied it and thinks about it, evaluates it, and examines it with his intellect. He spends the day in Dhamma-thinking. He neglects seclusion. He doesn't commit himself to internal tranquillity of awareness. This is called a monk who is keen on thinking, not one who dwells in the Dhamma.

"Then there is the case where a monk studies the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions. He doesn't spend the day in Dhamma-study. He doesn't neglect seclusion. He commits himself to internal tranquillity of awareness. This is called a monk who dwells in the Dhamma.

"Now, monk, I have taught you the person who is keen on study, the one who is keen on description, the one who is keen on recitation, the one who is keen on thinking, and the one who dwells in the Dhamma. Whatever a teacher should do — seeking the welfare of his disciples, out of sympathy for them — that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhana, monk. Don't be heedless. Don't later fall into regret. This is our message to you."

Note

1. The earliest classifications of the Buddha's teachings.

A 5.76 Yodhajiva Sutta Protected (excerpt)

"Then there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having put on his robes and carrying his bowl & outer robe, he goes into the village or town for alms — with his body, speech, & mind protected, with mindfulness established, with his sense faculties guarded.

On seeing a form with the eye, does not grasp at any theme or particulars 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. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"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 does not grasp at any theme or particulars 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. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"Returning from his almsround, after his meal, he resorts to a secluded dwelling place: the wilderness, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a haystack. Having gone to the wilderness, the foot of a tree, or an empty building, 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.

"Having abandoned these five hindrances, corruptions of awareness that weaken discernment, then — quite withdrawn from sensuality, withdrawn from unskillful [mental] qualities — he enters & remains in the first jhana... the second jhana... the third jhana... the fourth jhana...

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the

holy life fulfilled, the task done. There is nothing further for this world.'

A 5.79 Anagata-bhayani Sutta: Discourse on Future Dangers

Monks, these five future dangers, unarisen at present, will arise in the future. Be alert to them and, being alert, work to get rid of them. Which five?

There will be, in the course of the future, monks undeveloped in body, / undeveloped in virtue, undeveloped in mind, undeveloped in discernment. They — being undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment — will give full ordination to others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in body... virtue... mind... discernment. They — being undeveloped in body... virtue... mind... discernment — will give full ordination to still others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in body... virtue... mind... discernment. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma. This, monks, is the first future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in body... virtue... mind... discernment. They — being undeveloped in body... virtue... mind... discernment — will take on others as students and will not be able to discipline them in heightened virtue... mind... discernment. These too will then be undeveloped in body... virtue... mind... discernment. They — being undeveloped in body... virtue... mind... discernment — will take on still others as students and will not be able to discipline them in heightened virtue... mind... discernment. These too will then be undeveloped in body... virtue... mind... discernment. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma. This, monks, is the second future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in body... virtue... mind... discernment. They — being undeveloped in body... virtue... mind... discernment — when giving a talk on higher Dhamma or a talk composed of questions and answers, will fall into dark mental states without being aware of it. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma. This, monks, is the third future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in body... virtue... mind... discernment. They — being undeveloped in body... virtue... mind... discernment — will not listen when discourses that are words of the Tathagata — deep, profound, transcendent, connected with the Void — are being recited. They will not lend ear, will not set their hearts on knowing them, will not regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works — the works of poets, elegant in sound, elegant in rhetoric, the work of outsiders, words of disciples — are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping and mastering. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma. This, monks, is the fourth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in body... virtue... mind... discernment. They — being undeveloped in body... virtue... mind... discernment — will become elders living in luxury, lethargic, foremost in falling back, shirking the duties of solitude. They will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. They will become an example for later generations, who will become luxurious in their living, lethargic, foremost in falling back, shirking the duties of solitude, and who will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma. This, monks, is the fifth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

These, monks, are the five future dangers, unarisen at present, that will arise in the future. Be alert to them and, being alert, work to get rid of them.

Note 1. According to M 36 a person developed in body is one whose mind is not invaded by feelings of pleasure, and a person developed in mind is one whose mind is not invaded by feelings of pain.

A 5.81 Rajanayasutta Exciting Things

Translation by Sister Upalavanna

Bhikkhus, endowed with five things the elder bhikkhu becomes unpleasant, disagreeable, undeveloped and not honored by co-associates in the holy life. What five? He becomes excited for things that excite. Offending for things that arouse offensiveness. Becomes deluded for deluding things. Becomes hateful for things that cause hatred and intoxication. Bhikkhus, endowed with these five things the elder bhikkhu becomes unpleasant, disagreeable and

undeveloped and not honored by the co-associates in the holy life.

Bhikkhus, endowed with five things the elder bhikkhu becomes pleasant, agreeable, developed and honored by co-associates in the holy life. What five?

He is not excited for things that excite. Does not get offended for things that arouse offensiveness. Not deluded for deluding things. Not hateful for things that cause hatred and not intoxicated for things that cause intoxication. Bhikkhus, endowed with these five things the elder bhikkhu becomes pleasant, agreeable and developed and honored by the co-associates in the holy life.

A 5.94 Phàsuvihàrasutta Pleasant Abidings

Translation by Sister Upalavanna

Bhikkhus, these five are the pleasant abidings. What five? Here bhikkhus, the bhikkhu secluding the mind from sensual desires, and evil things, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abides in the first higher state of mind. Overcoming thoughts and discursive thoughts ... re ... abides in the second higher state of mind ... re ... abides in the third higher state of mind ... re ... abides in the fourth higher state of mind. Destroying desires and releasing the mind and released through wisdom, he here and now abides having realized. Bhikkhus, these are the five pleasant abidings.

AN 5.96 Sutadhara Sutta: One Who Retains What He Has Heard

"Endowed with five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked [release]. Which five?

"He is a person who imposes only a little [on others]: one of few duties & projects, easy to support, easily contented with the requisites of life.

"He is a person who eats only a little food, committed to not indulging his stomach.

"He is a person of only a little sloth, committed to wakefulness.

"He is a person of much learning, who has retained what he heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that — in their meaning & expression — proclaim the holy life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

"He reflects on the mind as it is released. I /.

"Endowed with these five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked."

Note 1. When the mind is released from hindrances as it enters concentration, when it is released from the factors of lower levels of

concentration as it enters higher levels of concentration, and when it is released from the fetters on reaching Awakening.

A 5.114 Andhakavinda Sutta Encouraged

On one occasion the Blessed One was staying among the Magadhans at Andhakavinda. Then Ven. Ananda went to him and, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him, "Ananda, the new monks — those who have not long gone forth, who are newcomers in this Dhamma & Discipline — should be encouraged, exhorted, and established in these five things. Which five?"

"Come, friends, be virtuous. Dwell restrained in accordance with the Patimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus they should be encouraged, exhorted, & established in restraint in accordance with the Patimokkha.

"Come, friends, dwell with your sense faculties guarded, with mindfulness as your protector, with mindfulness as your chief, with your intellect self-protected, endowed with an awareness protected by mindfulness.' Thus they should be encouraged, exhorted, & established in restraint of the senses.

"Come, friends, speak only a little, place limits on your conversation.' Thus they should be encouraged, exhorted, & established in limited conversation.

"Come, friends, dwell in the wilderness. Resort to remote wilderness & forest dwellings.' Thus they should be encouraged, exhorted, & established in physical seclusion.

"Come, friends, develop right view. Be endowed with right vision.' Thus they should be encouraged, exhorted, & established in right vision.

"New monks — those who have not long gone forth, who are newcomers in this Dhamma & Discipline — should be encouraged, exhorted, and established in these five things."

A 5.139 Akkhama Sutta: Resilient (excerpt)

... a monk endowed with five qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which five? There is the case where a monk is resilient to sights, resilient to sounds, resilient to aromas, resilient to flavors, resilient to tactile sensations.

"And how is a monk resilient to sights? There is the case where a monk, on seeing a sight with the eye, feels no passion for a sight that incites passion and can center his mind. This is how a monk is resilient to sights.

"And how is a monk resilient to sounds? There is the case where a monk, on hearing a sound with the ear, feels no passion for a sound that incites passion and can center his mind. This is how a monk is resilient to sounds.

"And how is a monk resilient to aromas? There is the case where a monk, on smelling an aroma with the nose, feels no passion for an aroma that incites passion and can center his mind. This is how a monk is resilient to aromas.

"And how is a monk resilient to flavors? There is the case where a monk, on tasting a flavor with the tongue, feels no passion for a flavor that incites passion and can center his mind. This is how a monk is resilient to flavors.

"And how is a monk resilient to tactile sensations? There is the case where a monk, on touching a tactile sensation with the body, feels no passion for a tactile sensation that incites passion and can center his mind. This is how a monk is resilient to tactile sensations.

"Endowed with these five qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also A 8.13.

A 5.159 Udayi Sutta Teaching the Dhamma

"It's not easy to teach the Dhamma to others, Ananda. The Dhamma should be taught to others only when five qualities are established within the person teaching. Which five?"

"The Dhamma should be taught with the thought, 'I will speak step-by-step.'

"The Dhamma should be taught with the thought, 'I will speak explaining the sequence [of cause & effect].'

"The Dhamma should be taught with the thought, 'I will speak out of compassion.'

"The Dhamma should be taught with the thought, 'I will speak not for the purpose of material reward.'

"The Dhamma should be taught with the thought, 'I will speak without hurting myself or others.'

"It's not easy to teach the Dhamma to others, Ananda. The Dhamma should be taught to others only when these five qualities are established within the person teaching."

See also: Sn 4.8; D 16

A 5.161 Aghatavinaya Sutta: Removing Annoyance

Translated by Nanamoli Thera

"Bhikkhus, there are these five ways of removing annoyance, by which annoyance can be entirely removed by a bhikkhu when it arises in him. What are the five?"

"Loving-kindness can be maintained in being toward a person with whom you are annoyed: this is how annoyance with him can be removed.

"Compassion can be maintained in being toward a person with whom you are annoyed; this too is how annoyance with him can be removed.

"Onlooking equanimity can be maintained in being toward a person with whom you are annoyed; this too is how annoyance with him can be removed.

"The forgetting and ignoring of a person with whom you are annoyed can be practiced; this too is how annoyance with him can be removed.

"Ownership of deeds in a person with whom you are annoyed can be concentrated upon thus: 'This good person is owner of his deeds, heir to his deeds, his deeds are the womb from which he is born, his deeds are his kin for whom he is responsible, his deeds are his refuge, he is heir to his deeds, be they good or bad.' This too is how annoyance with him can be removed.

"These are the five ways of removing annoyance, by which annoyance can be entirely removed in a bhikkhu when it arises in him."

A 5.167 Codanasutta Making Accusations

(excerpt)

Translation by Sister Upalavanna

Venerable Sàriputta addressed the bhikkhus: Friends, a bhikkhu desiring to accuse another should internally establish himself in these five things and then accuse another. What five?

I will talk at the right time not out of time.

I will tell the truth not the untruth.

I will talk politely, not roughly.

I will tell the essential not the useless.

I will talk with loving kindness not with anger. Friends, a bhikkhu desiring to accuse another should internally establish himself in these five things and then accuse another.

A 5.168 Salasutta On Virtues

Translation by Sister Upalavanna

Venerable Sàriputta addressed the bhikkhus: Friends, the unvirtuous, with virtues destroyed, destroy the supportive condition for right concentration. When right concentration is not present, the supportive condition for knowledge and vision of things as they really are, get destroyed. When knowledge and vision of things as they really are, is not present, the supportive condition for giving up and disenchantment, gets destroyed. When giving up and disenchantment is not present, the supportive condition for knowledge and vision of release, gets destroyed. Friends it is like a tree devoid of branches and foliage. Its shoots do not grow completely, neither do its bark, sap wood and essence grow completely. Friends, in the same manner the unvirtuous, with virtues destroyed, destroy the supportive condition for right concentration.

When right concentration is not present, the supportive condition for knowledge and vision of things as they really are, get destroyed. When knowledge and vision of things as they really are, is not present, the supportive condition for giving up and disenchantment, gets destroyed. When giving up and disenchantment is not present, the supportive condition for knowledge and vision of release, gets destroyed.

Friends, the virtuous one, with his endowment of virtues is supported for right concentration. When right concentration is present, the supportive condition for knowledge and vision of things as they really are, gets supported. When knowledge and vision of things as they really are, is present, the supportive condition for giving up and disenchantment, gets supported. When giving up and disenchantment is present, the supportive condition for knowledge and vision of release, gets supported. Friends it is like a tree endowed with branches and foliage. Its shoots grow to completion, its bark, sap wood and essence grow to completion. Friends, in the same manner the virtuous one with his endowment of virtues is supported for right concentration. When right concentration is present, the supportive condition for knowledge and vision of things as they really are, get supported. When knowledge and vision of things as they really are, is present, the supportive condition for giving up and disenchantment, gets supported. When giving up and disenchantment is present, the supportive condition for knowledge and vision of release, gets supported.

A 5.192 Saogarasutta (excerpt)

Translation by Sister Upalavanna

When the Brahmin Sangarava approached The Blessed One, exchanged friendly greetings sat on a side and said: Good Gotama, for what reason do I not remember to recite scriptures I recited long ago, more so those that I did not recite? For what reason do I remember to recite scriptures I did not recite for a long time and more so those that I recited?.

Brahmin, at a time when your mind is overwhelmed with sensual desires, you do not know or see the escape from arisen sensual desires as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, like a water surface mixed with lacquer and dye of colours red, yellow, blue and brown, in which a man wanting to see his face, would neither know his face or see it. In the same manner Brahmin, at a time when your mind is overwhelmed with sensual desires, you do not know or see the escape from arisen sensual desires as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, at a time when your mind is overwhelmed with hate, you do not know or see the escape from arisen hate as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, like a heated water surface which has expanded, in which a man wanting to see his face, would neither know his face or see it. In the same manner Brahmin, at a time when your mind is overwhelmed with hate, you do not know or see the escape from arisen hate as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, at a time when your mind is overwhelmed with sloth and torpor, you do not know or see the escape from arisen sloth and torpor as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, like a water surface covered up with moss and leaves, in which a man wanting to see his face, would neither know his face or see it. In the same manner Brahmin, at a time when your mind is overwhelmed with sloth and torpor, you do not know or see the escape from loth and torpor as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, at a time when your mind is overwhelmed with restlessness and worry, you do not know or see the escape from arisen restlessness and worry as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, like a water surface moved by the wind would be swaying and arousing waves, in which a man wanting to see his face, would neither know his face or see it. In the same manner Brahmin, at a time when your mind is overwhelmed with restlessness and worry, you do not know or see the escape from arisen restlessness and worry as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, at a time when your mind is overwhelmed with doubts, you do not know or see the escape from arisen doubts, as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, like a water surface disturbed stirred made muddy and with darkness setting, in which a man wanting to see his face, would neither know his face or see it. In the same manner Brahmin, at a time when your mind is overwhelmed with doubts, you do not know or see the

escape from arisen doubts as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

A 5.198 Vaca Sutta Well Spoken

"Monks, a statement endowed with five factors is well-spoken, not ill-spoken. It is blameless & unfaulted by knowledgeable people. Which five?

"It is spoken at the right time.

It is spoken in truth.

It is spoken affectionately.

It is spoken beneficially.

It is spoken with a mind of good-will.

"A statement endowed with these five factors is well-spoken, not ill-spoken. It is blameless & unfaulted by knowledgeable people."

A 5.200 Nissaraniya Sutta Leading to Escape

"Five properties lead to escape. Which five?

"There is the case where the mind of a monk, when attending to sensual pleasures, doesn't leap up at sensual pleasures, doesn't grow confident, steadfast, or released in sensual pleasures. But when attending to renunciation, his mind leaps up at renunciation, grows confident, steadfast, & released in renunciation. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from sensual pleasures, then whatever fermentations, torments, & fevers there are that arise in dependence on sensuality, he is released from them. He does not experience that feeling. This is expounded as the escape from sensual pleasures.

"Furthermore, there is the case where the mind of a monk, when attending to ill will, doesn't leap up at ill will, doesn't grow confident, steadfast, or released in ill will...

"Furthermore, there is the case where the mind of a monk, when attending to harmfulness, doesn't leap up at harmfulness, doesn't grow confident, steadfast, or released in harmfulness...

"Furthermore, there is the case where the mind of a monk, when attending to forms, doesn't leap up at forms, doesn't grow confident, steadfast, or released in forms...

"Furthermore, there is the case where the mind of a monk, when attending to self-identity, doesn't leap up at self-identity, doesn't grow confident, steadfast, or released in self-identity. But when attending to the cessation of self-identity, his mind leaps up at the cessation of self-identity, grows confident, steadfast, & released in the cessation of

self-identity. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from self-identity, then whatever fermentations, torments, & fevers there are that arise in dependence on self-identity, he is released from them. He does not experience that feeling. This is expounded as the escape from self-identity.

"Delight in sensuality does not obsess him. Delight in ill will does not obsess him. Delight in harmfulness does not obsess him. Delight in form does not obsess him. Delight in self-identity does not obsess him. From the lack of any obsession with sensuality, the lack of any obsession with ill will... to harmfulness... to form... to self-identity, he is called a monk without attachment. He has cut through craving, has turned away from the fetter, and by rightly breaking through conceit he has put an end to suffering & stress.

"These are the five properties that lead to escape."

A 5.256 Macchhariya Sutta Stinginess

"Without abandoning these five qualities, one is incapable of entering & remaining in the first jhana. Which five? Stinginess as to one's monastery [lodgings], stinginess as to one's family [of supporters], stinginess as to one's gains, stinginess as to one's status, and stinginess as to the Dhamma. Without abandoning these five qualities, one is incapable of entering & remaining in the first jhana. "With the abandoning of these five qualities, one is capable of entering & remaining in the first jhana. Which five? Stinginess as to one's monastery [lodgings]... one's family [of supporters]... one's gains... one's status, and stinginess as to the Dhamma. With the abandoning of these five qualities, one is capable of entering & remaining in the first jhana."

A 5.286 Bhikkhusutta The Bhikkhu

Translation by Sister Upalavanna

Bhikkhus, the bhikkhu endowed with five things, is in hell as though led and lain there. What five? Destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks. Bhikkhus, the bhikkhu endowed with these five things, is in hell as though led and lain there. Bhikkhus, the bhikkhu endowed with five things, is in heaven as though led and lain there. What five? Abstaining from, destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks. Bhikkhus, the bhikkhu endowed with these five things, is in heaven as though led and lain there.

A 6.1 Ahuneyyasutta On Worshipfulness

Translation by Sister Upalavanna

I heard thus. At one time The Blessed One was living in the monastery offered by Anāthapiṇḍika in Jeta's grove in Sāvattṭhi. The Blessed One addressed the bhikkhus: Bhikkhus, the bhikkhu endowed with these six things is worshipful, suitable for hospitality, gifts and to honour with clasped hands the incomparable field of merit for the world. What six?

Here, bhikkhus, the bhikkhu seeing a form is neither pleased or displeased abides mindful and aware with equanimity.

Hearing a sound, ... re ... scenting a smell, ... re ... tasting a taste, ... re ... cognizing a touch with the body, ... re ... and cognizing an idea, is neither pleased nor displeased, abides mindful and aware with equanimity.

Bhikkhus, the bhikkhu endowed with these six things is worshipful, suitable for hospitality, gifts and to honour with clasped hands, the incomparable field of merit for the world. The Blessed One said thus and those bhikkhus delighted in the words of The Blessed One.

A 6.12 Saraniya Sutta Conducive to Amiability

"Monks, these six are conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?

"There is the case where a monk is set on bodily acts of good will with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"Furthermore, the monk is set on verbal acts of good will with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability...

"Furthermore, the monk is set on mental acts of good will with regard to his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability...

"Furthermore, whatever righteous gains the monk may obtain in a righteous way — even if only the alms in his bowl — he does not consume them alone. He consumes them after sharing them in common with his virtuous fellows in the holy life. This is a condition that is conducive to amiability...

"Furthermore — with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration — the monk dwells with his virtue in tune with that of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability...

"Furthermore — with reference to views that are noble, leading outward, that lead those who act in accordance with them to the right ending of suffering & stress — the monk dwells with his views in tune with those of his fellows in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity."

A 6.13 Nissaraniya Sutta Means of Escape

"Monks, these six properties are means of escape. Which six?

"There is the case where a monk might say, 'Although good will has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still ill will keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that.

It's impossible, there is no way that — when good will has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release — ill will would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from ill will: good will as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although compassion has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still cruelty keeps overpowering my mind.' He should be told, 'Don't say that...

It's impossible, there is no way that — when compassion has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release — cruelty would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from cruelty: compassion as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although sympathetic joy has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still resentment keeps overpowering my mind.' He should be told, 'Don't say that...

It's impossible, there is no way that — when sympathetic joy has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release — resentment would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from resentment: sympathetic joy as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although equanimity has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still passion keeps overpowering my mind.' He should be told, 'Don't say that...

It's impossible, there is no way that — when equanimity has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release — passion would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from passion: equanimity as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although the signless has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still my consciousness follows the drift of signs.' He should be told, 'Don't say that...

It's impossible, there is no way that — when the signless has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release — consciousness would follow the drift of signs. That possibility doesn't exist, for this is the escape from all signs: the signless as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although "I am" is gone, and I do not assume that "I am this," still the arrow of uncertainty & perplexity keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that.

It's impossible, there is no way that — when "I am" is gone, and "I am this" is not assumed — the arrow of uncertainty & perplexity would keep overpowering the mind. That possibility doesn't exist, for this is the escape from the arrow of uncertainty & perplexity: the uprooting of the conceit, "I am."

"These, monks, are six properties that are means of escape."

See also: A 5.200

A 6.20 Maraasatisutta On Mindfulness of Death

Translation by Sister Upalavanna

At one time The Blessed One lived in Nadika in a dwelling of bricks. The Blessed One addressed the bhikkhus from there:
Bhikkhus, mindfulness of death developed and made much is very beneficial and ends in deathlessness. Bhikkhus, how does mindfulness of death developed and made much become beneficial and end up in deathlessness?

Here, bhikkhus, when the day is over and the night is falling, the bhikkhu reflects, my death may come about owing to many reasons, a serpent might sting me, a scorpion might sting me or a centipede might sting me, if I die on account of it, it would be dangerous for me; or I might slip and fall, or the food I eat would disagree, or my bile or phlegm would get disordered, or a cutting pain would hurt me by that I would meet death and that would be dangerous to me.

Then that bhikkhu should reflect thus: Are there any evil things not dispelled in me, which would be a danger if I die tonight. When the bhikkhu reflects if he knows, there are evil unwholesome things not dispelled in me, which would be a danger if I die tonight.

Then that bhikkhu should arouse a lot of interest, effort, strength and unhindered exertion and mindful awareness to dispel them. Bhikkhus, like one with head or clothes on fire would arouse a lot of interest, effort, strength and unhindered exertion and mindful awareness to put out that fire.

If the bhikkhu reflecting knows, I have no evil demerit in me, even if I die tonight there would be no danger. Then that bhikkhu should abide in joy and delight, engaged day and night in those same wholesome things.

Bhikkhus, mindfulness of death developed and made much in this manner is very beneficial and ends in deathlessness.

A 6.23 Bhayasutta Fear

Translation by Sister Upalavanna

Bhikkhus, fear is a synonym for sensuality, unpleasantness is a synonym for sensuality, sickness is a synonym for sensuality, a knot is a synonym for sensuality, clinging is a synonym for sensuality and mud is a synonym for sensuality. Bhikkhus, why is fear a synonym for sensuality?
Bhikkhus, someone burning with sensual greed, bound with interest and greed, is not free from fear here and now, nor is he free from fear here after. Therefore fear is a synonym for sensuality.

Bhikkhus, why is unpleasantness, ... re ... sickness, ... re ... a knot, ... re ... clinging, ... re ... and why is mud a synonym for sensuality?

Bhikkhus, someone burning with sensual greed, bound with interest and greed, is not free from mud here and now, nor is he free from greed here after. Therefore mud is a synonym for sensuality.

Fear, unpleasantness, sickness, knot, clinging and mud, These are called sensuality, in which the ordinary folk cling. They that are appeased see fear in birth, death and being And are released with the destruction of birth, death and being

They are pleasant here and now, having overcome anger and fear

They have put an end to all unpleasantness.

A 6.25 Anussatinphanasutta Things to Be Recollected

Translation by Sister Upalavanna

Bhikkhus, these six are things to be recollected. What six? Here, bhikkhus, the noble disciple recollects the Thus Gone One: The Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, is the incomparable tamer of those to be tamed, the Teacher of gods and men, enlightened and blessed. At the time the noble disciple recollects the Thus Gone One, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Thus Gone One. When the noble disciple's mind is straightforward, it's gone out and released, it is raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Bhikkhus, there is a certain person who purifies making this same, the sign.

Again, the noble disciple recollects the Teaching: The Teaching of The Blessed One is directly visible, immediate, leading inwards and is to be realized by the wise by themselves. At the time the noble disciple recollects the Teaching, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Teaching...

Again, the noble disciple recollects the Community of bhikkhus: The Community of bhikkhus of The Blessed One have fallen to the right path, the straight path, the wise path, the path of mutual understanding. Such as the four pairs of eight Great Men. They are the disciples of The Blessed One that are worshipful, suitable for hospitality gifts and veneration with clasped hands. The incomparable field of merit for the world. At the time the noble disciple recollects the Community of bhikkhus, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Community of bhikkhus...

Again, the noble disciple recollects his virtues- That are not broken, not defective, not spotted, consistent free from slavery and praised by the wise as not corrupted and conducive to concentration. At the time the noble disciple

recollects his virtues, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on his virtues...

Again, the noble disciple recollects his benevolence: It is great gain for me that I having given up stains of miserliness abide released and benevolent with open hands attached to giving up and making arrangements to give to the needy. At the time the noble disciple recollects his benevolence, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on benevolence...

Again, the noble disciple recollects the gods: There are gods born with the guardian gods, with the thirty-three gods, with the Titanic gods, with those of happiness, those attached to creation, those attached to the creation of others, with Brahma, and gods even above them. With whatever faith, virtues, learning, benevolence and wisdom, they disappeared from here and appeared there, that same faith, virtues, learning, benevolence and wisdom is evident in me. At the time the noble disciple recollects the gods, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the gods. When the noble disciple's mind is straightforward, it's gone out and released, it is raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Bhikkhus, there is a certain person who purifies making this same, the sign.

.Bhikkhus, these six are things to be recollected.

A 6.27 Samayasutta The Right Time to Approach the Advisory Bhikkhu

Translation by Sister Upalavanna

Then a certain bhikkhu approached The Blessed One, worshipped and sat on side and said: Venerable sir, how many instances are there to approach the bhikkhu who advises for mental development?

Bhikkhus, these six are the instances on which the bhikkhu should approach the bhikkhu who advises for mental development. What six?

Here, bhikkhus, when the bhikkhu abides with a mind overwhelmed with sensual greed, not knowing as it really should be, the escape from sensual greed, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner: Friend, I abide with a mind overwhelmed with sensual greed and I do not know the escape from the arisen sensual greed as it really should be. Good! if the venerable one teach me how to dispel sensual greed. Then the bhikkhu who advises for mental development advises him, as to how he should dispel sensual greed. Bhikkhus, this is the first instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with hate, not knowing as it really should be, the escape from arisen hate, he should approach the bhikkhu who advises for mental development and advice

should be ... Then the bhikkhu who advises for mental development advises him, as to how he should dispel hate. Bhikkhus, this is the second instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with sloth and torpor, not knowing as it really should be, the escape from arisen sloth and torpor, he should approach the bhikkhu who advises for mental development and advice should be ... Then the bhikkhu who advises for mental development advises him, as to how he should dispel sloth and torpor. Bhikkhus, this is the third instance, to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with restlessness and worry, not knowing as it really should be, the escape from arisen restlessness and worry, he should approach the bhikkhu who advises for mental development and advice should be asked ... Then the bhikkhu who advises for mental development advises him, as to how he should dispel restlessness and worry. Bhikkhus, this is the fourth instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with doubts, not knowing as it really should be, the escape from arisen doubts, he should approach the bhikkhu who advises for mental development and advice should be asked ... Then the bhikkhu who advises for mental development advises him, as to how he should dispel doubts. Bhikkhus, this is the fifth instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu does not know or see the sign to attend to, without an interval for the destruction of desires, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner: Friend, I do not know or see the sign to attend to, without an interval for the destruction of desires, Good! If the venerable one teach me for the destruction of desires. Then the bhikkhu who advises for mental development advises him for the destruction of desires. Bhikkhus, this is the sixth instance to approach the bhikkhu who advises for mental development.

Bhikkhus, these six are the instances on which the bhikkhu should approach the bhikkhu who advises for mental development.

A 6.29 Udayisutta To Udayi

Translation by Sister Upalavanna

The Blessed One addressed venerable Udayi: Udayi, how many are the things to be recollected? When asked, venerable Udayi was silent. For the second time... For the third time... Udayi was silent. Then venerable Ananda said

thus to venerable Udayi: Friend, Udayi, the Teacher addresses you: Friend, Ananda, I hear The Blessed One.

Here, venerable sir, the bhikkhu recollects the manifold previous births such as one birth, two, ... re ... thus with all details he recollects the manifold previous births. Venerable sir, these are the recollections. Then The Blessed One addressed venerable Ananda: Ananda I knew that the foolish man Udayi, does not live yoked to the higher development of the mind. Ananda, how many are the recollections?

Venerable sir, there are five recollections -What five? Here, venerable sir, the bhikkhu secluding the mind from sensual desires ... re ... abides in the third higher state of mind. Venerable sir, these are the things to be recollected. When they are made much they conduce to pleasantness here and now.

Again, venerable sir the bhikkhu attends to the sign of light, the sign of day, as the day, so also the night. Thus with an open mind not encompassed develops the mind of radiance. When they are made much they conduce to gain of knowledge and vision.

Again, venerable sir, the bhikkhu reflects this same body up, from the feet and down from the hairs of the head, surrounded by the skin as full of impurities. There's in this body, hairs of the head and body, nails, teeth, skin, flesh, nerves, bones, bone marrow, bladder, heart, liver, pleura, spleen, lungs, intestines, small intestines, stomach, excreta, bile, phlegm, pus, blood, sweat, oil of the body, tears, fat, spit, snot, synovial fluid and urine. When reflected and made much it conduce to dispel sensual greed.

Again, venerable sir, the bhikkhu reflects a body thrown in the charnel ground, when dead, after one day, or two days, or three days, or swollen, or turned blue, or festering and reflects, it will be the same with this body too. This body has not gone beyond that. Or he looks at a body thrown in the charnel ground eaten by, crows, hawks, vultures, dogs, foxes, or eaten by various living things and reflects it will be the same with this body too. This body has not gone beyond that. Or he looks at a body thrown in the charnel ground, a skeleton with flesh, smeared with blood and bound with veins, a skeleton without flesh smeared with blood and bound with veins, a skeleton without flesh not smeared with blood and bound with veins, a skeleton with disconnected bones, thrown here and there, the bones of the hand in one place, of the feet in another place, of the knee in another place, of the thigh in one place, of the hips in another place, the backbone in one place and skull in another place and reflects it will be the same with this body too. This body has not gone beyond that. Or he reflects a body thrown in the charnel ground the bones turned white, like white pearls, decayed bones, bones decayed for three years, turned to dust and reflects it will be the same with this body too. This body has not gone beyond that. When

reflected and made much it conduces to root out the conceit 'I am'

Again, venerable sir, dispelling pleasantness and unpleasantness ... re ... abides in the fourth higher state of mind. When reflected and made much it conduces for the realization of various elements. Venerable sir, these five are to be recollected.

Good! Ananda, bear in mind these six recollections too. The bhikkhu proceeds mindfully, recedes mindfully, stands mindfully, sits mindfully, lies mindfully, intends activity mindfully. Ananda, when these are recollected it conduces to mindful awareness.

A 6.31 Sekhasutta The Trainer

Translation by Sister Upalavanna

Bhikkhus, these six things conduce to the decrease of the trainer bhikkhu. What six?

Attachment to, activity, talk, sleep, company, unprotected mental faculties and not knowing the right amount to eat. Bhikkhus, these six things conduce to the decrease of the trainer bhikkhu.

Bhikkhus, these six things conduce to the non-decrease of the trainer bhikkhu. What six?

Non-attachment to, activity, talk, sleep, company, protected mental faculties and knowing the right amount to eat. Bhikkhus, these six things conduce to the non decrease of the trainer bhikkhu.

A 6.35 Vijjābhāṅgīyasutta Conducive to Wisdom

Translation by Sister Upalavanna

Bhikkhus, these six are conducive to wisdom. What six?

Perception of impermanence, unpleasantness in impermanence, lack of a self in unpleasantness, the perception of dispelling, the perception of disenchantment and the perception of cessation. Bhikkhus, these six are conducive to wisdom.

A 6.36 Vivādamālasutta The Cause of Disputes

Translation by Sister Upalavanna

Bhikkhus, these six are causes of disputes. What six?

Here, bhikkhus, the bhikkhu is angry and grudging. When the bhikkhu is angry and grudging, not mindful and does not revere the Teacher, the Teaching, and the Community of bhikkhus and is incomplete in virtues, he arouses a dispute in the Community. That dispute is for the bad luck and unpleasantness of many. It is for the bad luck and unpleasantness of many gods and men. Bhikkhus, if you see such a cause for disputes internally or externally you should arouse effort to dispel that evil cause for disputes. Bhikkhus, if you do not see such a cause for disputes internally or externally you should fall to the method, that

the causes for disputes do not come down again. In this manner the evil cause of disputes does not come down again, is dispelled.

Again, bhikkhus, the bhikkhu is merciless and spiteful, ... re ... selfish and envious, ... re ... crafty and deceitful, ... re ... with evil view and wrong view, ... re ... holding on to his view and giving it up with difficulty. When the bhikkhu is holding on to his view and giving it up with difficulty he is not mindful and does not revere the Teacher, the Teaching, and the Community of bhikkhus and is incomplete in virtues, he arouses a dispute in the Community. That dispute is for the bad luck and unpleasantness of many. It is for the bad luck and unpleasantness of many gods and men. Bhikkhus, if you see such a cause for disputes internally or externally you should arouse effort to dispel that evil cause for disputes. Bhikkhus, if you do not see such a cause for disputes internally or externally you should fall to the method, that the causes for disputes do not come down again. In this manner the evil cause of disputes does not come down again, is dispelled. Bhikkhus, these six are causes of disputes.

A 6.37 Chalangadanasutta Gifts (excerpt)

Translation by Sister Upalavanna

Here, bhikkhus, there are three factors to the giver and three factors to the acceptor. Bhikkhus, what are the three factors of the giver? Even before giving the giver has a pleasant mind, while giving the mind is pleased and having given the mind is pleased. These are the three factors of the giver. What are the three factors of the acceptor? Here bhikkhus the acceptor is free of greed, free of anger and free of delusion. Bhikkhus, these are the three factors of the acceptor. Bhikkhus, thus it becomes a gift endowed with six factors.

A 6.38 Attakarisutta The One Who is Doing

Translation by Sister Upalavanna

Then a certain Brahmin approached The Blessed One exchanged friendly greetings, sat on a side and said: Good Gotama I am of this view and say: Nothing is done by the self, nothing is done by others.

Brahmin, I have not seen or heard of such a view: How could someone by himself approaching and receding say 'Nothing is done by the self, nothing is done by others.' Brahmin, is there an occasion for making effort,

Yes, good one.

Brahmin, when there is an occasion for making effort, when there is a sentient being making effort, this is the being doing and the otherness. Brahmin, when there is a going forth ... re ... ,when there is a going forward, ... re ... when there is firmness, ... re ... when there is uprightness ... re ... when there is endurance, ... re ... when there is a sentient being enduring, this is the being doing and the otherness. Brahmin, I have not seen or heard of such a view: How

could someone by himself approaching and receding say 'Nothing is done by the self, nothing is done by others.' Good Gotama, I understand ... re ... from today, until life lasts I take refuge in good Gotama.

A 6.39 Nidanasutta The Origin

Translation by Sister Upalavanna

Bhikkhus, these three are the origins for the arising of action. What three?

Greed is an origin for the arising of action, hate is an origin for the arising of action and delusion is an origin for the arising of action. Bhikkhus, non-greed does not arise from greed, greed itself arises from greed. Bhikkhus, non-hate does not arise from hate, hate itself arises from hate. Bhikkhus, non-delusion does not arise from delusion, delusion itself arises from delusion. Bhikkhus, a god, a human or any other good state would not be evident from actions born of greed, hate and delusion. Yet, bhikkhus, from actions born of greed, hate and delusion a hellish being, an animal birth a ghostly birth or some other bad state would be evident. Bhikkhus, these three are the origins for the arising of actions.

Bhikkhus, these three are the origins for the arising of actions. What three?

Non-greed is an origin for the arising of action, non-hate is an origin for the arising of action and non-delusion is an origin for the arising of action. Bhikkhus, greed does not arise from non-greed, non-greed itself arises from non-greed. Bhikkhus, hate does not arise from non-hate, non-hate itself arises from non-hate. Bhikkhus, delusion does not arise from non-delusion, non-delusion itself arises from non-delusion. Bhikkhus, a hellish being, an animal birth a ghostly birth or some other bad state, would not be evident from actions born of non-greed, non-hate and non-delusion. Yet, bhikkhus, from actions born of non-greed, non-hate and non-delusion a god, a human or any other good state would be evident. Bhikkhus, these three are the origins for the arising of actions.

A 6.45 Sandinnhikasutta The Teaching is Here and Now

Translation by Sister Upalavanna

The wandering ascetic Moliyasivaka approached The Blessed One, exchanged friendly greetings sat on a side and said: Venerable sir, it is said, the Teaching is here and now. How much is the Teaching here and now, immediate, inviting one to inspect, leading inwards and to be realized by the wise by themselves?

Sivaka, on this, I will cross question you, explain it as it pleases you.

Sivaka, when there is greed in your mind do you know there's greed in my mind and when there is no greed in your mind, do you know, there's no greed in my mind? Yes, venerable sir.

Sivaka, when there is greed in your mind your knowing, there's greed in my mind and when there is no greed in your mind, your knowing, there's no greed in my mind. Sivaka, in this manner the teaching is here and now.

Sivaka, when there is hate in your mind do you know there's hate in my mind and when there is no hate in your mind, do you know, there's no hate in my mind?

Yes, venerable sir.

Sivaka, when there is hate in your mind your knowing, there's hate in my mind and when there is no hate in your mind your knowing, there's no hate in my mind. Sivaka, in this manner the teaching is here and now.

Sivaka, when there is delusion in your mind do you know there's delusion in my mind and when there is no delusion in your mind, do you know, there's no delusion in my mind?

Yes, venerable sir.

Sivaka, when there is delusion in your mind your knowing, there's delusion in your mind and when there is no delusion in your mind, your knowing, there's no delusion in my mind. Sivaka, in this manner the Teaching is here and now, immediate, inviting to inspect, leading inwards and to be realized by the wise by themselves.

I understand venerable sir, bear me as a disciple who has taken refuge from today until life lasts.

A 6.48 Indriyasamvarasutta Control of the Mental Faculties

Translation by Sister Upalavanna

Bhikkhus, without control of the mental faculties, gone wrong in the mental faculties, virtues are destroyed. Without virtues, gone wrong in virtues, right concentration is destroyed. Without right concentration, gone wrong in right concentration, seeing things as they really are, is destroyed. Without seeing things as they really are, gone wrong in seeing things as they really are, knowledge and vision of seeing things as they really are is destroyed. Without knowledge and vision of seeing things as they really are, gone wrong in knowledge and vision of seeing things as they really are, turning away and disenchantment is destroyed. Without turning away and disenchantment, gone wrong in turning away and disenchantment, knowledge and vision of release is destroyed. Bhikkhus, like a tree devoid of branches and foliage does not grow its shoots completely. Does not grow its bark completely, does not grow its sapwood completely, does not grow the heartwood completely. In the same manner bhikkhus without control of the mental faculties ... re ... knowledge and vision of release is destroyed. Bhikkhus, when there is control of the mental faculties, endowed with control of the mental faculties, there are virtues. Endowed with virtues, there is right concentration. Endowed with right concentration, there is seeing things as they really are. Endowed with seeing things as they really

are, there is knowledge and vision of seeing things as they really are. Endowed with knowledge and vision of seeing things as they really are, there is turning away and disenchantment. Endowed with turning away and disenchantment, there is knowledge and vision of release. Bhikkhus, like a tree endowed with branches and foliage grows its shoots completely. Grows its bark completely, grows its sapwood completely, grows the heartwood completely. In the same manner bhikkhus endowed with control of the mental faculties ... re ... there is knowledge and vision of release .

A 6.51 Appamadasutta Diligence

Translation by Sister Upalavanna

A certain Brahmin approached The Blessed One, exchanged friendly greetings, sat on a side and said: Good Gotama, is there a single thing developed and made much, would reach up to both the good, of here and now and here after? ...

Brahmin, diligence is the one thing, developed and made much reaches up to both the good, here and now and here after. Brahmin, just as all other foot prints of moving animals get included in the foot print of the elephant and of them the foot print of the elephant is the biggest, in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, just as of a peaked roof the beam supporting the framework of the roof is the most important. All other beams meet there and lie low in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, like a grass cutter would cut the grass and holding from the top would shake and throw away the others in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, like a bunch of mangoes stand together on account of the stem, in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, like all other kings are under the universal monarch and of them the universal monarch is the most prominent, in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, like the radiance of all stars is not worth one sixteenth the radiance of the moon in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, this is the one thing developed and made much reaches up to both the good here and now and here after. I understand good Gotama, I take refuge as a lay disciple of good Gotama, from today until life lasts.

A 6.55 Sona Sutta In Tune

I have heard that on one occasion the Blessed One was staying near Rajagaha, on Vulture Peak Mountain. And on

that occasion Ven. Sona was staying near Rajagaha in the Cool Wood. Then, as Ven. Sona was meditating in seclusion [after doing walking meditation until the skin of his soles was split & bleeding], this train of thought arose in his awareness: "Of the Blessed One's disciples who have aroused their persistence, I am one, but my mind is not released from the fermentations through lack of clinging/sustenance. Now, my family has enough wealth that it would be possible to enjoy wealth & make merit. What if I were to disavow the training, return to the lower life, enjoy wealth, & make merit?"

Then the Blessed One, as soon as he perceived with his awareness the train of thought in Ven. Sona's awareness — as a strong man might stretch out his bent arm or bend his outstretched arm — disappeared from Vulture Peak Mountain, appeared in the Cool Wood right in front of Ven. Sona...

"Now what do you think, Sona. Before, when you were a house-dweller, were you skilled at playing the vina?"

"Yes, lord."

"And what do you think: when the strings of your vina were too taut, was your vina in tune & playable?"

"No, lord."

"And what do you think: when the strings of your vina were too loose, was your vina in tune & playable?"

"No, lord."

"And what do you think: when the strings of your vina were neither too taut nor too loose, but tuned to be right on pitch, was your vina in tune & playable?"

"Yes, lord."

"In the same way, Sona, over-aroused persistence leads to restlessness, overly slack persistence leads to laziness. Thus you should determine the right pitch for your persistence, attune the pitch of the [five] faculties [to that], and there pick up your theme."

So after that, Ven. Sona determined the right pitch for his persistence, attuned the pitch of the [five] faculties [to that], and there picked up his theme. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached & remained in the supreme goal of the holy life...

Then, on the attainment of arahantship, this thought occurred to Ven. Sona: "What if I were to go to the Blessed One and, on arrival, to declare gnosis in his presence?" So he then went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "When a monk is an arahant, his fermentations ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and is released through right gnosis, he is dedicated to six things: renunciation, seclusion, non-harming, the ending of craving, the ending of clinging/sustenance, & non-confusion."

"Now it may occur to a certain venerable one to think, 'Perhaps it is entirely dependent on conviction that this venerable one is dedicated to renunciation,' but it should not be seen in that way."

The monk whose fermentations are ended, who has lived the holy life, who does not see in himself anything further to do, or anything further to add to what he has done.

Such a one is dedicated to renunciation

because he is free of passion through the destruction of passion

He is free of aversion, through the destruction of aversion,

He is free from delusion, through the absence of delusion.

"Now it may occur to a certain venerable one to think, 'Is it because he desires gain, honor, & fame that this venerable one is dedicated to seclusion?' ...

And could it be that it is because he falls back on attachment to precepts & practices as being essential that he is dedicated to non-harming?... but it should not be seen in that way.

The monk whose fermentations are ended, who has lived the holy life, who does not see in himself anything further to do, or anything further to add to what he has done.

Such a one is dedicated to solitude,,,

dedicated to non-harming

because he is free of desire through the destruction of desire

He is free of aversion, through the destruction of aversion,

He is free from delusion, through the absence of delusion.

It is because of his destruction of desire, hatred and delusion, because of their absence that he is dedicated to the destruction of craving
dedicated to the destruction of clinging
dedicated to non-confusion

"Even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away."

And even if powerful sounds... aromas... flavors... tactile sensations...

Even if powerful ideas cognizable by the intellect come into the mental range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away."

"Just as if there were a mountain of rock — without cracks, without fissures, one solid mass — and then from the east there were to come a powerful storm of wind & rain: the mountain would neither shiver nor quiver nor shake. And then from the west... the north... the south there were to come a powerful storm of wind & rain: the mountain would neither shiver nor quiver nor shake. In the same way, even if powerful forms cognizable by the eye come into the

visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away. And even if powerful sounds... aromas... flavors... tactile sensations... Even if powerful ideas cognizable by the intellect come into the mental range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away."

When one's awareness is dedicated
to renunciation, seclusion, non-harming,
the ending of clinging, the ending of craving,
& non-deludedness,
seeing the arising of the sense media,
the mind is rightly released.
For that monk, rightly released,
his heart at peace,
there's nothing to be done,
nothing to add to what's done.
As a single mass of rock
isn't moved by the wind,
even so all forms, flavors, sounds, aromas, contacts, ideas
desirable & not,
have no effect on one who is Such.
The mind still, totally released
focuses on their passing away.

A 6.57 Aasavasutta Desires

Translation by Sister Upalavanna

Bhikkhus, the bhikkhu endowed with six things becomes suitable for reverence, hospitality, gifts and for paying homage with clasped hands, the incomparable field of merit for the world. What six?

Here, bhikkhus, the bhikkhu has dispelled those desires that have to be dispelled by restraining by restraining. Has dispelled those desires that have to be dispelled by indulging by indulging. Has dispelled those desires that have to be dispelled by enduring by enduring. Has dispelled those desires that have to be dispelled by avoiding by avoiding. Has dispelled those desires that have to be dispelled by removing by removing and the bhikkhu has dispelled those desires that have to be dispelled by developing by developing.

Bhikkhus, what are the desires that have to be dispelled by restraining, which when restraining gets dispelled? Here, bhikkhus, the bhikkhu wisely thinking abides restrained in the faculty of the eye. To the bhikkhu abiding with the faculty of the eye not restrained, vexation and trouble may arise. That vexation and trouble does not arise to him abiding with the faculty of the eye restrained. The bhikkhu wisely thinking abides restrained in the faculty of the ear, ... re ... nose, ... re.. the tongue, ... re.. the body, ... re ... and the mind.. To the bhikkhu abiding with the faculty of the mind not restrained, vexation and trouble may arise. That vexation and trouble does not arise to him abiding with the

faculty of the mind restrained. Bhikkhus, these are the desires that have to be dispelled by restraining, which when restraining gets dispelled.

Bhikkhus, what are the desires that have to be dispelled by indulging, which when indulging gets dispelled?

Here, bhikkhus, the bhikkhu wisely thinking partakes robes, for the purpose of dispelling cold, heat, the sting of gadflies and yellow flies, to ward off the heated air, to ward off the touch of creeping things, as a covering to ward off shame. Partakes morsel food wisely thinking, it is not for play, not for intoxication, not for decoration nor to look beautiful. For the upkeep of this body, without attachment for soups, as a help for maintaining the holy life. Thus I give up the earlier feelings and do not arouse new. It will be for my pleasant abiding without faults. Partakes dwellings wisely thinking, it is for the purpose of dispelling cold, heat, the sting of gadflies and yellow flies, to ward off the heated air, to ward off the touch of creeping things, to remove the disturbances of the seasons and for the purpose of seclusions. Wisely thinking partakes requisites for the sick, to repulse arisen feelings for the purpose of non-oppression. If the bhikkhu did not indulge in them vexation and trouble may arise to him. To him indulging in them that vexation and trouble does not arise. Bhikkhus, these are the desires that have to be dispelled by indulging, which when indulging gets dispelled.

Bhikkhus, what are the desires that have to be dispelled by enduring, which when endured gets dispelled? Here, bhikkhus, the bhikkhu wisely thinking becomes patient to cold, heat, hunger, thirst, the heated air, the touch of creeping things, badly inunciated words which go a long way. And arisen sharp, rough, unpleasant feelings that would end life. To the bhikkhu not enduring these, vexation and trouble might come. To one enduring these, vexation and trouble would not be. Bhikkhus, these are the desires that have to be dispelled by enduring, which when endured gets dispelled.

Bhikkhus, what are the desires that have to be dispelled by avoiding, which when avoiding gets dispelled? Here, bhikkhus, the bhikkhu wisely thinking avoids a rough elephant, a rough horse, a rough bull, a rough dog, a serpent, an uneven road, a hedge of thorns, a pit, a precipice, the pool at the entrance of the village, a dirty pool, sitting in unsuitable seats, wandering unsuitably, associating evil friends, and putting wise co-associates in the holy life in difficult situations. He should wisely thinking avoid such unsuitable seats, unsuitable wanderings, association with evil friends and putting co-associates in the holy life into difficult situations. To the bhikkhu not avoiding these, vexation and trouble might arise, to one avoiding these, such vexation and trouble does not arise. Bhikkhus, these are the desires that have to be dispelled by avoiding, which when avoiding gets dispelled.

Bhikkhus, what are the desires that have to be dispelled by removal, which when removed gets dispelled? Here,

bhikkhus, the bhikkhu wisely thinking removes arisen sensual thoughts, destroys them, makes them not arise again. The bhikkhu wisely thinking removes arisen angry thoughts, destroys them, makes them not arise again. The bhikkhu wisely thinking removes arisen hurting thoughts, destroys them, makes them not arise again and the bhikkhu wisely thinking removes arisen evil thoughts, destroys them, makes them not arise again. To the bhikkhu not removing these, desires, vexation and trouble might arise, to one removing these, such vexation and trouble does not arise. Bhikkhus, these are the desires that have to be dispelled by removing, which when removed gets dispelled.

Bhikkhus, what are the desires that have to be dispelled by developing, which when developed gets dispelled? Here, bhikkhus, the bhikkhu wisely thinking develops the enlightenment factor mindfulness, supported by, seclusion, disenchantment, cessation and maturing in surrender. The bhikkhu wisely thinking develops the enlightenment factor investigating the Teaching, supported by, seclusion, disenchantment, cessation and maturing in surrender. Wisely thinking develops the enlightenment factor effort, ... re ... joy, ... re ... delight, ... re ... concentration ... re ... and equanimity supported by, seclusion, disenchantment, cessation and maturing in surrender. To the bhikkhu not developing these, desires, vexation and trouble might arise, to one developing these, such vexation and trouble does not arise. Bhikkhus, these are the desires that have to be dispelled by development.

Bhikkhus, the bhikkhu endowed with these six things becomes suitable for reverence, hospitality, gifts and for paying homage with clasped hands, the incomparable field of merit for the world.

A 6.60 Majjhésutta In the Middle

Translation by Sister Upalavanna

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.

A 6.63 Nibbedhika Sutta Penetrative

"I will teach you the penetrative explanation that is a Dhamma explanation. Listen & pay close attention. I will speak..."

"Sensuality should be known...
 "Feeling should be known...
 "Perception should be known...
 "Fermentations should be known...
 "Kamma should be known...
 "Stress should be known..."

"Sensuality should be known.
 The cause by which sensuality comes into play should be known.
 The diversity in sensuality should be known.
 The result of sensuality should be known.
 The cessation of sensuality should be known.
 The path of practice for the cessation of sensuality should be known.' Thus it has been said. In reference to what was it said?

"There are these five strings of sensuality. Which five?
 Forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing; 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, fostering desire, enticing. But these are not sensuality. They are called strings of sensuality in the discipline of the noble ones.

The passion for his resolves is a man's sensuality,
 not the beautiful sensual pleasures
 found in the world.
 The passion for his resolves is a man's sensuality.

The beauties remain as they are in the world,
 while the wise, in this regard, subdue their desire.

"And what is the cause by which sensuality comes into play?
 Contact is the cause by which sensuality comes into play.

"And what is the diversity in sensuality? Sensuality with regard to forms is one thing, sensuality with regard to sounds is another, sensuality with regard to aromas is another, sensuality with regard to flavors is another, sensuality with regard to tactile sensations is another. This is called the diversity in sensuality.

"And what is the result of sensuality? One who wants sensuality produces a corresponding state of existence, on the side of merit or demerit. This is called the result of sensuality.

"And what is the cessation of sensuality? From the cessation of contact is the cessation of sensuality; and just this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the way leading to the cessation of sensuality.

"Now when a disciple of the noble ones discerns sensuality in this way, the cause by which sensuality comes into play in this way, the diversity of sensuality in this way, the result of sensuality in this way, the cessation of sensuality in this way, & the path of practice leading to the cessation of sensuality in this way, then he discerns this penetrative holy life as the cessation of sensuality."

* * *

"Feeling should be known.
 The cause by which feeling comes into play should be known.
 The diversity in feeling should be known.
 The result of feeling should be known.
 The cessation of feeling should be known.
 The path of practice for the cessation of feeling should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of feeling: a feeling of pleasure, a feeling of pain, & feeling of neither pleasure nor pain.

"And what is the cause by which feeling comes into play?
 Contact is the cause by which feeling comes into play.

"And what is the diversity in feeling? There is the feeling of pleasure connected with the baits of the world. There is the feeling of pleasure not connected with the baits of the world. There is the feeling of pain connected with the baits of the world. There is the feeling of pain not connected with the baits of the world. There is the feeling of neither pleasure nor pain connected with the baits of the world. There is the feeling of neither pleasure nor pain not connected with the baits of the world. This is called the diversity in feeling.

"And what is the result of feeling? One who feels a feeling produces a corresponding state of existence, on the side of merit or demerit. This is called the result of feeling.

"And what is the cessation of feeling? From the cessation of contact is the cessation of feeling; and just this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the way leading to the cessation of feeling.

"Now when a disciple of the noble ones discerns feeling in this way, the cause by which feeling comes into play in this way, the diversity of feeling in this way, the result of feeling in this way, the cessation of feeling in this way, & the path of practice leading to the cessation of feeling in this way, then he discerns this penetrative holy life as the cessation of feeling."

"Perception should be known.

The cause by which perception comes into play should be known.

The diversity in perception should be known. The result of perception should be known.

The cessation of perception should be known. The path of practice for the cessation of perception should be known.' Thus it has been said. In reference to what was it said?

"There are these six kinds of perception: the perception of form, the perception of sound, the perception of aroma, the perception of flavor, the perception of tactile sensation, the perception of ideas.

"And what is the cause by which perception comes into play? Contact is the cause by which perception comes into play.

"And what is the diversity in perception? Perception with regard to forms is one thing, perception with regard to sounds is another, perception with regard to aromas is another, perception with regard to flavors is another, perception with regard to tactile sensations is another, perception with regard to ideas is another. This is called the diversity in perception.

"And what is the result of perception? Perception has communication by speech as its result, I tell you. However a person perceives something, that is how he expresses it: 'I have this sort of perception.' This is called the result of perception.

"And what is the cessation of perception? From the cessation of contact is the cessation of perception; and just this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the way leading to the cessation of perception.

"Now when a disciple of the noble ones discerns perception in this way, the cause by which perception comes into play in this way, the diversity of perception in this way, the result of perception in this way, the cessation of perception in this way, & the path of practice leading to the cessation of perception in this way, then he discerns this penetrative holy life as the cessation of perception."

"Fermentations should be known.

The cause by which fermentations come into play should be known.

The diversity in fermentations should be known.

The result of fermentations should be known. The cessation of fermentations should be known.

The path of practice for the cessation of fermentations should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of fermentations: the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance.

"And what is the cause by which fermentations comes into play? Ignorance is the cause by which fermentations comes into play.

"And what is the diversity in fermentations? There are fermentations that lead to hell, those that lead to the animal womb, those that lead to the realm of the hungry shades, those that lead to the human world, those that lead to the world of the devas. This is called the diversity in fermentations.

"And what is the result of fermentations? One who is immersed in ignorance produces a corresponding state of existence, on the side of merit or demerit. This is called the result of fermentations.

"And what is the cessation of fermentations? From the cessation of ignorance is the cessation of fermentations; and just this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the way leading to the cessation of fermentations.

"Now when a disciple of the noble ones discerns fermentations in this way, the cause by which fermentations comes into play in this way, the diversity of fermentations in this way, the result of fermentations in this way, the cessation of fermentations in this way, & the path of practice leading to the cessation of fermentations in this way, then he discerns this penetrative holy life as the cessation of fermentations."

Kamma should be known.

The cause by which kamma comes into play should be known.

The diversity in kamma should be known.

The result of kamma should be known.

The cessation of kamma should be known.

The path of practice for the cessation of kamma should be known.' Thus it has been said. In reference to what was it said?

"Intention, I tell you, is kamma. Intending, one does kamma by way of body, speech, & intellect.

"And what is the cause by which kamma comes into play? Contact is the cause by which kamma comes into play.

"And what is the diversity in kamma? There is kamma to be experienced in hell, kamma to be experienced in the realm of common animals, kamma to be experienced in the realm of the hungry shades, kamma to be experienced in the human world, kamma to be experienced in the world of the devas. This is called the diversity in kamma.

"And what is the result of kamma? The result of kamma is of three sorts, I tell you: that which arises right here & now, that which arises later [in this lifetime], and that which arises following that. This is called the result of kamma.

"And what is the cessation of kamma? From the cessation of contact is the cessation of kamma; and just this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the path of practice leading to the cessation of kamma.

"Now when a disciple of the noble ones discerns kamma in this way, the cause by which kamma comes into play in this way, the diversity of kamma in this way, the result of kamma in this way, the cessation of kamma in this way, & the path of practice leading to the cessation of kamma in this way, then he discerns this penetrative holy life as the cessation of kamma."

"Stress should be known.

The cause by which stress comes into play should be known.

The diversity in stress should be known.

The result of stress should be known.

The cessation of stress should be known.

The path of practice for the cessation of stress should be known.' Thus it has been said. In reference to what was it said?

Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; association with the unbeloved is stress; separation from the loved is stress; not getting what is wanted is stress. In short, the five clinging-aggregates are stress.

"And what is the cause by which stress comes into play? Craving is the cause by which stress comes into play.

"And what is the diversity in stress? There is major stress & minor, slowly fading & quickly fading. This is called the diversity in stress.

"And what is the result of stress? There are some cases in which a person overcome with pain, his mind exhausted, grieves, mourns, laments, beats his breast, & becomes bewildered. Or one overcome with pain, his mind exhausted, comes to search outside, 'Who knows a way or two to stop this pain?' I tell you, monks, that stress results either in bewilderment or in search. This is called the result of stress.

"And what is the cessation of stress? From the cessation of craving is the cessation of stress; and just this noble eightfold path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration — is the path of practice leading to the cessation of stress.

"Now when a disciple of the noble ones discerns stress in this way, the cause by which stress comes into play in this way, the diversity of stress in this way, the result of stress in this way, the cessation of stress in this way, & the path of practice leading to the cessation of stress in this way, then he discerns this penetrative holy life as the cessation of stress."

"And this is the penetrative explanation that is a Dhamma explanation."

A 6.75 Dukkhasutta Unpleasantness

Translation by Sister Upalavanna

Bhikkhus, the bhikkhu endowed with six things, here and now abides in unpleasantness, disturbed, wailing and after death an evil state should be expected. What six?

Sensual thoughts, angry thoughts, hurting thoughts, sensual perceptions, angry perceptions and hurting perceptions.. Bhikkhus, the bhikkhu endowed with these six things, here and now abides in unpleasantness, disturbed, wailing and after death an evil state should be expected.

Bhikkhus, the bhikkhu endowed with six things, here and now abides in pleasantness undisturbed, not wailing and after death a good birth should be expected. What six?

Non-sensual thoughts, non-angry thoughts, non-hurting thoughts, non-sensual perceptions, non-angry perceptions and non-hurting perceptions.

Bhikkhus, the bhikkhu endowed with these six things, here and now abides in pleasantness undisturbed, not wailing and after death a good birth should be expected..

A 6.107 Ragasutta On Greed

Translation by Sister Upalavanna

Bhikkhus, these three are things. What three?

Greed, hate and delusion.

Bhikkhus, for the purpose of developing three things, these three should be dispelled. What three?

To dispel greed loathsomeness should be developed, to dispel hate loving kindness should be developed and to dispel delusion wisdom should be developed.

Bhikkhus, for the purpose of developing three things, these three should be dispelled.

A 6.117 Kayanupassisutta Mindfulness of the Body

Translation by Sister Upalavanna

Bhikkhus, without dispelling six things it is not possible to abide reflecting the body in the body. What six?

Fondness for activity, fondness for talk, fondness for sleep, fondness for company, non-control in the mental faculties and not knowing the right amount to eat.

Bhikkhus, without dispelling these six things it is not possible to abide reflecting the body in the body. .

Bhikkhus, dispelling six things it is possible to abide reflecting the body in the body. What six?

Fondness for activity, fondness for talk, fondness for sleep, fondness for company, non-control in the mental faculties and not knowing the right amount to eat.

Bhikkhus, dispelling these six things it is possible to abide reflecting the body in the body.

A 6.123 On Greed

Translation by Sister Upalavanna

Bhikkhus, thoroughly knowing greed, six things should be developed. What six?

The perception of impermanence, unpleasantness in impermanence, the lack of a self in unpleasantness, the perception of dispelling, disenchantment, and cessation.

Bhikkhus, thoroughly knowing greed, these six things should be developed.

A 7.4 Vitthatabalasutta Powers Explained

Translation by Sister Upalavanna

Bhikkhus, these seven are powers. What seven?

The power of faith, effort, shame, remorse, mindfulness, concentration and wisdom.

Bhikkhus, what is the power of faith?

Here, bhikkhus, the noble disciple takes faith in the enlightenment of the Thus Gone One: That Blessed One is worthy, rightfully enlightened ... Bhikkhus, this is the power of faith.

Bhikkhus, what is the power of effort?

Here, bhikkhus, the noble disciple abides with aroused effort, to dispel demeritorious things and to amass

meritorious things, becomes firm not giving up the main aim in meritorious things. Bhikkhus, this is the power of effort.

Bhikkhus, what is the power of shame?

Here, bhikkhus, the noble disciple abides with shame, shameful of bodily misconduct verbal misconduct and mental misconduct is shameful of demeritorious things, Bhikkhus, this is the power of shame.

Bhikkhus, what is the power of remorse?

Here, bhikkhus, the noble disciple abides with remorse for bodily, verbal and mental misconduct and with remorse for demeritorious things. Bhikkhus, this is the power of remorse.

Bhikkhus, what is the power of mindfulness?

Here, bhikkhus, the noble disciple abides endowed with the highest carefulness in mindfulness calling to mind and recalling things told and uttered long ago. Bhikkhus, this is the power of mindfulness.

Bhikkhus, what is the power of concentration?

Here, bhikkhus, the noble disciple secluding the mind from sensual desires, ... re ... abides in the fourth higher state of the mind. Bhikkhus, this is the power of concentration.

Bhikkhus, what is the power of wisdom?

Here, bhikkhus, the noble disciple becomes wise of the rising and fading of the five holding masses, for the rightful penetration of unpleasantness. Bhikkhus, this is the power of concentration.

The powers of faith, effort, shame, remorse, mindfulness, concentration, and wisdom is the seventh, empowered by these the bhikkhu abides pleasantly, wisely discriminating the meanings in the Teaching, as a light is extinguished the release of extinction, comes to the mind.

A 7.6 Dhana Sutta Treasure

"Monks, there are these seven treasures. Which seven?

The treasure of conviction, the treasure of virtue, the treasure of conscience, the treasure of concern, the treasure of listening, the treasure of generosity, the treasure of discernment.

"And what is the treasure of conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathagata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' This is called the treasure of conviction.

"And what is the treasure of virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from illicit sexual conduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This, monks, is called the treasure of virtue.

"And what is the treasure of conscience? There is the case where a disciple of the noble ones feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct. This is called the treasure of conscience.

"And what is the treasure of concern? There is the case where a disciple of the noble ones feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct. This is called the treasure of concern.

"And what is the treasure of listening? There is the case where a disciple of the noble ones has heard much, has retained what he/she has heard, has stored what he/she has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that — in their meaning and expression — proclaim the holy life that is entirely complete and pure: those he/she has listened to often, retained, discussed, accumulated, examined with his/her mind, and well-penetrated in terms of his/her views. This is called the treasure of listening.

"And what is the treasure of generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of stinginess, living at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is called the treasure of generosity.

"And what is the treasure of discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising & passing away — noble, penetrating, leading to the right ending of stress. This is called the treasure of discernment."

These, monks, are the seven treasures.
The treasure of conviction,
The treasure of virtue,
The treasure of conscience & concern,
The treasure of listening, generosity,
And discernment as the seventh treasure.
Whoever, man or woman, has these treasures
Is said not to be poor, has not lived in vain.
So conviction & virtue,
confidence & Dhamma-vision
should be cultivated by the wise,
remembering the Buddhas' instruction.

A 7.10 Macchhariyasutta Miserliness

Translation by Sister Upalavanna

Bhikkhus, these seven are the bonds. What seven?
The bonds of, falling in with, aversion, views, doubts,
measuring, jealousy and selfishness.

A 7.12 Anusaya Sutta Obsessions

"Monks, with the abandoning & destruction of the seven obsessions, the holy life is fulfilled. Which seven? The obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, the obsession of ignorance. With the abandoning & destruction of these seven obsessions, the holy life is fulfilled.

"When, for a monk, the obsession of sensual passion has been abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

When, for him, the obsession of resistance... the obsession of views... the obsession of uncertainty... the obsession of conceit... the obsession of passion for becoming... the obsession of ignorance has been abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising: this is called a monk who has cut through craving, has turned away from the fetter, and — by rightly breaking through conceit — has put an end to suffering & stress."

See also: S 12.38

A 7.26 Bojjhaogasutta Enlightenment Factors

Translation by Sister Upalavanna

Bhikkhus, I will teach seven non-decreasing things, listen and attend carefully to it. What are the seven non-decreasing things?

Bhikkhus, as long as the bhikkhus develop the enlightenment factor mindfulness, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus develop the enlightenment factor investigating the Teaching ... effort ... joy ... delight ... concentration ... equanimity their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus observe these seven non-decreasing things and are seen to observe them, their increase is to be expected not their decrease.

A 7.36 Panhamamittasutta First On Friends

Translation by Sister Upalavanna

Bhikkhus, a friend endowed with seven things should be associated. What seven? Gives something difficult to give, does something difficult to do, pardons somebody difficult to pardon, hidden good qualities he discloses, hidden bad qualities he further hides, does not let down one in

difficulty, does not belittle even a small gift. A friend endowed with these seven should be associated.

A friend gives something difficult to give
And does something difficult to do.
Hidden good qualities are disclosed
And hidden evil are further hidden
Does not let down a friend in difficulty
And does not belittle even a small gift.
If these qualities are seen in someone,
He should be associated as a friend.

A 7.37 Dutiyamittasutta Second On Friends

Translation by Sister Upalavanna

Bhikkhus, a friend endowed with seven things should be associated, even when repelled should be followed after
What seven?
Is loveable and agreeable, is reverential, developed, does what he says, says something deep and does not get involved unsuitably. Bhikkhus, a friend endowed with these seven things should be associated, even when repelled should be followed after .

Amiability, reverence, development,
Not going beyond his words,
And saying something deep, does not get involved,
If these qualities are evident in a person,
He should be associated as a friend,
For one's own good,
That friendship should not be destroyed.

A 7.38 Panisambhidasutta On Analytical Knowledge

Translation by Sister Upalavanna

Bhikkhus, the bhikkhu endowed with seven things soon abides by himself realizing the four analytical knowledges. What seven?
Bhikkhus, the bhikkhu knows as it really is, here my mind is sticky; when the mind is internally concentrated knows as it really is, here my mind is concentrated. When the mind is externally distracted knows as it really is, here my mind is externally distracted. Knowing feelings arise to him, with his knowledge they persist and with his knowledge they fade. Knowing perceptions arise to him, with his knowledge they persist and with his knowledge they fade. Knowing thoughts arise to him, with his knowledge they persist and with his knowledge they fade. Un-exalted or exalted signs taken up in suitable and unsuitable things, as impure and pure counterparts are wisely considered borne in mind and penetratingly seen Bhikkhus, the bhikkhu endowed with these seven things soon abides by himself realizing the four analytical knowledges.

A 7.49 Sannasutta On Perceptions

Translation by Sister Upalavanna

Bhikkhus, these seven perceptions developed and made much are very beneficial, a dive in deathlessness and end in deathlessness. What seven?
The perception of loathing, of death, loathing food, non-attachment to all the world, impermanence, unpleasantness of impermanence and lack of a self in unpleasantness. Bhikkhus, these seven perceptions developed and made much are very beneficial, a dive in deathlessness and end in deathlessness.

Bhikkhus, why was it said, the perception of loathing, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness?
Bhikkhus, to the bhikkhu practicing the perception of loathing and abiding much in it, the sexual thought keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing. Like a cock's feather or a tendon with nerves, put in the fire would draw back, shrink and turn away, would not stretch. In the same manner to the bhikkhu practicing the perception of loathing and abiding much in it the sexual thought keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing.
Bhikkhus, if to the bhikkhu practicing the perception of loathing and abiding much in it, the mind follows after the sexual thought gets established in it, does not loathe it. The bhikkhu should know. My mind is not developed in the perception of loathing. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.
Bhikkhus, if to the bhikkhu practicing the perception of loathing and abiding much in it, the mind does not follow after the sexual thought, does not get established in it, loathes it. The bhikkhu should know. My mind is developed in the perception of loathing. I see the difference in my mind, earlier and now. I have reached the power of my development. He should be aware of this. Bhikkhus, if it was said, the perception of loathing, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness, it was said on account of this.

Bhikkhus, why was it said, the perception of death, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness?
Bhikkhus, to the bhikkhu practicing the perception of death and abiding much in it, the desire to live keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing...
Bhikkhus, if to the bhikkhu practicing the perception of death and abiding much in it, the mind follows after the desire to live gets established in it, does not loathe it. The bhikkhu should know. My mind is not developed in the perception of death I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practicing the perception of death and abiding much in it, the mind does not follow after the desire to live, does not get established in it, loathes it. The bhikkhu should know. My mind is developed in the perception of death...

Bhikkhus, to the bhikkhu practicing the perception of loathing food and abiding much in it, the craving for tastes keep away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing...

Bhikkhus, if to the bhikkhu practicing the perception of loathing food and abiding much in it, the mind follows after the craving for tastes gets established in it, does not loathe it. The bhikkhu should know. My mind is not developed in the perception of loathing food. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practicing the perception of loathing food and abiding much in it, the mind does not follow after the craving for tastes, does not get established in it, loathes it. The bhikkhu should know. My mind is developed in the perception of loathing food...

Bhikkhus, to the bhikkhu practicing the perception of non-attachment to all the world and abiding much in it, the manifold beauty of the world, keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing...

Bhikkhus, if to the bhikkhu practicing the perception of non-attachment to all the world and abiding much in it, the mind follows after the manifold beauty of the world, gets established in it, does not loathe it. The bhikkhu should know. My mind is not developed in the perception of non-attachment to all the world. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practicing the perception of non-attachment to all the world and abiding much in it, the mind does not follow after the manifold beauty of the world, does not get established in it, loathes it. The bhikkhu should know. My mind is developed in the perception of non-attachment to all the world...

Bhikkhus, to the bhikkhu practicing the perception of impermanence and abiding much in it, gain, honour and fame keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing...

Bhikkhus, if to the bhikkhu practicing the perception of impermanence and abiding much in it, the mind follows after gain, honour and fame gets established in it, does not loathe it. The bhikkhu should know. My mind is not developed in the perception of impermanence. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practicing the perception of impermanence and abiding much in it, the mind does not follow after gain, honour and fame, does not get established

in it, loathes it. The bhikkhu should know. My mind is developed in the perception of impermanence...

Bhikkhus, to the bhikkhu practicing the perception of unpleasantness in impermanence and abiding much in it, a keen perception of fear, for laziness, distraction, negligence and non-reflection gets established, like to a slayer with raised sword.

Bhikkhus, if to the bhikkhu practicing the perception of unpleasantness in impermanence and abiding much in it, a keen perception of fear, for laziness, distraction, negligence and non reflection does not get established, like to a slayer with raised sword The bhikkhu should know. My mind is not developed in the perception of unpleasantness in impermanence. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practicing the perception of unpleasantness in impermanence and abiding much in it, a keen perception of fear, for laziness, distraction, negligence and non reflection gets established, like to a slayer with raised sword The bhikkhu should know. My mind is developed in the perception of unpleasantness in impermanence...

Bhikkhus, to the bhikkhu practicing the perception of lacking a self in unpleasantness and abiding much in it, whatever distinctions arise as superior, inferior or equal in the sixfold conscious body and all external signs, are appeased and well released.

Bhikkhus, if to the bhikkhu practicing the perception of lacking a self in unpleasantness and abiding much in it, a distinction arises as superior, inferior or equal in the sixfold conscious body and all external signs, are not appeased and not well released. The bhikkhu should know. My mind is not developed in the perception of lacking a self in unpleasantness. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practicing the perception of lacking a self in unpleasantness and abiding much in it, a distinction does not arise as superior, inferior or equal in the sixfold conscious body and all external signs, is appeased and well released. The bhikkhu should know. My mind is developed in the perception of lacking a self in unpleasantness. I see the difference in my mind, earlier and now. I have reached the power of my development...

Bhikkhus, these seven perceptions developed and made much are very beneficial, a dive in deathlessness and end in deathlessness.

A 7.60 Kodhana Sutta An Angry Person

"These seven things — pleasing to an enemy, bringing about an enemy's aim — come to a man or woman who is angry. Which seven?

"There is the case where an enemy wishes of an enemy, 'O, may this person be ugly!' Why is that? An enemy is not pleased with an enemy's good looks. Now, when a person is angry — overcome with anger, oppressed with anger — then regardless of the fact that he may be well-bathed, well-anointed, dressed in white clothes, his hair & beard neatly trimmed, he is ugly nevertheless, all because he is overcome with anger. This is the first thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person sleep badly!' Why is that? An enemy is not pleased with an enemy's restful sleep. Now, when a person is angry — overcome with anger, oppressed with anger — then regardless of the fact that he sleeps on a bed spread with a white blanket, spread with a woolen coverlet, spread with a flower-embroidered bedspread, covered with a rug of deerskins, with a canopy overhead, or on a sofa with red cushions at either end, he sleeps badly nevertheless, all because he is overcome with anger. This is the second thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not profit!' Why is that? An enemy is not pleased with an enemy's profits. Now, when a person is angry — overcome with anger, oppressed with anger — then even when he suffers a loss, he thinks, 'I've gained a profit'; and even when he gains a profit, he thinks, 'I've suffered a loss.' When he has grabbed hold of these ideas that work in mutual opposition [to the truth], they lead to his long-term suffering & loss, all because he is overcome with anger. This is the third thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not have any wealth!' Why is that? An enemy is not pleased with an enemy's wealth. Now, when a person is angry — overcome with anger, oppressed with anger — then whatever wealth he has, earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow — righteous wealth righteously gained — the king orders it sent to the royal treasury [in payment of fines levied for his behavior] all because he is overcome with anger. This is the fourth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not have any reputation!' Why is that? An enemy is not pleased with an enemy's reputation. Now, when a person is angry — overcome with anger, oppressed with anger — whatever reputation he has gained from being heedful, it falls away, all because he is overcome with anger. This is the fifth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not have any friends!' Why is that? An enemy is not pleased with an enemy's having friends. Now, when a person is angry — overcome with anger, oppressed with anger — his friends, companions, & relatives will avoid him from afar, all because he is overcome with anger. This is the sixth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person, on the break-up of the body, after death, reappear in the plane of deprivation, the bad bourn, the lower realms, in hell!' Why is that? An enemy is not pleased with an enemy's going to heaven. Now, when a person is angry — overcome with anger, oppressed with anger — he engages in misconduct with the body, misconduct with speech, misconduct with the mind. Having engaged in misconduct with the body, misconduct with speech, misconduct with the mind, then — on the break-up of the body, after death — he reappears in the plane of deprivation, the bad bourn, the lower realms, in hell, all because he was overcome with anger. This is the seventh thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"These are the seven things — pleasing to an enemy, bringing about an enemy's aim — that come to a man or woman who is angry."

An angry person is ugly & sleeps poorly.
Gaining a profit, he turns it into a loss,
having done damage with word & deed.
A person overwhelmed with anger
destroys his wealth.
Maddened with anger, he destroys his status.
Relatives, friends, & colleagues avoid him.
Anger brings loss.
Anger inflames the mind.
He doesn't realize that his danger
is born from within.
An angry person doesn't know his own benefit.
An angry person doesn't see the Dhamma.
A man conquered by anger
is in a mass of darkness.
He takes pleasure in bad deeds
as if they were good,
but later, when his anger is gone,
he suffers as if burned with fire.
He is spoiled, blotted out,
like fire enveloped in smoke.

When anger spreads,
when a man becomes angry,
he has no shame, no fear of evil,
is not respectful in speech.
For a person overcome with anger,
nothing gives light.

I'll list the deeds that bring remorse,
that are far from the teachings.
Listen!

An angry person
Kills his father, kills his mother,
Kills Brahmins & run-of-the-mill people.
It's because of a mother's devotion
that one sees the world,
yet an angry person can kill this giver of life.
Like oneself, all beings
hold themselves most dear,
yet an angry person, deranged,
can kill himself in many ways:
with a sword, taking poison,
hanging himself by a rope in a mountain glen.

Doing these deeds that kill beings
and do violence to himself,
the angry person doesn't realize that he's ruined.

This snare of Mara, in the form of anger,
dwelling in the cave of the heart:
cut it out with self-control,
discernment, persistence, right view.
The wise man would cut out
each & every form of unskillfulness.
Train yourselves:
'May we not be blotted out.'

Free from anger & untroubled,
free from greed, without longing,
tamed, your anger abandoned,
free from fermentation,
you will be unbound.

A 7.67 Bhàvanàsutta Development. (excerpts)

Translation by Sister Upalavanna

Bhikkhus, to the bhikkhu not applied to development such thoughts as these may arise.- 'O! my mind should be released from desires without holding to them.' but his mind is not released from desires. What is the reason? Because of its non-developed state. In what is it not developed?
In the four establishments of mindfulness, the four right endeavours, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the Noble Eightfold Path.
Like to a hen when the eggs are not completely sat on, made ripe and developed in eight, ten or twelve places, this desire should arise- 'O! my chicken should break the shell with the nails of their feet or with their beaks and be born again healthily.' Yet it is not possible that the chicken should break the shell with the nails of their feet or with their beaks and be born again healthily. What is the reason? There, bhikkhus, the hen has not completely sat on, made ripe and developed the eggs...

Bhikkhus, to the bhikkhu applied to development even if such thoughts as these may not arise.- 'O! my mind should be released from desires without holding to them.' yet his mind is released from desires. What is the reason? Because of its developed state. In what is it developed?

In the four establishments of mindfulness, the four right endeavours, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the Noble Eightfold Path...

Bhikkhus, just as a mason or his apprentice seeing the marks of the handle of the adze, finger marks and thumb marks, would not know, today I have rubbed off this number of marks, tomorrow this number will be rubbed off and afterwards this much, yet knowledge arises that they are rubbed off. In the same manner to the bhikkhu abiding in the development it does not occur, this number of my desires are destroyed today, this much tomorrow and afterwards this much, yet knowledge arises, that they are destroyed...

A 7.84 Sottiyasutta Mental Health

Translation by Sister Upalavanna

Bhikkhus, with the vanishing of seven things, there is mental health. What seven?

The view of a self, doubts, clinging to virtues, greed, hate, delusion and measuring. Bhikkhus, with the vanishing of these seven things, there is mental health.

A 8.2 Pañña Sutta Discernment (excerpt)

"Monks, these eight causes, these eight requisite conditions lead to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired. Which eight?

"There is the case where a monk lives in apprenticeship to the Teacher or to a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, & respect. This, monks, is the first cause, the first requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired.

"As he lives in apprenticeship under the Teacher or under a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, & respect, he approaches him at the appropriate times to ask & question him: 'What, venerable sir, is the meaning of this statement?' He reveals what is hidden, makes plain what is obscure, and dispels perplexity in many kinds of perplexing things. This is the second cause, the second requisite condition...

"Having heard the Dhamma, he achieves a twofold seclusion: seclusion in body & seclusion in mind. This is the third cause, the third requisite condition...

"He is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the fourth cause, the fourth requisite condition...

"He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that — in their meaning & expression — proclaim the holy life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. This is the fifth cause, the fifth requisite condition...

"He keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is the sixth cause, the sixth requisite condition...

"When he is in the midst of the Sangha he doesn't talk on & on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence. This is the seventh cause, the seventh requisite condition...

"He remains focused on arising & passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.' This, monks, is the eighth cause, the eighth requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired.

A 8.6 Lokavipatti Sutta Failings of the World

"Monks, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions. Which eight? Gain, loss, status, disgrace, censure, praise, pleasure, & pain. These are the eight worldly conditions that spin after the world, and the world spins after these eight worldly conditions.

"Gain arises for an uninstructed run-of-the-mill person. He does not reflect, 'Gain has arisen for me. It is inconstant,

stressful, & subject to change.' He does not discern it as it actually is.

"Loss arises... Status arises... Disgrace arises... Censure arises... Praise arises... Pleasure arises... "Pain arises. He does not reflect, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it actually is.

"His mind remains consumed with the gain. His mind remains consumed with the loss... with the status... the disgrace... the censure... the praise... the pleasure. His mind remains consumed with the pain.

"He welcomes the arisen gain and rebels against the arisen loss. He welcomes the arisen status and rebels against the arisen disgrace. He welcomes the arisen praise and rebels against the arisen censure. He welcomes the arisen pleasure and rebels against the arisen pain. As he is thus engaged in welcoming & rebelling, he is not released from birth, aging, or death; from sorrows, lamentations, pains, distresses, or despairs. He is not released, I tell you, from suffering & stress.

"Now, gain arises for a well-instructed disciple of the noble ones. He reflects, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' He discerns it as it actually is.

"Loss arises... Status arises... Disgrace arises... Censure arises... Praise arises... Pleasure arises... "Pain arises. He reflects, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He discerns it as it actually is.

"His mind does not remain consumed with the gain. His mind does not remain consumed with the loss... with the status... the disgrace... the censure... the praise... the pleasure. His mind does not remain consumed with the pain.

"He does not welcome the arisen gain, or rebel against the arisen loss. He does not welcome the arisen status, or rebel against the arisen disgrace. He does not welcome the arisen praise, or rebel against the arisen censure. He does not welcome the arisen pleasure, or rebel against the arisen pain. As he thus abandons welcoming & rebelling, he is released from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is released, I tell you, from suffering & stress.

"This is the difference, this the distinction, this the distinguishing factor between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person."

Gain/loss, status/disgrace,
censure/praise, pleasure/pain:
these conditions among human beings
are inconstant, impermanent,

subject to change.

Knowing this, the wise person, mindful,
ponders these changing conditions.
Desirable things don't charm the mind,
Undesirable ones bring no resistance.

His welcoming & rebelling are scattered,
gone to their end, do not exist.
Knowing the dustless, sorrowless state,
he discerns rightly,
has gone, beyond becoming,
to the Further Shore.

A 8.13 Assajanayasutta (excerpt)

Translation by Sister Upalavanna

... the bhikkhu endowed with eight things becomes reverential, ... re ... the incomparable field of merit for the world. What eight?
Here, bhikkhus, the bhikkhu is virtuous restrained in the higher code of rules seeing fear in the slightest fault observes the rules. Whatever food offered to him whether rough or exalted, he partakes them without annoyance. Loathes bodily, verbal and mental misbehaviour and various demeritorious things. Is gentle and has a pleasant abiding not terrifying other bhikkhus. All his craftinesses, fraud and deceit are explained to him by the Teacher or wise co-associates in the holy life. His Teacher, or wise co-associates in the holy life try to subdue him. He makes up his mind: Other bhikkhus may get the training or not get the training. I will be trained. He goes straight ahead. -Such as in right view, ... re ... right concentration. He is with aroused effort, thinking if it happens my skin, veins and bones remain, may flesh and blood dry up. Until there is strength in me, I will make effort to attain, what could be attained through manly strength and vigour. Bhikkhus, the bhikkhu endowed with these eight things becomes reverential, ... re ... the incomparable field of merit for the world.

A 8.16 Dateyyasutta Suitable to Be Given Authority (excerpt)

Translation by Sister Upalavanna

Bhikkhus, the bhikkhu endowed with eight things is suitable to be given authority to perform some duty. What eight?
Here, bhikkhus, the bhikkhu should be a listener, one who makes others listen, a learner, a bearer of the learnt, one who takes it into heart, and could give it to others, is clever in the accompaniments and non-accompaniments and a non-quarreller. Bhikkhus, the bhikkhu endowed with these eight things is suitable to be given authority to perform some duty...

Does not fear, coming to a gathering with complicated views,

Does not omit any words or conceal the dispensation.
Speaks distinctly, is not angry when questioned
Such a bhikkhu is suitable to give authority to perform some duty.

A 8.28 Balasutta On Powers

Translation by Sister Upalavanna

Venerable Sàriputta approached The Blessed One, worshipped and sat on a side. The Blessed One said to him: Sàriputta, with how many powers is the bhikkhu who has destroyed desires endowed with, by which he acknowledges the destruction of desires.-'as my desires are destroyed?'

ßVenerable sir, the bhikkhu who has destroyed desires is endowed with eight powers, by which he acknowledges the destruction of desires.-'as my desires are destroyed.' What eight?

Here, venerable sir, the bhikkhu who has destroyed desires has thoroughly seen with right wisdom the impermanence of all determinations, as it really is. Venerable sir, this is a power of the bhikkhu who has destroyed desires by which he acknowledges the destruction of desires.-'as my desires are destroyed.'

Again, venerable sir, the bhikkhu who has destroyed desires has thoroughly seen with right wisdom that sensuality is comparable to a pit of burning coal, as it really is. Venerable sir, this is a power of the bhikkhu who has destroyed desires...

Again, venerable sir, the mind of the bhikkhu who has destroyed desires is bent, inclined and turned to seclusion, it is attached to giving up, destroying all settlements of desires. Venerable sir, this ... is a power of the bhikkhu, who has destroyed desires...

Again, venerable sir, to the bhikkhu who has destroyed desires the four establishments of mindfulness are well-developed. Venerable sir, this ... is a power of the bhikkhu who has destroyed desires...

Again, venerable sir, to the bhikkhu who has destroyed desires the four psychic attainments ...

... the five mental faculties ...

... the seven enlightenment factors ...

... the noble eightfold path is well-developed. Venerable sir, this development of the noble eightfold path is a power of the bhikkhu who has destroyed desires, by which he acknowledges the destruction of desires.-'as my desires are destroyed. Venerable sir, the bhikkhu who has destroyed desires is endowed with these eight powers, by which he acknowledges the destruction of desires.-'as my desires are destroyed.'

A 8.30 Anuruddha Sutta Thoughts of a Great Person (excerpts)

'This Dhamma is for one who is modest, not for one who is self-aggrandizing.

This Dhamma is for one who is content, not for one who is discontent.

This Dhamma is for one who is reclusive, not for one who is entangled.

This Dhamma is for one whose persistence is aroused, not for one who is lazy.

This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.

This Dhamma is for one whose mind is centered, not for one whose mind is uncentered.

This Dhamma is for one endowed with discernment, not for one whose discernment is weak.'

Now then, Anuruddha, think the eighth thought of a great person:

'This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys & delights in complication (mental proliferation).'

"Anuruddha, when you think these eight thoughts of a great person, then — whenever you want — quite withdrawn from sensuality, withdrawn from unskillful qualities, you will enter & remain in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation.

When you think these eight thoughts of a great person, then — whenever you want — with the stilling of directed thoughts & evaluations, you will enter & remain in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance...

When you think these eight thoughts of a great person, with the fading of rapture, you will remain in equanimity, mindful & alert, physically sensitive to pleasure. You will enter & remain in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasant abiding.' When you think these eight thoughts of a great person, then — whenever you want — with the abandoning of pleasure & pain, as with the earlier disappearance of elation & distress, you will enter & remain in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

"Now, when you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhanas — heightened mental states providing a pleasant abiding in the here & now — then your robe of cast-off rags will seem to you to be just like the clothes chest of a householder or householder's son, full of clothes of many colors. As you live contented, it will serve for your delight, for a comfortable abiding, for non-agitation, & for alighting on Unbinding.

"When you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhanas — heightened mental states providing a pleasant abiding in the here & now — then your meal of almsfood will seem to you to be just like the rice & wheat of a householder or householder's son, cleaned of black grains, and served with a variety of sauces & seasonings... your dwelling at the foot of a tree will seem to you to be just like the gabled mansion of a householder or householder's son, plastered inside & out, draft-free, bolted, and with its shutters closed... your bed on a spread of grass will seem to you like the couch of a householder or householder's son, spread with long-haired coverlets, white woolen coverlets, embroidered coverlets, antelope-hide & deer-skin rugs, covered with a canopy, and with red cushions for the head & feet...

* * *

"'This Dhamma is for one who is modest, not for one who is self-aggrandizing.' Thus was it said. With reference to what was it said? There is the case where a monk, being modest, does not want it to be known that 'He is modest.' Being content, he does not want it to be known that 'He is content.' Being reclusive, he does not want it to be known that 'He is reclusive.' His persistence being aroused, he does not want it to be known that 'His persistence is aroused.' His mindfulness being established, he does not want it to be known that 'His mindfulness is established.' His mind being centered, he does not want it to be known that 'His mind is centered.' Being endowed with discernment, he does not want it to be known that 'He is endowed with discernment.' Enjoying non-complication, he does not want it to be known that 'He is enjoying non-complication.' 'This Dhamma is for one who is modest, not for one who is self-aggrandizing...'

"'This Dhamma is for one who is content, not for one who is discontent.' Thus was it said. With reference to what was it said? There is the case where a monk is content with any old robe cloth at all, any old almsfood, any old lodging, any old medicinal requisites for curing sickness at all. 'This Dhamma is for one who is content, not for one who is discontent...'

"'This Dhamma is for one who is reclusive, not for one who is entangled.' Thus was it said. With reference to what was it said? There is the case where a monk, when living in seclusion, is visited by monks, nuns, lay men, lay women, kings, royal ministers, sectarians & their disciples. With his mind bent on seclusion, tending toward seclusion, inclined toward seclusion, aiming at seclusion, relishing renunciation, he converses with them only as much is necessary for them to take their leave. 'This Dhamma is for one who is reclusive, not for one who is entangled...'

"'This Dhamma is for one whose persistence is aroused, not for one who is lazy.' Thus was it said. With reference to what was it said? There is the case where a monk keeps

his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. 'This Dhamma is for one whose persistence is aroused, not for one who is lazy...

"This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Thus was it said. With reference to what was it said? There is the case where a monk is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago. 'This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused...

"This Dhamma is for one whose mind is centered, not for one whose mind is uncentered.' Thus was it said. With reference to what was it said? There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, enters & remains in the first jhana... the second jhana... the third jhana... the fourth jhana... 'This Dhamma is for one whose mind is centered, not for one whose mind is uncentered...

"This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Thus was it said. With reference to what was it said? There is the case where a monk is discerning, endowed with discernment of arising & passing away — noble, penetrating, leading to the right ending of stress. 'This Dhamma is for one endowed with discernment, not for one whose discernment is weak...

"This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys & delights in complication.' Thus was it said. With reference to what was it said? There is the case where a monk's mind leaps up, grows confident, steadfast, & is firm in the cessation of complication. 'This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys & delights in complication (mental proliferation)...

See also: A 4.28.

A 8.39 Abhisanda Sutta Rewards

"Monks, there are these eight rewards of merit, rewards of skillfulness, nourishments of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing, to welfare & happiness. Which eight?

"There is the case where a disciple of the noble ones has gone to the Buddha for refuge. This is the first reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing; to welfare & to happiness.

"Furthermore, the disciple of the noble ones has gone to the Dhamma for refuge. This is the second reward of merit...

"Furthermore, the disciple of the noble ones has gone to the Sangha for refuge. This is the third reward of merit...

"Now, there are these five gifts, five great gifts — original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — that are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & priests. Which five?

"There is the case where a disciple of the noble ones, abandoning the taking of life, abstains from taking life. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the first gift... And this is the fourth reward of merit...

"Furthermore, abandoning taking what is not given (stealing), the disciple of the noble ones abstains from taking what is not given. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the second gift... and this is the fifth reward of merit...

"Furthermore, abandoning illicit sex, the disciple of the noble ones abstains from illicit sex. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the third gift... and this is the sixth reward of merit...

"Furthermore, abandoning lying, the disciple of the noble ones abstains from lying. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fourth gift... and this is the seventh reward of merit...

"Furthermore, abandoning the use of intoxicants, the disciple of the noble ones abstains from taking intoxicants. In doing so, he gives freedom from danger, freedom from

animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fifth gift... And this is the eighth reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing; to welfare & to happiness.

See also: A 4.111, as an example of gentle training.

A 8.41 Saokhittaposathassutta The Full Moon Day In Short

Translation by Sister Upalavanna

I heard thus. At one time The Blessed One was living in the monastery offered by Anāthapiṇḍika in Jeta's grove in Sāvattthi. The Blessed One addressed the bhikkhus from there:

Bhikkhus, observing the full moon endowed with eight factors is of great fruit, much benefit, an offering which spreads much. Bhikkhus, the full moon endowed with eight factors, observed in which manner is of great fruit, much benefit and an offering which spreads much?

Here, bhikkhus, the noble disciple reflects:

As long as life lasts, the noble ones, giving up destroying living things, throwing away sticks and weapons become ashamed, abide with compassion for all beings. This night and day I too giving up destroying living things, throwing away sticks and weapons become ashamed, will abide with compassion for all beings. In this I will imitate the noble ones, observe the full moon and be endowed with this first factor.

As long as life lasts, the noble ones, giving up taking the not given, desiring the given, abide the self made pure free from theft. This night and day I too giving up taking the not given, desiring the given will abide the self made pure, free from theft. In this I will imitate the noble ones, observe the full moon and be endowed with this second factor.

As long as life lasts, the noble ones, giving up the non-holy life abide far removed from low sexual behaviour. This night and day I too giving up the non-holy life will abide far removed from low sexual behaviour. In this I will imitate the noble ones, observe the full moon and be endowed with this third factor.

As long as life lasts, the noble ones, giving up telling lies, abstaining from telling lies, abide without a dispute in the world become trustworthy and truthful. This night and day I too giving up telling lies, abstaining from telling lies will abide without a dispute in the world becoming trustworthy and truthful. In this I will imitate the noble ones, observe the full moon and be endowed with this fourth factor.

As long as life lasts, the noble ones, giving up taking intoxicating and brewed drinks abstain from it. This night and day I too giving up taking intoxicating and brewed drinks, will abide abstaining from it. In this I will imitate the noble ones, observe the full moon and be endowed with this fifth factor.

As long as life lasts, the noble ones abide on one meal per day abstaining from food at night and untimely hours. This night and day I too will abide on one meal abstaining from food at night and untimely hours. In this I will imitate the noble ones, observe the full moon and be endowed with this sixth factor.

As long as life lasts, the noble ones abide having given up dance, singing, music, sight seeing, decorating the self with flowers, scents and ointments This night and day I too will abide giving up dance, singing, music, sight seeing, decorating the self with flowers, scents and ointments. In this I will imitate the noble ones, observe the full moon and be endowed with this seventh factor.

As long as life lasts, the noble ones abide giving up high and lofty seats and beds and sleep on a low bed. This night and day I too will abide giving up high and lofty seats and beds, will sleep on a low bed or a spread of grass. In this I will imitate the noble ones, observe the full moon and be endowed with this eighth factor.

Bhikkhus, observing the full moon endowed with these eight factors is of great fruit, much benefit, an offering which spreads much..

A 8.63 Sankhitta Sutta Good Will, Mindfulness, & Concentration

Then a certain monk went to the Blessed One... "It would be good if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, & resolute."

"Then, monk, you should train yourself thus: 'My mind will be established inwardly, well-composed. No evil, unskillful qualities, once they have arisen, will remain consuming the mind.' That's how you should train yourself.

"Then you should train yourself thus: 'Good-will, as my awareness-release, will be developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, & well-undertaken.' That's how you should train yourself.

When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no

directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'Compassion, as my awareness-release... Sympathetic Joy, as my awareness-release... Equanimity, as my awareness-release, will be developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, & well-undertaken.' That's how you should train yourself.

When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'I will remain focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world.' That's how you should train yourself.

When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should train yourself: 'I will remain focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world.' That's how you should train yourself.

When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, then wherever you go, you will go in comfort. Wherever you stand, you will stand in comfort. Wherever you sit, you will sit in comfort. Wherever you lie down, you will lie down in comfort."

* * *

Translator's note:

This discourse is important in that it explicitly refers to the practice of the four frames of reference (the four foundations of mindfulness) as a form of concentration practice, mastered in terms of the levels of jhana.

A 8.83 Malakasutta The Origin (excerpt)

Translation by Sister Upalavanna

Friends, the origin of all things is interest, its beginning is attention, all things arise with a contact, they move with feelings, the foremost for all things is concentration, the authority for all things is mindfulness, all things are ennobled in wisdom and the essence for all things is release.

A 8.117 Ràgapeyyàla Repeats of Greed

Translation by Sister Upalavanna

Bhikkhus, thoroughly knowing greed eight things should be developed. What eight?

Right view, right thoughts, right speech, right action, right livelihood,, right effort, right mindfulness and right concentration. Bhikkhus, thoroughly knowing greed these eight things should be developed.

A 9.1 Sambodhisutta Enlightenment

Translation by Sister Upalavanna

I heard thus. At one time The Blessed One was living in the monastery offered by Anàthapindika in Jeta's grove in Sàvatthi. The Blessed One addressed the bhikkhus: "Bhikkhus, if wandering ascetics of other sects ask you, friends by what means should factors associated with enlightenment be developed, how would you explain it? ...

Here, friends, the bhikkhu becomes a spiritual friend, with good association and good friendship. This is the first means of developing factors associated with enlightenment.

Again, friends, the bhikkhu becomes virtuous restrained in the higher code of rules, observing the rules, conducts himself seeing fear in the slightest fault. This is the second means of developing factors associated with enlightenment.

Again, friends, the bhikkhu should focus his conversation on talk of the austere life, providing explanations of the mind's activities such as wanting little, satisfaction, seclusion, not wanting company, arousing effort, talk about virtues, concentration, wisdom, release and talk about knowledge and vision of release This is the third means of developing factors associated with enlightenment.

Again, friends, the bhikkhu abides with aroused effort, to dispel unwholesome things and to amass wholesome things with the firm endeavor of not giving up the main aim in wholesome things. This is the fourth means of developing factors associated with enlightenment.

Again, friends, the bhikkhu becomes wise endowed with wisdom about the rising and fading nature of the five holding masses for the noble penetration to rightfully end unpleasantness. This is the fifth means of developing factors associated with enlightenment.

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu, to become virtuous restrained in the higher code of rules, to conduct himself observing the rules, seeing fear in the slightest fault. Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu to focus his conversation on talk of the austere life, providing explanations of the mind's activities such as wanting little, satisfaction, seclusion, not wanting company, arousing effort, talk about virtues, concentration, wisdom, release and talk about knowledge and vision of release. Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu to abide with aroused effort, to dispel unwholesome things and to amass wholesome things with the firm endeavor of not giving up the main aim in wholesome things. Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu to become wise, endowed with wisdom about the rising and fading nature of the five holding masses for the noble penetration to rightfully end unpleasantness.

Bhikkhus, the bhikkhu established in these five things should further develop four things.

To dispel greed loathing should be developed, to dispel anger loving-kindness should be developed, to cut up thoughts, in and out breathing should be developed, to root out the measuring 'I am', the perception of impermanence should be developed. Bhikkhus, to one developed in the perception of impermanence, the perception of no self gets established. One with the perception of no-self completely destroys the perception 'I am' and here and now enjoys extinction.

A 9.14 Samiddhisutta

Translation by Sister Upalavanna

Then venerable Samiddhi approached venerable Sāriputta, worshipped, sat on side, and when seated, venerable Sāriputta said:

Samiddhi, with what sign, do thoughts and discursive thoughts arise to a man?

Venerable sir, with the sign, name and matter.

Samiddhi, on account of what do they become various.

Venerable sir, in the elements.

Samiddhi, from what do they arise?

Venerable sir, they arise from contact.

Samiddhi, in what do they come together?

Venerable sir, they come together in feelings.

Samiddhi, what is foremost for them?

Venerable sir, concentration is foremost for them.

Samiddhi, what is supreme in them?

Venerable sir, mindfulness is supreme.

Samiddhi, what is superior in them?

Venerable sir, wisdom is superior in them.

Samiddhi, what is the essence there?

Venerable sir, the essence is release.

Samiddhi, where is the dive?

Venerable sir, in deathlessness.

A 9.23 Taohamalakasutta Originating from Craving

Translation by Sister Upalavanna

Bhikkhus, I will tell nine things originating from craving, listen attentively. Bhikkhus, what are the nine things originating from craving?

On account of craving there is a search. On account of a search there is gain. On account of gain there is discrimination. On account of discrimination there is interest and greed. On account of interest and greed there is attachment. On account of attachment there is seizing. On account of seizing there is selfishness. On account of selfishness a protection is sought. Seeking protection stick and weapon is taken and with quarrels, disputes, exchange of words, slandering, telling lies, various unwholesome things arise. Bhikkhus, these nine things originate from craving.

A 9.26 Silayapasuta A Stone Column

(excerpt)

Translation by Sister Upalavanna

When the bhikkhu's mind is wisely and thoroughly scrutinized thus, these words are suitable for him.- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'

Friend, how does the bhikkhu wisely and thoroughly scrutinize his mind?

He wisely and thoroughly scrutinizes his mind.. 'Is my mind free from greed,' He wisely and thoroughly scrutinizes his mind. 'Is my mind free from hate,' He wisely and thoroughly scrutinizes his mind. 'Is my mind free from delusion,' He wisely and thoroughly scrutinizes his mind.. 'Is my mind without greedy thoughts,' He wisely and thoroughly scrutinizes his mind.. 'Is my mind without angry thoughts,' He wisely and thoroughly scrutinizes his mind. 'Is my mind without deluded thoughts,' He wisely and thoroughly scrutinizes his mind. 'Does my mind turn back to sensual being,' He wisely and thoroughly scrutinizes his

mind. 'Does my mind turn back to material being,' He wisely and thoroughly scrutinizes his mind.. 'Does my mind turn back to immaterial being.' When the bhikkhu's mind is wisely and thoroughly scrutinized thus, these words are suitable for him.- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'

Friend, when the bhikkhu's mind is rightfully released thus, even a lot of forms cognizable by eye consciousness coming to the purview of the eye do not overwhelm the mind, they do not get mixed up with the mind. The mind stays unmoved seeing their fading.

Friend, like a stone column of sixteen cubits, eight cubits of which is deeply rooted underneath and eight cubits stand above. Even if a great wind comes from the east, it does not shake or shiver. ... re ... from the west, ... re ... from the north, ... re ... from the south, it does not shake or shiver.

What is the reason? Friend, because of the deep establishment of the stone column. In the same manner friend, when the bhikkhu's mind is rightfully released thus, even a lot of forms cognizable by eye consciousness coming to the purview of the eye do not overwhelm the mind, they do not get mixed up with the mind. The mind stays unmoved seeing their fading.

Even a lot of sounds cognizable by ear consciousness, ... re ... a lot of smells cognizable by nose consciousness, ... re.. tastes cognizable by tongue consciousness, ... re.. touches cognizable by body consciousness, ... re ... and ideas cognizable by mind consciousness coming to the mind do not overwhelm the mind, they do not get mixed up with the mind. The mind stays unmoved seeing their fading.

Friend, like a stone column of sixteen cubits, eight cubits of which is deeply rooted underneath and eight cubits stand above. Even if a great wind comes from the east, it does not shake or shiver. ... re ... from the west, ... re ... from the north, ... re ... from the south, it does not shake or shiver. What is the reason? Friend, because of the deep establishment of the stone column. In the same manner friend, when the bhikkhu's mind is rightfully released thus, even a lot of forms cognizable by eye consciousness coming to the purview of the eye do not overwhelm the mind, they do not get mixed up with the mind. The mind stays unmoved seeing their fading.

A 9.30 Aaghatapanivinayasutta Factors That Repress Anger

Translation by Sister Upalavanna

Bhikkhus, these nine factors repress ill will. What nine? One represses anger thinking: 'disadvantage was done to me, but what was gained from it,' 'disadvantage is done to me but what is gained from it,' 'disadvantage will be done to me but what will be gained from it' One is bound by anger thinking: 'disadvantage was done to my near and dear ones but what was gained from it,' 'disadvantage is done to my near and dear ones but what is gained from it,' 'disadvantage will be done to my near and dear ones but what will be gained from it' One is bound by anger thinking:

'advantage was done to my enemies but what was gained from it,' 'advantage is done to my enemies but what is gained from it' 'advantage will be done to my enemies but what will be gained from it' Bhikkhus, these nine factors repress ill will.

A 9.31 Anupubbanirodhasutta Nine Cessations

Translation by Sister Upalavanna

Bhikkhus, these nine are successive cessations. What nine? To one attained to the first higher state of mind sensual perceptions cease. To one attained to the second higher state of mind, thoughts and discursive thoughts cease. To one attained to the third higher state of mind joy ceases. To one attained to the fourth higher state of mind in breaths and out breaths cease. To one attained to the sphere of space material perceptions cease. To one attained to the sphere of consciousness perceptions of the sphere of space cease. To one attained to the sphere of nothingness, perceptions of the sphere of consciousness cease. To one attained to the sphere of neither perception nor non-perception, perceptions of the sphere of nothingness cease. To one attained to the cessation of perceptions and feelings, perceptions and feelings cease. Bhikkhus, these nine are successive cessations.

A 9.41 Tapussa Sutta

I have heard that on one occasion the Blessed One was staying among the Mallans near a Mallan town named Uruvelakappa. Then early in the morning the Blessed One, having put on his robes and carrying his bowl and outer robe, went into Uruvelakappa for alms. Having gone into Uruvelakappa for alms, after his meal, on his return from his alms round, he said to Ven. Ananda, "Stay right here, Ananda, while I go into the Great Wood for the day's abiding."

"As you say, lord," Ven. Ananda responded.

Then the Blessed One went into the Great Wood and sat down at the root of a certain tree for the day's abiding. Then Tapussa the householder went to Ven. Ananda and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ananda: "Venerable Ananda, sir, we are householders who indulge in sensuality, delight in sensuality, enjoy sensuality, rejoice in sensuality. For us — indulging in sensuality, delighting in sensuality, enjoying sensuality, rejoicing in sensuality — renunciation seems like a sheer drop-off. Yet I've heard that in this doctrine & discipline the hearts of the very young monks leap up at renunciation, grow confident, steadfast, & firm, seeing it as peace. So right here is where this doctrine & discipline is contrary to the great mass of people: i.e., [this issue of] renunciation."

"This calls for a talk, householder. Let's go see the Blessed One. Let's approach him and, on arrival, tell him this

matter. However he explains it to us, we will bear it in mind."

"As you say, sir," Tapussa the householder responded to Ven. Ananda.

Then Ven. Ananda, together with Tapussa the householder, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Tapussa the householder, here, has said to me, 'Venerable Ananda, sir, we are householders who indulge in sensuality, ... renunciation seems like a sheer drop-off. ... So right here is where this doctrine & discipline is contrary to the great mass of people: i.e., [this issue of] renunciation.'"

"So it is, Ananda. So it is. Even I myself, before my Awakening, when I was still an unawakened Bodhisatta, thought: 'Renunciation is good. Seclusion is good.' But my heart didn't leap up at renunciation, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of sensual pleasures; I haven't pursued [that theme]. I haven't understood the reward of renunciation; I haven't familiarized myself with it. That's why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or firm, seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of sensual pleasures, I were to pursue that theme; and if, having understood the reward of renunciation, I were to familiarize myself with it, there's the possibility that my heart would leap up at renunciation, grow confident, steadfast, & firm, seeing it as peace.'

"So at a later time, having seen the drawback of sensual pleasures, I pursued that theme; having understood the reward of renunciation, I familiarized myself with it. My heart leaped up at renunciation, grew confident, steadfast, & firm, seeing it as peace. Then, quite withdrawn from sensuality, withdrawn from unskillful qualities, I entered & remained in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. "As I remained there, I was beset with attention to perceptions dealing with sensuality. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with sensuality that beset me was an affliction for me.

"The thought occurred to me: 'What if, with the stilling of directed thoughts & evaluations, I were to enter & remain in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance.' But my heart didn't leap up at being without directed thought, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen

the drawback of directed thought; I haven't pursued that theme. I haven't understood the reward of being without directed thought; I haven't familiarized myself with it. That's why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or firm, seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of directed thought, I were to pursue that theme; and if, having understood the reward of being without directed thought, I were to familiarize myself with it, there's the possibility that my heart would leap up at being without directed thought, grow confident, steadfast, & firm, seeing it as peace.'

"So at a later time, having seen the drawback of directed thought, I pursued that theme; having understood the reward of being without directed thought, I familiarized myself with it. My heart leaped up at being without directed thought, grew confident, steadfast, & firm, seeing it as peace. With the stilling of directed thoughts & evaluations, I entered & remained in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. "As I remained there, I was beset with attention to perceptions dealing with directed thought. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with directed thought that beset me was an affliction for me.

"The thought occurred to me: 'What if, with the fading of rapture, I were to remain in equanimity, mindful & alert, to be physically sensitive to pleasure, and to enter & remain in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding'?' But my heart didn't leap up at being without rapture, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of rapture, I pursued that theme; having understood the reward of being without rapture, I familiarized myself with it. My heart leaped up at being without rapture, grew confident, steadfast, & firm, seeing it as peace. With the fading of rapture, I remained in equanimity, mindful & alert, physically sensitive to pleasure, and entered & remained in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"As I remained there, I was beset with attention to perceptions dealing with rapture. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with rapture that beset me was an affliction for me.

"The thought occurred to me: 'What if, with the abandoning of pleasure & stress — as with the earlier disappearance of elation & distress — I were to enter & remain in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain?' But my heart didn't leap up at being without the pleasure of equanimity, didn't grow confident, steadfast, or firm, seeing it as peace... So at

a later time, having seen the drawback of the pleasure of equanimity, I pursued that theme; having understood the reward of neither-pleasure-nor-pain, I familiarized myself with it. My heart leaped up at neither-pleasure-nor-pain, grew confident, steadfast, & firm, seeing it as peace. With the abandoning of pleasure & stress — as with the earlier disappearance of elation & distress — I entered & remained in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

"As I remained there, I was beset with attention to perceptions dealing with equanimity. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with equanimity that beset me was an affliction for me.

"The thought occurred to me: 'What if, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, "Infinite space," I were to enter & remain in the dimension of the infinitude of space?' But my heart didn't leap up at the dimension of the infinitude of space, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of forms, I pursued that theme; having understood the reward of the dimension of the infinitude of space, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of space, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of perceptions of form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] 'Infinite space,' I entered & remained in the dimension of the infinitude of space.

"As I remained there, I was beset with attention to perceptions dealing with forms. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with forms that beset me was an affliction for me.

"The thought occurred to me: 'What if, with the complete transcending of the dimension of the infinitude of space, thinking, "Infinite consciousness," I were to enter & remain in the dimension of the infinitude of consciousness?' But my heart didn't leap up at the dimension of the infinitude of consciousness, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of the dimension of the infinitude of space, I pursued that theme; having understood the reward of the dimension of the infinitude of consciousness, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of consciousness, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' I entered & remained in the dimension of the infinitude of consciousness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of space. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to

perceptions dealing with the dimension of the infinitude of space that beset me was an affliction for me.

"The thought occurred to me: 'What if, with the complete transcending of the dimension of the infinitude of consciousness, thinking, "There is nothing," I were to enter & remain in the dimension of nothingness?' But my heart didn't leap up at the dimension of nothingness, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of the dimension of the infinitude of consciousness, I pursued that theme; having understood the reward of the dimension of nothingness, I familiarized myself with it. My heart leaped up at the dimension of nothingness, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' I entered & remained in the dimension of nothingness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of consciousness. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of the infinitude of consciousness that beset me was an affliction for me.

"The thought occurred to me: 'What if I, with the complete transcending of the dimension of nothingness, were to enter & remain in the dimension of neither perception nor non-perception?' But my heart didn't leap up at the dimension of neither perception nor non-perception, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of the dimension of nothingness, I pursued that theme; having understood the reward of the dimension of neither perception nor non-perception, I familiarized myself with it. My heart leaped up at the dimension of neither perception nor non-perception, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of the dimension of nothingness, I entered & remained in the dimension of neither perception nor non-perception.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of nothingness. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of nothingness that beset me was an affliction for me.

"The thought occurred to me: 'What if I, with the complete transcending of the dimension of neither perception nor non-perception, were to enter & remain in the cessation of perception & feeling?' But my heart didn't leap up at the cessation of perception & feeling, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at the cessation of perception & feeling, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of the dimension of neither perception nor

non-perception; I haven't pursued that theme. I haven't understood the reward of the cessation of perception & feeling; I haven't familiarized myself with it. That's why my heart doesn't leap up at the cessation of perception & feeling, doesn't grow confident, steadfast, or firm, seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of the dimension of neither perception nor non-perception, I were to pursue that theme; and if, having understood the reward of the cessation of perception & feeling, I were to familiarize myself with it, there's the possibility that my heart would leap up at the cessation of perception & feeling, grow confident, steadfast, & firm, seeing it as peace.'

"So at a later time, having seen the drawback of the dimension of neither perception nor non-perception, I pursued that theme; having understood the reward of the cessation of perception & feeling, I familiarized myself with it. My heart leaped up at the cessation of perception & feeling, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of the dimension of neither perception nor non-perception, I entered & remained in the cessation of perception & feeling. And as I saw with discernment, the mental fermentations went to their total end.

"Ananda, as long as I had not attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Maras, & Brahmas, with its contemplatives & priests, its royalty & common people. But as soon as I had attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Maras, & Brahmas, with its contemplatives & priests, its royalty & common people. Knowledge & vision arose in me: 'My release is unshakable. This is the last birth. There is now no further becoming.'"

AN 9.62 Bhabba Sutta Capable

"Monks, one who hasn't abandoned nine things is incapable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess. One who hasn't abandoned these nine things is incapable of realizing arahantship.

"One who has abandoned nine things is capable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess. One who has abandoned these nine things is capable of realizing arahantship."

A 9.63-67 To Dispel These 5

Translation by Sister Upalavanna

A 9.63

Bhikkhus, these five are the weaknesses in the training. What five?

Destroying living things, taking the not given, sexual misbehaviour, telling lies and negligence, taking intoxicating and brewed drinks.

Bhikkhus, to dispel these five weaknesses in the training, the four establishments of mindfulness should be developed. What four?

Here, the bhikkhu abides mindful and aware reflecting the body in the body to dispel covetousness and displeasure in the world. The bhikkhu abides mindful and aware reflecting feelings in feelings, ... re ... the mental states in the mind ... re ... and thoughts in the Teaching, to dispel covetousness and displeasure in the world. Bhikkhus, to dispel these five weaknesses these four establishments of mindfulness should be developed."

A 9.64

Bhikkhus, these five are obstructions. What five?

The obstructions sensual interest, anger, sloth and torpor, restlessnes and worry and doubts. Bhikkhus, these five are obstructions.

Bhikkhus, to dispel these five obstructions the four establishments of mindfulness should be developed...

A 9.65

Bhikkhus, these five are the strands of sensual pleasure.

What five?

Agreeable, pleasant forms cognizable by eye consciousness, ... re ... sounds cognizable by ear consciousness, ... re ... scents cognizable by nose consciousness, ... re ... tastes cognizable by tongue consciousness ... re ... and touches cognizable by body consciousness, arousing fondness and sensual desires.

Bhikkhus, to dispel these five strands of sensual pleasure, the four establishments of mindfulness should be developed...

A 9.66

Bhikkhus, these five are the holding masses. What five?

The holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness.

Bhikkhus, these five are the holding masses.

Bhikkhus, to dispel these five holding masses, the four establishments of mindfulness should be developed...

A 9.67

Bhikkhus, these five are the bonds binding to the sensual world. What five?

The view about self, doubts, fixed to virtues and being pulled away from the right path, sensual interest and anger. Bhikkhus, these five are the bonds binding to the sensual world.

Bhikkhus, to dispel these five bonds binding to the sensual world, the four establishments of mindfulness should be developed...

A 9.73 Sikkhasutta The Training

Translation by Sister Upalavanna

Bhikkhus, these five are weaknesses in the training. What five?

Destroying living things, taking what is not given, telling a lie, improper sexual activity, and negligence taking intoxicating and brewed drinks. Bhikkhus, these five are weaknesses in the training.

Bhikkhus, to dispel these five weaknesses in the training, the four right endeavors should be developed. What four? Arouses effort and interest, makes endeavor and pursues the mind for the non-arising of not arisen unwholesome things; for the dispelling of arisen unwholesome things; for the arising of not arisen meritorious things and for the establishment, non-confused development and completion of arisen meritorious things. Bhikkhus, to dispel these five weaknesses in the training, these four right endeavors should be developed."

A 10.1 Kimatthiyasutta For What Reason

Translation by Sister Upalavanna

I heard thus. At one time The Blessed One was abiding in the monastery offered by Anāthapindika in Jeta's grove in Sāvattthi. Venerable Ananda approached The Blessed One, worshipped, sat on a side and said:

Venerable sir, what is the reward and benefit of virtuous conduct?

Ananda, non-remorse is the reward and benefit of virtuous conduct?

And what is the reward and benefit of non-remorse.

Delight, Ananda.

And what is the reward and benefit of delight?

Joy.

And what is the reward and benefit of joy?

Tranquillity.

And what is the reward and benefit of tranquillity?

Pleasantness.

And what is the reward and benefit of pleasantness?

Concentration.

And what is the reward and benefit of concentration?

Vision of things as they really are.

And what is the reward and benefit of vision of things as they really are?

Turning away and disenchantment...

Thus Ananda, clever virtues lead step by step to the highest.

A 10.3 Upanisasutta Rests on Causes

Translation by Sister Upalavanna

Bhikkhus, to the unvirtuous, gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed.

When there is no delight, gone wrong in delight, the cause for joy is destroyed.

When there is no joy, gone wrong in joy, the cause for tranquility is destroyed.

When there is no tranquillity, gone wrong in tranquillity, the cause for pleasantness is destroyed.

When there is no pleasantness, gone wrong in pleasantness, the cause for right concentration is destroyed.

When there is no right concentration, gone wrong in right concentration, the cause for knowledge and vision of seeing things as they really are, is destroyed.

When there is no knowledge and vision of seeing things as they really are, gone wrong in the knowledge and vision of seeing things as they really are, the cause for turning away and disenchantment is destroyed.

When there is no turning away and disenchantment, gone wrong in turning away and disenchantment, the cause for knowledge and vision of release is destroyed.

Bhikkhus, like the shoots, bark, accessory wood and heart wood, of a tree that has lost its branches and leaves, would not grow completely, in the same manner to the unvirtuous gone wrong in virtues, the cause for non-remorse is destroyed ... knowledge and vision of release is destroyed.

Bhikkhus, to the virtuous, when complete in virtues, there is non-remorse. When there is no remorse, it is the cause for delight. When there is delight, to the delighted there is joy. When there is joy, to the joyful there is tranquillity.

When there is tranquillity, to the tranquillised there is pleasantness. When there is pleasantness, to the pleasant one, there is right concentration. When there is right concentration, to the concentrated there is knowledge and vision of things as they really are. To someone with knowledge and vision of things as they really are, there is turning away and disenchantment. To one who has turned away and is disenchanted, there is knowledge and vision of release.

Bhikkhus, like shoots, bark, accessory wood and heart wood, of a tree with branches and leaves, would grow completely in the same manner to the virtuous, when complete in virtues, there is non-remorse ... re ... there is knowledge and vision of release ...

A 10.13 Sanyojana Sutta Fetters

"There are these ten fetters. Which ten? Five lower fetters & five higher fetters.

And which are the five lower fetters? Self-identity views, uncertainty, grasping at precepts & practices, sensual desire, & ill will. These are the five lower fetters.

And which are the five higher fetters? Passion for form, passion for what is formless, conceit, restlessness, & ignorance. These are the five higher fetters. And these are the ten fetters."

A 10.15 Appamada Sutta Heedfulness (excerpts)

"Just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant's footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as the rafters in a peak-roofed house all go to the roof-peak, incline to the roof-peak, converge at the roof-peak, and the roof-peak is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as all the light of the constellations does not equal one sixteenth of the light of the moon, and the light of the moon is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as in the last month of the rains, in autumn, when the sky is clear & cloudless, the sun, on ascending the sky, overpowers the space immersed in darkness, shines, blazes, & dazzles; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as the great rivers — such as the Ganges, the Yamuna, the Aciravati, the Sarabhu, & the Mahi — all go to the ocean, incline to the ocean, slope to the ocean, tend toward the ocean, and the ocean is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them."

A 10.17 Natha Sutta Protectors

"Live with a protector, monks, and not without a protector. He suffers, one who lives without a protector.

And these ten are qualities creating a protector. Which ten?

"There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. And the fact that he is virtuous... seeing danger in the slightest faults, is a quality creating a protector.

"Then again, the monk has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that — in their meaning & expression — proclaim the holy life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. And the fact that he has heard much... well-penetrated in terms of his views, is a quality creating a protector.

"Then again, the monk has admirable friends, admirable companions, admirable comrades. And the fact that he has admirable friends, admirable companions, admirable comrades is a quality creating a protector.

"Then again, the monk is easy to speak to, endowed with qualities that make him easy to speak to, patient, respectful to instruction. And the fact that he is easy to speak to... respectful to instruction, is a quality creating a protector.

"Then again, the monk is adept at the various affairs involving his fellows in the holy life; is vigorous, quick-witted in the techniques involved in them, is up to doing them or arranging to get them done. And the fact that he is adept at... doing them or arranging to get them done is a quality creating a protector.

"Then again, the monk is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Discipline. And the fact that he is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Discipline, is a quality creating a protector.

"Then again, the monk keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. And the fact that he keeps his persistence aroused... not shirking his duties with regard to skillful qualities, is a quality creating a protector.

"Then again, the monk is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all. And the fact that he is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all, is a quality creating a protector.

"Then again, the monk is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago. And the fact that he is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago, is a quality creating a protector.

"Then again, the monk is discerning, endowed with discernment of arising & passing away — noble, penetrating, leading to the right ending of stress. And the fact that the monk is discerning, endowed with discernment of arising & passing away — noble, penetrating, leading to the right ending of stress, is a quality creating a protector.

"Live with a protector, monks, and not without a protector. He suffers, one who lives without a protector. These are the ten qualities creating a protector."

A 10.47 Mahalisutta

Translation by Sister Upalavanna

At one time The Blessed One was abiding in the gabled hall in the great forest in Vesali. The Licchavi Mahàli approached The Blessed One, worshipped, sat on a side and said:

Venerable sir, what is the cause and reason for doing unwholesome actions and for the non-stop flow of unwholesome actions? .

Mahàli greed is the cause and reason for doing unwholesome actions and for the non-stop flow of unwholesome actions.

Hatred is the cause and reason for doing unwholesome actions and for the non-stop flow of unwholesome actions.

Delusion is the cause and reason for doing unwholesome actions and for the non-stop flow of unwholesome actions.

Unwise attention is the cause and reason for doing unwholesome actions and for the non-stop flow of unwholesome actions.

The wrongly directed mind is the cause and reason for doing unwholesome actions and for the non-stop flow of unwholesome actions.

Mahàli this is the cause and reason for doing unwholesome actions and for the non-stop flow of unwholesome actions.

Venerable sir, what is the cause and reason for doing wholesome actions and for the non-stop flow of wholesome actions? .

Mahàli non-greed is the cause and reason for doing wholesome actions and for the non-stop flow of wholesome actions.

Non-hate is the cause and reason for doing wholesome actions and for the non-stop flow of wholesome actions.

Non-delusion is the cause and reason for doing wholesome actions and for the non-stop flow of wholesome actions.

Wise attention is the cause and reason for doing

wholesome actions and for the non-stop flow of wholesome actions.

The rightly directed mind is the cause and reason for doing wholesome actions and for the non-stop flow of wholesome actions.

Mahàli, this is the cause and reason for doing wholesome actions and for the non-stop flow of wholesome actions.

Mahàli, if these ten things were not evident in the world, not living according to the Teaching and not leading a peaceful life or living according to the Teaching and leading a peaceful life would not be evident. Mahàli, since these ten things are evident in the world, not living according to the Teaching and not leading a peaceful life and living according to the Teaching and leading a peaceful life are evident in the world.

A 10.51 Sacittasutta Ten Reflections

Translation by Sister Upalavanna

At that time The Blessed One was living in the monastery offered by Anàthapindika in Jeta's grove in Sàvatthi and The Blessed One addressed the bhikkhus from there:

Bhikkhus, do not become clever in penetrating and understanding others' minds, be clever in penetrating and understanding your mind. This is the right practice.

Bhikkhus, how should you be clever in penetrating and understanding, your mind?

Bhikkhus, just like a woman, man or young one, fond of adornment would take a clean mirror, or water in a vessel and would see the reflection of his face in it. If he sees some dirt or some blemish in it, would try hard to dispel that dirt or blemish. If he sees no dirt or blemish in it, he would be completely satisfied on account of it.- 'It is gain for me, my face is clean.' In the same manner bhikkhus, reflection in wholesome things does much to the bhikkhu.-

Do I abide coveting for most of the time or do I abide, not coveting for most of the time.

Do I abide angry for most of the time or do I abide without anger for most of the time.

Do I abide overcome by sloth and torpor for most of the time or do I abide free from sloth and torpor for most of the time.

Do I abide restless, worrying for most of the time or do I abide without restlessness and worry for most of the time.

Do I abide doubting for most of the time or do I abide doubts dispelled for most of the time.

Do I abide with hatred for most of the time or do I abide without hatred for most of the time.

Do I abide with a defiled mind for most of the time or do I abide without a defiled mind for most of the time.

Do I abide with a violent angry body for most of the time or do I abide without a violent and angry body for most of the time.

Do I abide lazy, for most of the time or do I abide with aroused effort for most of the time.

Do I abide distracted for most of the time or do I abide concentrated for most of the time.

When reflecting if the bhikkhu knows, for most of the time I abide coveting, abide with an angry mind, abide with sloth and torpor, abide restlessly worrying, abide with doubts, abide with hatred, abide with a defiled mind, abide with a violent angry body, abide lazy and distracted, he should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to dispel those unwholesome things.

Bhikkhus, someone whose clothes or head is on fire would arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to put out that fire. In the same manner the bhikkhu should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to dispel those unwholesome things.

When reflecting if the bhikkhu knows, for most of the time I abide not coveting, abide without an angry mind, abide without sloth and torpor, abide balanced, abide with doubts dispelled, abide without hatred, abide with an undefiled mind, abide without a violent angry body, abide with aroused effort concentrated, then he should be established in those wholesome things and should further apply himself to destroy desires.

A 10.58 Malakasutta The Origin (excerpt)

Translation by Sister Upalavanna

...Bhikkhus, if wandering ascetics of other sects ask you - 'Friends, what is the origin of all things, from what do they come to being, from what do they rise, where do they meet, what is foremost for all things, what is the authority for all things, what is noble in all things, what is the essence in all things, in what do they have a dive and what is the end of all things.- This should be your reply to the wandering ascetics of other sects. -

'Friends, interest, is the origin for all things and they come to being, through attention. All things rise from a contact and come together in feelings. Concentration is foremost for all things and mindfulness is the authority. Wisdom is noble for all things and release is the essence. All things dive in deathlessness and end in extinction.

A 10.60 Girimanandasutta

Translation by Sister Upalavanna

At that time The Blessed One was abiding in the monastery offered by Anāthapindika in Jeta's grove in Sāvatti and venerable Girimananda was gravely ill in much unpleasantness. Venerable Ananda approached The Blessed One... and said ...

Venerable sir, venerable Girimananda is gravely ill, in much unpleasantness. It is good if The Blessed One would approach him out of compassion.

Ananda, if you tell these ten perceptions to the bhikkhu Girimananda, there is a possibility that the bhikkhu

Girimananda hearing these ten perceptions according to circumstances should get over the illness.

What are the ten perceptions?

The perception of impermanence, lacking a self, loathing, danger, dispelling, disenchantment, cessation, non-attachment to the world, the impermanence of all determinations and the perception of in-breaths and out-breaths.

Ananda, what is the perception of impermanence?

Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects: 'Matter is impermanent, feelings are impermanent, perceptions are impermanent, determinations are impermanent and consciousness is impermanent. Thus he sees impermanence in these five holding masses. Ananda, to this is said the perception of impermanence.

Ananda, what is the perception of lacking a self?

Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects: 'The eye and forms lack a self. Ear and sounds lack a self. Nose and scents lack a self. The tongue and tastes lack a self. Body and touches lack a self. The mind and ideas lack a self.' Thus he sees the lack of a self in these six internal and external spheres.

Ananda, to this is said the perception of lack of a self.

Ananda, what is the perception of loathing?

Here, Ananda, the bhikkhu reflects this body up from the sole, down from the hair on the top, surrounded by the skin as full of various kinds of filth.-There is in this body hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, the liver, the pleura, the spleen, the lungs, the intestines, large intestines, stomach, excreta, bile, phlegm, pus, blood, sweat, oil, tears, tallow, saliva, snot, synovial fluid and urine. Thus the bhikkhu reflects the loathsomeness in the body.

Ananda, what is the perception of danger?

Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects: 'This body is unpleasant, has many dangers. Various illnesses arise in this body, such as illnesses of sight, hearing, nose, tongue, body, head, of the ears, mouth, teeth, lips, cough, asthma, catarrh, fits, burning, decay, diseases in the stomach, swooning, diarrhea, acute pain, cholera, abscesses, leprosy, consumption, epilepsy, ring worm, itching, itching of the nails, scabies, blood in the bile, diabetes, a boil on the side, ulcers, disorders arisen from bile, phlegm, air, disorders on account of all three, disorders on account of the change of seasons, on account of doing unusual work, sudden attacks of pain, disorders born of the results of actions, cold, heat, hunger, thirst, urinating and excreting. Abides seeing these dangers in the body. This is the perception of danger.

Ananda, what is the perception of dispelling?

Here, Ananda, the bhikkhu does not endure arisen sensual thoughts, dispels them makes them not rise again. Does not endure arisen angry thoughts, dispels them makes them not rise again. Does not endure arisen hurting thoughts, dispels

them makes them not rise again. Does not endure arisen evil unwholesome thoughts, dispels them makes them not rise again. Ananda, to this is said the perception of dispelling.

Ananda, what is the perception of disenchantment?
Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects: This is peaceful such as the appeasement of all unwholesomeness, the giving up of all endearments, destruction of craving, disenchantment and extinction. Ananda, to this is said the perception of disenchantment.

Ananda, what is the perception of cessation?
Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects: This is peaceful such as the appeasement of all onwholesomeness, the giving up of all endearments, destruction of craving, cessation and extinction. Ananda, to this is said the perception of cessation.

Ananda, what is the perception of non-attachment to all the world?
Here, Ananda, the bhikkhu abides dispelling and not holding to the determining, settling latent tendencies in the holding mind. Ananda, to this is called the perception of non-attachment to all the world.

Ananda, what is the perception of impermanence in all determinations?
Here, Ananda, the bhikkhu loathes and is disgusted of all determinations. To this is said the perception of impermanence in all determinations.

Ananda, what is reflection, in breaths and out breaths?
Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house sits cross legged, keeping the body straight and mindfulness established in front of him. He mindfully breathes in and mindfully breathes out. Breathing in long, knows I breathe in long. Breathing out long, knows I breathe out long. Breathing in short, knows I breathe in short. Breathing out short, knows I breathe out short.
He trains, I breathe in, experiencing the whole body. He trains, I breathe out, experiencing the whole body.
He trains, I breathe in appeasing the bodily determination. He trains, I breathe out appeasing the bodily determination.
He trains, I breathe in experiencing joy. He trains, I breathe out experiencing joy.
He trains, I breathe in experiencing pleasantness. He trains, I breathe out experiencing pleasantness.
He trains, I breathe in experiencing the mental determination. He trains, I breathe out experiencing the mental determination.
He trains, I breathe in appeasing the mental determination. He trains, I breathe out appeasing the mental determination.
He trains, I breathe in experiencing the mental state. He trains, I breathe out experiencing the mental state.

He trains, I breathe in satisfying the mind. He trains, I breathe out satisfying the mind.
He trains, I breathe in releasing the mind. He trains, I breathe out releasing the mind.
He trains, I breathe in seeing disenchantment. He trains, I breathe out seeing disenchantment.
He trains, I breathe in seeing cessation . He trains, I breathe out seeing cessation.
He trains, I breathe in seeing relinquishment. He trains, I breathe out seeing relinquishment.
Ananda, to this is said in-breathing and out-breathing.

Ananda, if you tell these ten perceptions to the bhikkhu Girimananda, there is a possibility that the bhikkhu Girimananda hearing these ten perceptions according to circumstances should get over the illness. Then venerable Ananda learning these ten perceptions from The Blessed One, approached venerable Girimananda and told the ten perceptions to venerable Girimananda and hearing the ten perceptions venerable Girimananda got over that illness.

A 10.61 Avijjasutta Ignorance

Translation by Sister Upalavanna

Bhikkhus, a beginning to ignorance cannot be pointed out, 'Before this there was no ignorance, it occurred afterwards. Bhikkhus, it is pointed out: On account of this, there is ignorance.
Bhikkhus, I say, ignorance too has a supportive condition. What is the supportive condition of ignorance?
The five obstructions is the reply. Bhikkhus, I say, even the five obstructions have a supportive condition. What is the supportive condition for the five obstructions? The three misbehaviors is the reply. Bhikkhus, I say, even the three misbehaviors have a supportive condition. What is the supportive condition for the three misbehaviors? Lack of restraint in the mental faculties is the reply Bhikkhus, I say, even the lack of restraint in the mental faculties has a supportive condition. What is the supportive condition for the lack of restraint in the mental faculties? Lack of mindful awareness is the reply. Bhikkhus, I say, even the lack of mindful awareness has a supportive condition. What is the supportive condition for the lack of mindful awareness? Unwise attention is the reply.
Bhikkhus, I say, even unwise attention has a supportive condition. What is the supportive condition for unwise attention? Lack of faith is the reply Bhikkhus, I say, even lack of faith has a supportive condition. What is the supportive condition for lack of faith? Listening to the incorrect Teaching is the reply. Bhikkhus, I say, even listening to the incorrect Teaching has a supportive condition. What is the supportive condition for listening to the incorrect Teaching? Associating non- Great beings is the reply.
Thus bhikkhus, not associating Great beings leads to listening to the incorrect Teaching. Listening to the incorrect Teaching leads to lack of faith. Lack of faith leads

to unwise attention. Unwise attention leads to lack of mindful awareness. Lack of mindful awareness leads to unrestrained mental faculties. Unrestrained mental faculties lead to the three misbehaviors. The three misbehaviors lead to the five obstructions. The five obstructions lead to ignorance. Thus these are the supportive conditions for ignorance.

Bhikkhus, it is like water from the big drops of rain, that fall on top of the mountains coming down to the lowlands fill up mountain creeks and streams. They in turn fill up the small rivers and the huge rivers and fill up the great ocean. And that water becomes the supportive condition for the ocean...

Bhikkhus, I say, knowledge and release too, have a supportive condition. What is the supportive condition for knowledge and release? The seven enlightenment factors is the reply. Bhikkhus, I say, even the seven enlightenment factors have a supportive condition. What is the supportive condition for the seven enlightenment factors? The four establishments of mindfulness is the reply. Bhikkhus, I say, even the four establishments of mindfulness have a supportive condition. What is the supportive condition for the four establishments of mindfulness? The three right behaviors is the reply. Bhikkhus, I say, even the three right behaviors have a supportive condition. What is the supportive condition for the three right behaviors? Restraint in the mental faculties is the reply. Bhikkhus, I say, even the restraint in the mental faculties have a supportive condition. What is the supportive condition for the restraint in the mental faculties? Mindful awareness is the reply. Bhikkhus, I say, even mindful awareness has a supportive condition. What is the supportive condition for mindful awareness? Wise attention is the reply. Bhikkhus, I say, even wise attention has a supportive condition. What is the supportive condition for wise attention? Faith is the reply. Bhikkhus, I say, even faith has a supportive condition. What is the supportive condition for faith? Listening to the correct Teaching is the reply. Bhikkhus, I say, even listening to the correct Teaching has a supportive condition. What is the supportive condition for listening to the correct Teaching? Associating Great beings is the reply. Thus bhikkhus, associating Great beings leads to listening to the correct Teaching. Listening to the correct Teaching leads to faith. Faith leads to wise attention. Wise attention leads to mindful awareness. Mindful awareness leads to restrained mental faculties. Restrained mental faculties lead to the three right behaviors. The three right behaviors lead to the four establishments of mindfulness. The four establishments of mindfulness lead to the seven enlightenment factors. The seven enlightenment factors lead to knowledge and release. Thus these are the supportive conditions for knowledge and release.

Bhikkhus, it is like water from the big drops of rain, that fall on top of the mountains coming down to the lowlands fill up mountain creeks and streams. They in turn fill up the small rivers and the huge rivers and fill up the great ocean.

And that water becomes the supportive condition for the ocean...

A 10.76 Tayodhammasutta Three Things

(excerpt)

Translation by Sister Upalavanna

Bhikkhus, if these three things were not evident, the Thus Gone One rightfully enlightened would not have been born in the world. The discipline declared by the Thus Gone One would not have taken root. What three?

Birth, decay and death- Bhikkhus, if these three things were not evident in the world, the Thus Gone One rightfully enlightened, would not have been born in the world. The discipline declared by the Thus Gone One would not have taken root. Bhikkhus, since these three things are evident in the world, the Thus Gone One rightfully enlightened is born in the world. The discipline declared by the Thus Gone One has taken root.

Bhikkhus, without dispelling three things, it is not possible to dispel birth, decay and death. What three? Greed, hate and delusion. Bhikkhus, without dispelling these three things, it is not possible to dispel birth, decay and death.

Bhikkhus, without dispelling three things, it is not possible to dispel greed, hate and delusion. What three? View of a self, doubts and grasping virtues as the highest aim.

Bhikkhus, without dispelling these three things, it is not possible to dispel greed, hate and delusion.

Bhikkhus, without dispelling three things, it is not possible to dispel the view of a self, doubts and grasping virtues as the highest aim. What three? Unwise attention, practicing in the wrong path and the mind's immobility. Bhikkhus, without dispelling these three things, it is not possible to dispel the view of a self, doubts and grasping virtues as the highest aim.

Bhikkhus, without dispelling three things, it is not possible to dispel unwise attention practicing in the wrong path and the mind's immobility. What three? Forgetfulness, lack of mindful awareness and derangement of mind.. Bhikkhus, without dispelling these three things, it is not possible to dispel unwise attention, practicing in the wrong path and the mind's immobility.

Bhikkhus, without dispelling three things, it is not possible to dispel forgetfulness, lack of mindful awareness and derangement of mind.. What three? Dislike to see noble ones, dislike to hear the noble Teaching and the reproaching mind.. Bhikkhus, without dispelling these three things, it is not possible to dispel forgetfulness, lack of mindful awareness and derangement of mind.

Bhikkhus, without dispelling three things, it is not possible to dispel the dislike to see noble ones, to hear the noble teaching and the reproaching mind. What three?

Excitement, lack of restraint and evil virtues. Bhikkhus, without dispelling these three things, it is not possible to dispel the dislike to see noble ones, to hear the noble Teaching and the reproaching mind.

Bhikkhus, without dispelling three things, it is not possible to dispel excitement, lack of restraint and evil virtues.

What three? Lack of faith, stinginess and laziness. Bhikkhus, without dispelling these three things, it is not possible to dispel excitement, lack of restraint and evil virtues. Bhikkhus, without dispelling three things, it is not possible to dispel lack of faith, stinginess and laziness. What three? Disrespect, unruliness and evil friendship. Bhikkhus, without dispelling these three things, it is not possible to dispel lack of faith, stinginess and laziness. Bhikkhus, without dispelling three things, it is not possible to dispel disrespect, unruliness and evil friendship. What three? Lack of shame, lack of remorse and negligence. Bhikkhus, without dispelling these three things, it is not possible to dispel disrespect, unruliness and evil friendship. Bhikkhus, the shameless one without remorse becomes negligent. It is not possible for the negligent one to dispel disrespect, unruliness and evil friendship. It is not possible for the one associating evil friends to gain faith, dispel stinginess and laziness. It is not possible for the lazy one to dispel excitement, lack of restraint and evil virtues. It is not possible for the unvirtuous one to dispel the dislike to see noble ones, to hear the teaching of the noble ones and dispel the reproaching mind. It is not possible for one with a reproaching mind to dispel forgetfulness, lack of mindful awareness and the derangement of mind. It is not possible for one with deranged mind to dispel unwise attention, practicing in the wrong path and the mind's immobility. It is not possible for one with a sluggish mind to dispel the view of a self, doubts, and grasping virtues as the highest aim. It is not possible for the doubting one to dispel greed, hate and delusion. Without dispelling greed, hate and delusion it is not possible to dispel birth, decay and death.

A 10.81 Bahuna Sutta

I have heard that on one occasion the Blessed One was staying in Campa, on the shore of Gaggara Lake. Then Ven. Bahuna went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Lord, freed, dissociated, & released from how many things does the Tathagata dwell with unrestricted awareness?"

"Freed, dissociated, & released from ten things, Bahuna, the Tathagata dwells with unrestricted awareness. Which ten? Freed, dissociated, & released from form, the Tathagata dwells with unrestricted awareness.
 Freed, dissociated, & released from feeling...
 Freed, dissociated, & released from perception...
 Freed, dissociated, & released from fabrications...
 Freed, dissociated, & released from consciousness...
 Freed, dissociated, & released from birth...
 Freed, dissociated, & released from aging...
 Freed, dissociated, & released from death...
 Freed, dissociated, & released from stress...
 Freed, dissociated, & released from defilement, the Tathagata dwells with unrestricted awareness.

"Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathagata — freed, dissociated, & released from these ten things — dwells with unrestricted awareness."

A 10.90 Khaoasavabalaṣutta Powers

Translation by Sister Upalavanna

Then venerable Sāriputta approached The Blessed One, worshipped and sat on a side and The Blessed One said: Sāriputta, how many powers has the bhikkhu who has destroyed desires, endowed with which powers the bhikkhu who has destroyed desires could acknowledge, my desires are destroyed?

Venerable sir, the bhikkhu who has destroyed desires, is endowed with ten powers and acknowledges my desires are destroyed. What ten?

Venerable sir, the bhikkhu who has destroyed desires, wisely sees impermanence in all determinations as it really is. The bhikkhu who has destroyed desires with this power acknowledges, my desires are destroyed.

Again, venerable sir, the bhikkhu who has destroyed desires wisely sees sensuality as a pit of burning charcoal, as it really is. The bhikkhu who has destroyed desires with this power acknowledges, my desires are destroyed.

Again, venerable sir, the mind of the bhikkhu who has destroyed desires bends, slopes and inclines to reach seclusion, attached to non-sensuality destroys those things for which there is a fall for desires. The bhikkhu who has destroyed desires with this power acknowledges, my desires are destroyed.

Again, venerable sir, the four establishments of mindfulness are well-developed in the bhikkhu who has destroyed desires. The bhikkhu who has destroyed desires with this power acknowledges, my desires are destroyed.

Again, venerable sir, the bhikkhu who has destroyed desires, is thoroughly developed in the four right endeavors, ... re ... the four psychic powers, ... re ... the five mental faculties, ... re ... the five powers, ... re ... the seven enlightenment factors, ... re ... and the noble eightfold path. The bhikkhu who has destroyed desires with this power of developing the noble eightfold path acknowledges, my desires are destroyed.

Venerable sir, the bhikkhu who has destroyed desires, endowed with these ten powers acknowledges my desires are destroyed.

A 10.92 Vera Sutta: Animosity

Then Anathapindika the householder went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him, "When, for a disciple of the noble ones, five forms of fear & animosity are stilled; when he is endowed with the four factors of stream-entry; and when, through discernment, he has rightly seen & rightly ferreted

out the noble method, then if he wants he may state about himself: 'Hell is ended; animal wombs are ended; the state of the hungry shades is ended; states of deprivation, destitution, the bad bourns are ended! I am a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening!'

"Now, which five forms of fear & animosity are stilled?

"When a person takes life, then with the taking of life as a requisite condition, he produces fear & animosity in the here & now, produces fear & animosity in future lives, experiences mental concomitants of pain & despair; but when he refrains from taking life, he neither produces fear & animosity in the here & now nor does he produce fear & animosity in future lives, nor does he experience mental concomitants of pain & despair: for one who refrains from taking life, that fear & animosity is thus stilled.

"When a person steals... engages in illicit sex... tells lies...

"When a person drinks distilled & fermented drinks that cause heedlessness, then with the drinking of distilled & fermented drinks that cause heedlessness as a requisite condition, he produces fear & animosity in the here & now, produces fear & animosity in future lives, experiences mental concomitants of pain & despair; but when he refrains from drinking distilled & fermented drinks that cause heedlessness, he neither produces fear & animosity in the here & now nor does he produce fear & animosity in future lives, nor does he experience mental concomitants of pain & despair: for one who refrains from drinking distilled & fermented drinks that cause heedlessness, that fear & animosity is thus stilled.

"These are the five forms of fear & animosity that are stilled.

"And which are the four factors of stream-entry with which he is endowed?

"There is the case where the disciple of the noble ones is endowed with unwavering faith in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

"He is endowed with unwavering faith in the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.'

"He is endowed with unwavering faith in the Sangha: 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully — in other words, the four pairs, the eight individuals I — they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

"He is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.

"These are the four factors of stream-entry with which he is endowed.

"And which is the noble method that he has rightly seen & rightly ferreted out through discernment?

"There is the case where a disciple of the noble ones notices: When this is, that is. From the arising of this comes the arising of that. When this isn't, that isn't. From the cessation of this comes the cessation 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-&-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.

"Now from the remainderless fading & 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, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"This is the noble method that he has rightly seen & rightly ferreted out through discernment.

"When, for a disciple of the noble ones, these five forms of fear & animosity are stilled; when he is endowed with these four factors of stream-entry; and when, through discernment, he has rightly seen & rightly ferreted out this noble method, then if he wants he may state about himself: 'Hell is ended; animal wombs are ended; the state of the hungry shades is ended; states of deprivation, destitution, the bad bourns are ended! I am a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening!'"

Note

1. The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person

experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

A 10.94 Vajjiya Sutta

I have heard that on one occasion the Blessed One was staying near Campa, on the shore of Gaggara Lake. Then Vajjiya Mahita the householder left Campa in the middle of the day to see the Blessed One, but the thought then occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the monks who develop the mind, for they are in seclusion. What if I were to visit the park of the wanderers of other persuasions?" So he headed to the park of the wanderers of other persuasions.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of bestial topics, making a great noise & racket. They saw Vajjiya Mahita the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Vajjiya Mahita the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Savatthi. These people are fond of quietude and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then Vajjiya Mahita the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the wanderers said to him, "Is it true, householder, that the contemplative Gotama criticizes all asceticism, that he categorically denounces & disparages all ascetics who live the rough life?"

"No, venerable sirs, the Blessed One does not criticize all asceticism, nor does he categorically denounce or disparage all ascetics who live the rough life. The Blessed One criticizes what should be criticized, and praises what should be praised. Criticizing what should be criticized, praising what should be praised, the Blessed One is one who speaks making distinctions, not one who speaks categorically on this matter."

When this was said, one of the wanderers said to Vajjiya Mahita the householder, "Now wait a minute, householder. This contemplative Gotama whom you praise is a nihilist, one who doesn't declare anything."

"I tell you, venerable sirs, that the Blessed One righteously declares that 'This is skillful.' He declares that 'This is unskillful.' Declaring that 'This is skillful' and 'This is unskillful,' he is one who has declared [a teaching]. He is not a nihilist, one who doesn't declare anything."

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Vajjiya Mahita the householder, perceiving that the wanderers were silent,

abashed... at a loss for words, got up & went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with the wanderers.

[The Blessed One said:] "Well done, householder. Well done. That is how you should periodically & righteously refute those foolish men. I don't say that all asceticism is to be pursued, nor do I say that all asceticism is not to be pursued. I don't say that all observances should be observed, nor do I say that all observances should not be observed. I don't say that all exertions are to be pursued, nor do I say that all exertions are not to be pursued. I don't say that all forfeiture should be forfeited, nor do I say that all forfeiture should not be forfeited. I don't say that all release is to be used for release, nor do I say that all release is not to be used for release.

"If, when an asceticism is pursued, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of asceticism is not to be pursued. But if, when asceticism is pursued, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of asceticism is to be pursued. "If, when an observance is observed, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of observance is not to be observed. But if, when an observance is observed, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of observance is to be observed.

"If, when an exertion is pursued... a forfeiture is forfeited...

"If, when a release is used for release, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of release is not to be used for release. But if, when a release is used for release, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of release is to be used for release."

When Vajjiya Mahita the householder had been instructed, urged, roused & encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dhamma in this Doctrine & Discipline would do well periodically & righteously to refute the wanderers of other persuasions in just the way Vajjiya Mahita the householder has done."

A 10.95 Uttiya Sutta

Then Uttiya the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, is it the case that 'The cosmos is eternal: Only this is true; anything otherwise is worthless'?" "Uttiya, I haven't declared that 'The cosmos is eternal: Only this is true; anything otherwise is worthless.'"

"Very well, then, Master Gotama, is it the case that: 'The cosmos is not eternal: Only this is true; anything otherwise is worthless'?"

"Uttiya, I haven't declared that 'The cosmos is not eternal: Only this is true; anything otherwise is worthless.'"

"Very well, then, Master Gotama, is it the case that 'The cosmos is finite... The cosmos is infinite... The soul & the body are the same... The soul is one thing and the body another... After death a Tathagata exists... After death a Tathagata does not exist... After death a Tathagata both does & does not exist... After death a Tathagata neither does nor does not exist. Only this is true; anything otherwise is worthless'?"

"Uttiya, I haven't declared that 'After death a Tathagata neither does nor does not exist: Only this is true; anything otherwise is worthless.'"

"But, Master Gotama, on being asked, 'Is it the case that 'The cosmos is eternal: Only this is true; anything otherwise is worthless'?' you inform me, 'Uttiya, I haven't declared that 'The cosmos is eternal: Only this is true; anything otherwise is worthless.' On being asked, 'Is it the case that 'The cosmos is not eternal... The cosmos is finite... The cosmos is infinite... The soul & the body are the same... The soul is one thing and the body another... After death a Tathagata exists... After death a Tathagata does not exist... After death a Tathagata both does & does not exist... After death a Tathagata neither does nor does not exist. Only this is true; anything otherwise is worthless'?' you inform me, 'Uttiya, I haven't declared that 'After death a Tathagata neither does nor does not exist. Only this is true; anything otherwise is worthless.' Now is there anything you have declared?'"

"Uttiya, having directly known it, I teach the Dhamma to my disciples for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding."

"And, Master Gotama, when having directly known it, you teach the Dhamma to your disciples for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding, will all the cosmos be led to release, or a half of it, or a third?" When this was said, the Blessed One was silent. Then the thought occurred to Ven. Ananda: "Don't let Uttiya the wanderer acquire the evil viewpoint that, 'When I asked him an all-encompassing question, Gotama the contemplative faltered and didn't reply. Perhaps he was unable to.' That would be for his long-term harm & suffering." So he said to Uttiya, "In that case, my friend, I will give you an analogy, for there are cases where it is through the use of analogy that intelligent people can understand the meaning of what is being said."

"Uttiya, suppose that there were a royal frontier fortress with strong ramparts, strong walls & arches, and a single gate. In it would be a wise, competent, & knowledgeable gatekeeper to keep out those he didn't know and to let in

those he did. Patrolling the path around the city, he wouldn't see a crack or an opening in the walls big enough for even a cat to slip through. Although he wouldn't know that 'So-and-so many creatures enter or leave the city,' he would know this: 'Whatever large creatures enter or leave the city all enter or leave it through this gate.'

"In the same way, the Tathagata doesn't endeavor to have all the cosmos or half of it or a third of it led to release by means of [his Dhamma]. But he does know this:

'All those who have been led, are being led, or will be led to release from the cosmos have done so, are doing so, or will do so after having abandoned the five hindrances — those defilements of awareness that weaken discernment — having well-established their minds in the four frames of reference, and having developed, as they have come to be, the seven factors for Awakening.

When you asked the Blessed One this question, you had already asked it in another way. That's why he didn't respond."

Note

I The question as to whether all the cosmos or only a part of it would be led to release is another way of asking whether the cosmos is eternal or not. Notice that Ven. Ananda mentions those who have been led to release from the cosmos. He doesn't mention the cosmos as being led to release. For his use of the word, "cosmos," here, see S 35.82.

A 10.96 Kokanuda Sutta On Viewpoints (excerpt)

.... my friend. It's not the case that I don't know or see. I do know. I do see.

'The cosmos is eternal. Only this is true; anything otherwise is worthless,' is a viewpoint.

'The cosmos is not eternal... The cosmos is finite... The cosmos is infinite... The soul & the body are the same... The soul is one thing and the body another... After death a Tathagata exists... After death a Tathagata does not exist... After death a Tathagata both does & does not exist... After death a Tathagata neither does nor does not exist. Only this is true; anything otherwise is worthless,' is a viewpoint. The extent to which there are viewpoints, view-stances, the taking up of views, obsessions of views, the cause of views, & the uprooting of views: that's what I know. That's what I see. Knowing that, I say 'I know.' Seeing that, I say 'I see.' Why should I say 'I don't know, I don't see'? I do know. I do see."

A 10.99 Upalisutta

Translation by Sister Upalavanna

Venerable Upali approached The Blessed One, worshipped, sat on side and said: Venerable sir, I desire to live in forest dwellings and jungle paths.

Upali, life in forest dwellings and jungle paths is difficult to bear. It is difficult to be attached to seclusion. The mind of the bhikkhu who is not concentrated is carried away by solitude. Upali, if someone says: I will abide in jungle forests to gain concentration. He could expect a sinking down or an elation.

Upali, a huge elephant of about seven or seven and half cubits comes to a huge pond of water. It occurs to him: 'What if I descend this pond, enjoy washing my ears and back, bathe and drink and ascending the pond go where I like. 'Then the huge elephant descends to the pond, enjoys washing his ears and back, bathes, drinks and ascends from it and goes wherever he likes. What is the reason? Upali, he has a huge self, and could withstand that depth and enjoy the depth .

Then a hare or a cat comes and it occurs to it: If the huge elephant can why can't I.? What if I ascend the great pond, enjoy washing my ears and back, drink and bathe and ascending go where I want to go. Without considering he jumps into the great pond, and he should expect this. - Either sinking or being thrown up . What is the reason? Upali the self is small, the pond is deep, it cannot withstand the depth. In the same manner, Upali if someone says: I will abide in jungle forests to gain concentration. He could expect a sinking down or an elation.

Here, Upali, the Thus Gone One, worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed is born in the world. He declares the Teaching, by himself known and realized, to the world, together with its gods and men and the community of recluses and Brahmins. That Teaching is good at the beginning, middle and end, full of meaning even in the letters, declaring the pure and complete holy life.

A householder, or the son of a householder or someone born to a clan hears that Teaching and gains faith in the Thus Gone One. With that gain of faith he reflects: 'The household life is full of difficulties and defilements, the going forth is like open space.

Living in a household, it is difficult to lead the holy life pure and complete. What if I shave head and beard, wear yellow clothes, leave the household and go forth.

In the meantime leaving behind a great mass of wealth or a little wealth, a large circle of relations or a small circle of relations he shaves head and beard, wears yellow clothes and leaving home, becomes homeless.

Become homeless, he trains in the precepts of the bhikkhus. Giving up destroying living things, throws away stick and weapon, abides shameful with aroused compassion for all beings.

Putting an end to taking the not given, desiring the given, abides without theft making the self pure.

Leaving behind the unholly life, abides far removed from low sexuality.

Giving up and abstaining from telling lies, talks the truth become trustworthy to the world.

Giving up slandering abstains from telling there, what was heard here to disunite these. Or from telling here, what was heard there to disunite those. Thus unites the broken, makes firm those united. Desiring and attached to unity talks words, for unity to promote unity.

Abstaining from rough talk, talks words that are pleasing to the ears, go straight into the heart, noble and good mannered words, desired by the general populace.

Abstaining from frivolous talk, talks words that are truthful, meaningful, words that accord with the Teaching and discipline. Talks truthful, meaningful words at the right time, words that should be treasured.

He abstains from destroying seedlings and vegetation.

Partakes one meal per day, abstains from food at night and at untimely hours. Abstains from dance, singing, instrumental music and sight seeing. Abstains from bearing flowers, scents, ointments, wearing ornaments and decorating the self. Abstains from high and stately beds and seats. Abstains from accepting gold and silver, uncooked grains and uncooked flesh. Abstains from accepting women and girls, slave women and men, goats and cows, fowl and pigs. Abstains from accepting elephants, cattle, horses and mares. Abstains from accepting fields and lands. Abstains from taking messages, buying and selling. Abstains from false weighing, false coining and false measuring. Abstains from deceit, fraud and insincere activities. Abstains from cutting, binding and tying. Abstains from highway robbery and various deceptive ways of obtaining morsel food. He is satisfied with the robe to cover the body, with the morsel food to please the stomach. Wherever he goes, he goes with all his things. Endowed with the virtues of a noble one, he enjoys the pleasantness of being free from faults.

Seeing a form, he does not take the sign or the detail. To one abiding with the faculty of the eye unprotected, unwholesome coveting and displeasure may arise. He protects the faculty of the eye. Hearing a sound, ... re ... Scenting a smell, ... re ... Tasting some food, ... re ...

Experiencing a touch on the body, ... re ... Cognizing an idea he does not take the sign or the detail. To one abiding with the faculty of the mind unprotected, unwholesome coveting and displeasure may arise. He protects the faculty of the mind. Endowed with this noble ones' control of the mental faculties He enjoys the pleasantness of internally not being hurt, .

Approaching and receding he becomes aware. Looking on and about he becomes aware. Bending and stretching he becomes aware. Bearing the three robes and bowl he becomes aware. Enjoying, drinking, eating and tasting he becomes aware. Going, standing, sitting and lying until awake he becomes aware and talking or keeping silence he becomes aware.

Endowed with this mass of virtues of the noble ones, the control of the mental faculties of the noble ones, the mindful awareness of the noble ones, he dwells secluded, at the root of a tree in the forest, a mountain grotto, a mountain cave, a cemetery, a jungle path, an open space or a heap of straw. Gone to the forest, to the root of a tree or to an empty house he sits with crossed legs and body straight with mindfulness established in front.

Dispelling covetousness for the world he purifies the mind and abides with a mind free of covetousness. Dispelling aversion he abides purifying the mind of aversion with compassion for all living things. Dispelling sloth and torpor, he abides purifying the mind of sloth and torpor mindful and aware of the perception of light. Dispelling restlessness and worry, he abides with a balanced mind, appeasing the restlessness and worrying. Dispelling doubts abides purifying the mind of doubts, about things that have to be done and not done.

Dispelling the five hindrances, wisely weakening the finer defilements, secluding the mind from sensual thoughts and angry thoughts, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion he abides in the first higher state of the mind.

Upali, isn't this abiding more pleasant than the previous abiding?

Yes, venerable sir.

Upali, my disciples dwell in forests and jungle paths, when they see these good things in them, not until then.

Again, Upali, the bhikkhu overcoming thoughts and discursive thoughts ... he abides in the second higher state of the mind ... the third higher state of the mind ... the fourth higher state of the mind ... in the sphere of space. ... in the sphere of consciousness ... in the sphere of nothingness ... in the sphere of neither perception nor non perception ... in the cessation of perceptions and feelings... Upali, my disciples dwell in forests and jungle paths, when they see these good things in them, not until then. You will have a pleasant abiding with the community of bhikkhus.

A 10.100 Abhabbasutta Impossible

Translation by Sister Upalavanna

Bhikkhus, it is impossible to realize extinction without dispelling these ten things. What ten?

Greed, hate, delusion, hatred, the grudging nature, hypocrisy, spitefulness, envy, selfishness and measuring.

Bhikkhus, it is impossible to realize extinction without dispelling these ten things.

Bhikkhus, it is possible to realize extinction dispelling these ten things. What ten?

Greed, hate, delusion, hatred, the grudging nature, hypocrisy, spitefulness, envy, selfishness and measuring.

Bhikkhus, it is possible to realize extinction dispelling these ten things.

A 10.121 Pubbaṅgamasutta The First Sign

Translation by Sister Upalavanna

Bhikkhus, the first appearance, the first signs of the rising sun is dawn. In the same manner the first appearances and the first signs of all wholesome things is right view. To one with right view, there are right thoughts. To one with right thoughts, there is right speech. To one with right speech, there is right action. To one with right actions, there is right livelihood. To one with right livelihood, there is right endeavor. To one with right endeavor, there is right mindfulness. To one with right mindfulness, there is right concentration. To one with right concentration, there is right knowledge. To one with right knowledge, there is right release.

A 10.130 Annhamasutta

Translation by Sister Upalavanna

Bhikkhus, these ten things developed and made much train to end greed, hatred and delusion. They are not found anywhere else other than in the discipline of the Well Gone One. What ten?

Right view, right thoughts, right speech, right action, right livelihood, right endeavor, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten things developed and made much train to end greed, hatred and delusion are not found anywhere else other than in the discipline of the Well Gone One.

A 10.173 Adhammasutta Unrighteousness

Translation by Sister Upalavanna

Bhikkhus, the unrighteous and the righteous should be known, the useless and the useful should be known. Knowing should fall to the method of the righteous and the useful.

Bhikkhus, what is the unrighteous and the righteous? What is the useless and the useful?

Bhikkhus, destroying living things is unrighteous, abstaining from destroying living things is righteous. On account of destroying living things various, useless, evil unwholesome things arise, they are useless. On account of abstaining from destroying living things various useful wholesome things develop and get completed, they are useful.

Bhikkhus, taking the not given is unrighteous, abstaining from taking the not given is righteous. On account of taking the not given various useless evil unwholesome things arise, they are useless. On account of abstaining from taking the not given various useful wholesome things develop and get completed, they are useful.

Bhikkhus, sexual misconduct is unrighteous, the right sexual conduct is righteous. On account of sexual misconduct various useless evil unwholesome things arise, they are useless. On account of the right sexual conduct various

useful wholesome things develop and get completed, they are useful.

Bhikkhus, telling lies is unrighteous, abstaining from telling lies is righteous. On account of telling lies various, useless, evil, unwholesome things arise, they are useless. On account of abstaining from telling lies various useful wholesome things develop and get completed, they are useful.

Bhikkhus, slandering is unrighteous, abstaining from slandering is righteous. On account of slandering various, useless, evil, unwholesome things arise, they are useless. On account of abstaining from slandering various, useful wholesome things develop and get completed, they are useful.

Bhikkhus, rough talk is unrighteous, abstaining from rough talk is righteous. On account of rough talk various, useless, evil, unwholesome things arise, they are useless. On account of abstaining from rough talk various useful wholesome things develop and get completed, they are useful.

Bhikkhus, frivolous talk is unrighteous, abstaining from frivolous talk is righteous. On account of frivolous talk various useless, evil, unwholesome things arise, they are useless. On account of abstaining from frivolous talk various useful wholesome things develop and get completed, they are useful.

Bhikkhus, coveting is unrighteous, not coveting is righteous. On account of coveting various, useless, evil, unwholesome things arise, they are useless. On account of not coveting, various, useful, wholesome things develop and get completed, they are useful.

Bhikkhus, hate is unrighteous, not hating is righteous. On account of hating various useless evil unwholesome things arise, they are useless. On account of not hating various, useful, wholesome things develop and get completed, they are useful.

Bhikkhus, wrong view is unrighteous, right view is righteous. On account of wrong view various useless, evil, unwholesome things arise, they are useless. On account of right view various useful meritorious things develop and get completed, they are useful.

Bhikkhus, if it was said, 'The unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method, which is righteous and useful, it was said on account of this.

A 10.176 Cundasutta (excerpt)

Translation by Sister Upalavanna

Venerable sir, how is the purification in the discipline of the noble ones. It is suitable that I should be taught the purification in the discipline of the noble ones.

Then Cunda, listen and attend carefully: Cunda, bodily impurity comes in three ways. Verbal impurity in four ways and mental impurity in three ways.

Cunda, what are the three ways of bodily impurity?

Here, Cunda, a certain one destroys living things, is cruel with bloody hands, is engaged in destruction, without compassion for any living thing.

Takes the not given, gone to the village or forest takes the not given with a thievish mind.

Misbehaves sexually with those protected by the mother, father, mother and father, brother, sister, relations, the clan, protected by the Teaching, with those who have a husband and liable to be punished or even someone who is garlanded at a ceremony. Cunda, one becomes bodily impure in these three ways.

Cunda, what are the four ways of verbal impurity?

Here, Cunda, a certain one tells lies. Gone to an assembly, in a gathering, amidst relations, or gone to the guild or in the midst of royalty, when asked to stand witness, not knowing says I know. Knowing, says I do not know. Not seeing says I saw, or seeing, says I did not see. Thus for personal reasons or for another's good or for some small material thing he tells lies with awareness.

Here, someone slanders, hearing it here, tells it there, to split these. Hearing it there, tells it here to split those. Thus he splits the united, does not unite the torn apart, fond of dissension talks words to disunite.

Here someone talks rough words, that are sharp and piercing, words that curse others. Talks angry words that are not conducive to concentration.

Someone talks frivolously at the wrong time, the not truthful, unrighteous, useless words, not in accordance with the Teaching and the Discipline This is the four ways of verbal impurity.

Cunda, what is the three ways of mental impurity?

Here, a certain one covets. Seeing someone's belongings thinks they should be mine.

Here someone is angry, with defiled thoughts. May these beings be destroyed, may they be broken and disappear, may they not be.

Here, someone with wrong view has a reversed vision- 'There is no good in giving, in a sacrifice or offering. There are no results for good or evil actions. There is no this world, no other world, no mother, no father. There are no spontaneously arisen beings. In this world there are no recluses and Brahmins, who have come to the right path have realized this world and the other world by themselves and declare it. Thus Cunda, there is impurity of the mind in three ways.

Cunda, these are the ten evil ways of acting. Endowed with these ten evil ways of acting, even if you get up early in the morning and sweep the floor it is impure, or do not sweep the floor, yet it is impure ... Even if you worship the sun with clasped hands it is impure, or do not worship the sun with clasped hands, yet it is impure. Even if you descend to the water up to the third time it is impure, or do not descend to the water up to the third time, yet it is impure. What is the reason?

Cunda, because these ten evil ways of acting go on making you impure.

A 10.208 Brahmavihara Sutta The Sublime Attitudes (excerpt)

"That disciple of the noble ones — thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful — keeps pervading the first direction with an awareness imbued with good will, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with good will — abundant, expansive, immeasurable, without hostility, without ill will. He discerns, 'Before, this mind of mine was limited & undeveloped. But now this mind of mine is immeasurable & well developed. And whatever action that was done in a measurable way does not remain there, does not linger there.'

"What do you think, monks: If that youth, from childhood, were to develop the awareness-release through good will, would he do any evil action?"

"No, lord."

"Not doing any evil action, would he touch suffering?"

"No, lord, for when one does no evil action, from where would he touch suffering?"

"This awareness-release through good will should be developed whether one is a woman or a man. Neither a woman nor a man can go taking this body along. Death, monks, is but a gap of a thought away. One [who practices this awareness-release] discerns, 'Whatever evil action has been done by this body born of action, that will all be experienced here. It will not come to be hereafter.' Thus developed, the awareness-release through good will leads to non-returning for the monk who has gained gnosis here and has penetrated to no higher release.

"That disciple of the noble ones — thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful — keeps pervading the first direction with an awareness imbued with compassion...

"That disciple of the noble ones — thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful — keeps pervading the first direction with an awareness imbued with sympathetic joy...

"That disciple of the noble ones — thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful — keeps pervading the first direction with an awareness imbued with equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity — abundant, expansive, immeasurable, without hostility, without ill will. He discerns, 'Before, this mind of mine was limited & undeveloped. But now this mind of mine is immeasurable & well developed. And whatever action that was done in a measurable way does not remain there, does not linger there.'

"What do you think, monks: If that youth, from childhood, were to develop the awareness-release through equanimity, would he do any evil action?"

"No, lord."

"Not doing any evil action, would he touch suffering?"

"No, lord, for when one does no evil action, from where would he touch suffering?"

"This awareness-release through equanimity should be developed whether one is a woman or a man. Neither a woman nor a man can go taking this body along. Death, monks, is but a gap of a thought away. One [who practices this awareness-release] discerns, 'Whatever evil action has been done by this body born of action, that will all be experienced here. It will not come to be hereafter.' Thus developed, the awareness-release through equanimity leads to non-returning for the monk who has gained gnosis here and has penetrated to no higher release."

A 11.2 Cetana Sutta An Act of Will

"For a person endowed with virtue, consummate in virtue, there is no need for an act of will, 'May freedom from remorse arise in me.' It is in the nature of things that freedom from remorse arises in a person endowed with virtue, consummate in virtue.

"For a person free from remorse, there is no need for an act of will, 'May joy arise in me.' It is in the nature of things that joy arises in a person free from remorse.

"For a joyful person, there is no need for an act of will, 'May rapture arise in me.' It is in the nature of things that rapture arises in a joyful person.

"For a rapturous person, there is no need for an act of will, 'May my body be serene.' It is in the nature of things that a rapturous person grows serene in body.

"For a person serene in body, there is no need for an act of will, 'May I experience pleasure.' It is in the nature of things that a person serene in body experiences pleasure.

"For a person experiencing pleasure, there is no need for an act of will, 'May my mind grow concentrated.' It is in the nature of things that the mind of a person experiencing pleasure grows concentrated.

"For a person whose mind is concentrated, there is no need for an act of will, 'May I know & see things as they actually are.' It is in the nature of things that a person whose mind is concentrated knows & sees things as they actually are.

"For a person who knows & sees things as they actually are, there is no need for an act of will, 'May I feel disenchantment.' It is in the nature of things that a person

who knows & sees things as they actually are feels disenchantment.

"For a person who feels disenchantment, there is no need for an act of will, 'May I grow dispassionate.' It is in the nature of things that a person who feels disenchantment grows dispassionate.

"For a dispassionate person, there is no need for an act of will, 'May I realize the knowledge & vision of release.' It is in the nature of things that a dispassionate person realizes the knowledge & vision of release.

"In this way, dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Knowledge & vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward. Concentration has knowledge & vision of things as they actually are as its purpose, knowledge & vision of things as they actually are as its reward. Pleasure has concentration as its purpose, concentration as its reward. Serenity has pleasure as its purpose, pleasure as its reward. Rapture has serenity as its purpose, serenity as its reward. Joy has rapture as its purpose, rapture as its reward. Freedom from remorse has joy as its purpose, joy as its reward. Skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward.

"In this way, mental qualities lead on to mental qualities, mental qualities bring mental qualities to their consummation, for the sake of going from the near to the Further Shore."

A 11.8 Manasikàrasutta Attention

Translation by Sister Upalavanna

Then venerable Ananda approached The Blessed One, worshipped, sat on a side and said:

Venerable sir, is there a concentration in which, the eye and forms do not attend reciprocally, the ear and sounds do not attend reciprocally, the nose and smells do not attend reciprocally, the tongue and tastes do not attend reciprocally, the body and touches do not attend reciprocally. The mind does not attend to earth, water, fire or air, as earth, water, fire and air. The mind does not attend to the sphere of space as the sphere of space, the sphere of consciousness, as the sphere of consciousness. The sphere of nothingness as the sphere of nothingness and the sphere of neither perception nor non-perception, as the sphere of neither perception nor non-perception. The mind does not attend to this world as this world or attend to the other world, as the other world. The mind does not attend to whatever seen, heard, experienced, cognized and searched by the mind, as the seen, heard, experienced, cognized and searched by the mind. Yet the mind is attentive.

Ananda, there is that concentration ...

Here, Ananda, the bhikkhu is attentive thus: This is peaceful, this is exalted, such as the appeasement of all determinations, giving up of all endearments, destruction of craving, disenchantment, cessation and extinction...

A 11.12 Mahanama Sutta

(excerpts)

"One who is aroused to practice is one of conviction, not without conviction. One aroused to practice is one with persistence aroused, not lazy. One aroused to practice is one of established mindfulness, not muddled mindfulness. One aroused to practice is centered in concentration, not uncentered. One aroused to practice is discerning, not undiscerning.

"Furthermore, there is the case where you recollect the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' At any time when a disciple of the noble ones is recollecting the Dhamma, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Dhamma. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Dhamma.'

"Furthermore, there is the case where you recollect your own virtues: '[They are] untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, conducive to concentration.' At any time when a disciple of the noble ones is recollecting virtue, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on virtue. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of virtue.'

"Furthermore, there is the case where you recollect your own generosity: 'It is a gain, a great gain for me, that — among people overcome with the stain of possessiveness — I live at home, my awareness cleansed of the stain of possessiveness, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms.' At any time when a disciple of the noble ones is recollecting generosity, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on generosity. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of generosity.'

A 11.16 Metta Sutta Good Will

"Monks, for one whose awareness-release through good will is cultivated, developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken, eleven benefits can be expected. Which eleven?

"One sleeps easily, wakes easily, dreams no evil dreams. One is dear to human beings, dear to non-human beings. The devas protect one. Neither fire, poison, nor weapons can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and — if penetrating no higher — is headed for the Brahma worlds. "These are the eleven benefits that can be expected for one whose awareness-release through good will is cultivated, developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken."

See also: Iti 27.

A 11.502 Ragapeyyala Knowing Greed

Translation by Sister Upalavanna

Bhikkhus, knowing greed, you should develop eleven things. What eleven?

The first higher state of the mind, the second higher state of the mind, the third higher state of the mind, the fourth higher state of the mind, the release of mind in loving kindness, the release of mind in compassion, the release of mind in intrinsic joy, the release of mind in equanimity, the sphere of space, the sphere of consciousness and the

sphere of nothingness. Bhikkhus, thoroughly knowing greed, these eleven things should be developed.

Khuddaka Nikaya: The Collection of Little Texts

The Dhammapada:

Translated by Acharya Buddharakkhita

The Pairs

1. All dhamma have mind as their precursor / .
Mind is their chief; they are all mind-wrought.
If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox.

2. All dhamma have mind as their precursor.
Mind is their chief; they are all mind-wrought.
If with a pure mind a person speaks or acts happiness follows him like his never-departing shadow

3. "He abused me, he struck me, he overpowered me, he robbed me." Those who harbor such thoughts do not still their hatred.

4. "He abused me, he struck me, he overpowered me, he robbed me." Those who do not harbor such thoughts still their hatred.

5. Hatred is never appeased by hatred in this world. By non-hatred alone is hatred appeased. This is a law eternal.

6. There are those who do not realize that one day we all must die. But those who do realize this settle their quarrels.

7. Just as a storm throws down a weak tree, so does Mara overpower the man who lives for the pursuit of pleasures, who is uncontrolled in his senses, immoderate in eating, indolent, and dissipated.

8. Just as a storm cannot prevail against a rocky mountain, so Mara can never overpower the man who lives meditating on the impurities, who is controlled in his senses, moderate in eating, and filled with faith and earnest effort.

9. Whoever should don the monk's yellow robe, being depraved, devoid of self-control and truthfulness, he surely is not worthy of the robe.

10. But whoever is purged of depravity, well-established in virtues and filled with self-control and truthfulness, he indeed is worthy of the yellow robe.

11. Those who mistake the unessential to be essential and the essential to be unessential, dwelling in wrong thoughts, never arrive at the essential.

12. Those who know the essential to be essential and the unessential to be unessential, dwelling in right thoughts, do arrive at the essential.

13. Just as rain breaks through an ill-thatched house, so passion penetrates an undeveloped mind.

14. Just as rain does not break through a well-thatched house, so passion never penetrates a well-developed mind.

15. The evil-doer grieves here and hereafter; he grieves in both the worlds. He laments and is afflicted, recollecting his own impure deeds.

16. The doer of good rejoices here and hereafter; he rejoices in both the worlds. He rejoices and exults, recollecting his own pure deeds.

17. The evil-doer suffers here and hereafter; he suffers in both the worlds. The thought, "Evil have I done," torments him, and he suffers even more when gone to realms of woe.

18. The doer of good delights here and hereafter; he delights in both the worlds. The thought, "Good have I done," delights him, and he delights even more when gone to realms of bliss.

19. Much though he recites the sacred texts, but acts not accordingly, that heedless man is like a cowherd who only counts the cows of others -- he does not partake of the blessings of the holy life.

20. Little though he recites the sacred texts, but puts the Teaching into practice, forsaking lust, hatred, and delusion, with true wisdom and emancipated mind, clinging to nothing of this or any other world -- he indeed partakes of the blessings of a holy life.

1. This is a case where I have not found any English word that adequately covers the meaning of the original Pali word. The Pali word dhamma literally means the 'bearer' or nature of a thing. The broad definition of dhamma includes foundation, law, justice, the teachings of the Buddha, mental qualities, nature, truth, and morality. The meaning of this broad term must be taken in context. Thanissaro Bhikkhu translates dhamma as 'phenomena' in this context.

Heedfulness

21. Heedfulness is the path to the Deathless. Heedlessness is the path to death. The heedful die not. The heedless are as if dead already.

22. Clearly understanding this excellence of heedfulness, the wise exult therein and enjoy the resort of the Noble Ones.

23. The wise ones, ever meditative and steadfastly persevering, alone experience Nibbana, the incomparable freedom from bondage.

24. Ever grows the glory of him who is energetic, mindful and pure in conduct, discerning and self-controlled, righteous and heedful.

25. By effort and heedfulness, discipline and self-mastery, let the wise one make for himself an island which no flood can overwhelm.

26. The foolish and ignorant indulge in heedlessness, but the wise one keeps his heedfulness as his best treasure.

27. Do not give way to heedlessness. Do not indulge in sensual pleasures. Only the heedful and meditative attain great happiness.

28. Just as one upon the summit of a mountain beholds the groundlings, even so when the wise man casts away heedlessness by heedfulness and ascends the high tower of wisdom, this sorrowless sage beholds the sorrowing and foolish multitude.

29. Heedful among the heedless, wide-awake among the sleepy, the wise man advances like a swift horse leaving behind a weak jade.

30. By Heedfulness did Indra become the overlord of the gods. Heedfulness is ever praised, and heedlessness ever despised.

31. The monk who delights in heedfulness and looks with fear at heedlessness advances like fire, burning all fetters, small and large.

32. The monk who delights in heedfulness and looks with fear at heedlessness will not fall. He is close to Nibbana.

The Mind

33. Just as a fletcher straightens an arrow shaft, even so the discerning man straightens his mind -- so fickle and unsteady, so difficult to guard.

34. As a fish when pulled out of water and cast on land throbs and quivers, even so is this mind agitated. Hence should one abandon the realm of Mara.

35. Wonderful, indeed, it is to subdue the mind, so difficult to subdue, ever swift, and seizing whatever it desires. A tamed mind brings happiness.

36. Let the discerning man guard the mind, so difficult to detect and extremely subtle, seizing whatever it desires. A guarded mind brings happiness.

37. Dwelling in the cave (of the heart), the mind, without form, wanders far and alone. Those who subdue this mind are liberated from the bonds of Mara.

38. Wisdom never becomes perfect in one whose mind is not steadfast, who knows not the Good Teaching and whose faith wavers.

39. There is no fear for an awakened one, whose mind is not sodden (by lust) nor afflicted (by hate), and who has gone beyond both merit and demerit.

40. Realizing that this body is as fragile as a clay pot, and fortifying this mind like a well-fortified city, fight out Mara with the sword of wisdom. Then, guarding the conquest, remain unattached.

41. Ere long, alas! this body will lie upon the earth, unheeded and lifeless, like a useless log.

42. Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm.

43. Neither mother, father, nor any other relative can do one greater good than one's own well-directed mind.

Flowers

44. Who shall overcome this earth, this realm of Yama and this sphere of men and gods? Who shall bring to perfection the well-taught path of wisdom as an expert garland-maker would his floral design?

45. A striver-on-the path shall overcome this earth, this realm of Yama and this sphere of men and gods. The striver-on-the-path shall bring to perfection the well-taught path of wisdom, as an expert garland-maker would his floral design.

46. Realizing that this body is like froth, penetrating its mirage-like nature, and plucking out Mara's flower-tipped arrows of sensuality, go beyond sight of the King of Death!

47. As a mighty flood sweeps away the sleeping village, so death carries away the person of distracted mind who only plucks the flowers (of pleasure).

48. The Destroyer brings under his sway the person of distracted mind who, insatiate in sense desires, only plucks the flowers (of pleasure).

49. As a bee gathers honey from the flower without injuring its color or fragrance, even so the sage goes on his alms-round in the village.

50. Let none find fault with others; let none see the omissions and commissions of others. But let one see one's own acts, done and undone.

51. Like a beautiful flower full of color but without fragrance, even so, fruitless are the fair words of one who does not practice them.

52. Like a beautiful flower full of color and also fragrant, even so, fruitful are the fair words of one who practices them.

53. As from a great heap of flowers many garlands can be made, even so should many good deeds be done by one born a mortal.

54. Not the sweet smell of flowers, not even the fragrance of sandal, *tagara*, or jasmine blows against the wind. But the fragrance of the virtuous blows against the wind. Truly the virtuous man pervades all directions with the fragrance of his virtue.

55. Of all the fragrances -- sandal, *tagara*, blue lotus and jasmine -- the fragrance of virtue is the sweetest.

56. Faint is the fragrance of *tagara* and sandal, but excellent is the fragrance of the virtuous, wafting even amongst the gods.

57. Mara never finds the path of the truly virtuous, who abide in heedfulness and are freed by perfect knowledge.

58. Upon a heap of rubbish in the road-side ditch blooms a lotus, fragrant and pleasing.

59. Even so, on the rubbish heap of blinded mortals the disciple of the Supremely Enlightened One shines resplendent in wisdom.

The Fool

60. Long is the night to the sleepless; long is the league to the weary. Long is worldly existence to fools who know not the Sublime Truth.

61. Should a seeker not find a companion who is better or equal, let him resolutely pursue a solitary course; there is no fellowship with the fool.

62. The fool worries, thinking, "I have sons, I have wealth." Indeed, when he himself is not his own, whence are sons, whence is wealth?

63. A fool who knows his foolishness is wise at least to that extent, but a fool who thinks himself wise is a fool indeed.

64. Though all his life a fool associates with a wise man, he no more comprehends the Truth than a spoon tastes the flavor of the soup.

65. Though only for a moment a discerning person associates with a wise man, quickly he comprehends the Truth, just as the tongue tastes the flavor of the soup.

66. Fools of little wit are enemies unto themselves as they move about doing evil deeds, the fruits of which are bitter.

67. Ill done is that action of doing which one repents later, and the fruit of which one, weeping, reaps with tears.

68. Well done is that action of doing which one repents not later, and the fruit of which one, reaps with delight and happiness.

69. So long as an evil deed has not ripened, the fool thinks it as sweet as honey. But when the evil deed ripens, the fool comes to grief.

70. Month after month a fool may eat his food with the tip of a blade of grass / , but he still is not worth a sixteenth part of the those who have comprehended the Truth.

71. Truly, an evil deed committed does not immediately bear fruit, like milk that does not turn sour all at once. But smoldering, it follows the fool like fire covered by ashes.

72. To his own ruin the fool gains knowledge, for it cleaves his head and destroys his innate goodness.

73. The fool seeks undeserved reputation, precedence among monks, authority over monasteries, and honor among householders.

74. "Let both laymen and monks think that it was done by me. In every work, great and small, let them follow me" -- such is the ambition of the fool; thus his desire and pride increase.

75. One is the quest for worldly gain, and quite another is the path to Nibbana. Clearly understanding this, let not the monk, the disciple of the Buddha, be carried away by worldly acclaim, but develop detachment instead.

I Subject themselves to austerities.

The Wise Man

76. Should one find a man who points out faults and who reproves, let him follow such a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never worse, to cultivate such an association.

77. Let him admonish, instruct and shield one from wrong; he, indeed, is dear to the good and detestable to the evil.

78. Do not associate with evil companions; do not seek the fellowship of the vile. Associate with the good friends; seek the fellowship of noble men.

79. He who drinks deep the Dhamma lives happily with a tranquil mind. The wise man ever delights in the Dhamma made known by the Noble One (the Buddha).

80. Irrigators regulate the rivers; fletchers straighten the arrow shaft; carpenters shape the wood; the wise control themselves.

81. Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame.

82. On hearing the Teachings, the wise become perfectly purified, like a lake deep, clear and still.

83. The good renounce (attachment for) everything. The virtuous do not prattle with a yearning for pleasures. The wise show no elation or depression when touched by happiness or sorrow.

84. He is indeed virtuous, wise, and righteous who neither for his own sake nor for the sake of another (does any wrong), who does not crave for sons, wealth, or kingdom, and does not desire success by unjust means.

85. Few among men are those who cross to the farther shore. The rest, the bulk of men, only run up and down the hither bank.

86. But those who act according to the perfectly taught Dhamma will cross the realm of Death, so difficult to cross.

87-88. Abandoning the dark way, let the wise man cultivate the bright path. Having gone from home to homelessness, let him yearn for that delight in detachment, so difficult to enjoy. Giving up sensual pleasures, with no attachment, let the wise man cleanse himself of defilements of the mind.

89. Those whose minds have reached full excellence in the factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things -- rid of cankers, glowing with wisdom, they have attained Nibbana in this very life.

The Arahats:

90. The fever of passion exists not for him who has completed the journey, who is sorrowless and wholly set free, and has broken all ties.

91. The mindful ones exert themselves. They are not attached to any home; like swans that abandon the lake, they leave home after home behind.

92. Those who do not accumulate and are wise regarding food, whose object is the Void, the Unconditioned Freedom -- their track cannot be traced, like that of birds in the air.

93. He whose cankers are destroyed and who is not attached to food, whose object is the Void, the Unconditioned Freedom -- his path cannot be traced, like that of birds in the air.

94. Even the gods hold dear the wise one, whose senses are subdued like horses well trained by a charioteer, whose pride is destroyed and who is free from the cankers.

95. There is no more worldly existence for the wise one who, like the earth, resents nothing, who is firm as a high pillar and as pure as a deep pool free from mud.

96. Calm is his thought, calm his speech, and calm his deed, who, truly knowing, is wholly freed, perfectly tranquil and wise.

97. The man who is without blind faith, who knows the Unmade, who has severed all links, destroyed all causes (for karma, good and evil), and thrown out all desires -- he, truly, is the most excellent of men.

98. Inspiring, indeed, is that place where Arahats dwell, be it a village, a forest, a vale, or a hill.

99. Inspiring are the forests in which worldlings find no pleasure. There the passionless will rejoice, for they seek no sensual pleasures.

The Thousands

100. Better than a thousand useless words is one useful word, hearing which one attains peace.

101. Better than a thousand useless verses is one useful verse, hearing which one attains peace.

102. Better than reciting a hundred meaningless verses is the reciting of one verse of Dhamma, hearing which one attains peace.

103. Though one may conquer a thousand times a thousand men in battle, yet he who conquers himself indeed is the noblest victor.

104-105. Self-conquest is far better than the conquest of others. Not even a god, an angel, Mara or Brahma can turn into defeat the victory of a person who is self-subdued and ever restrained in conduct.

106. Though month after month for a hundred years one should offer sacrifices by the thousands, yet if only for a moment one should worship those of perfected minds that honor is indeed better than a century of sacrifice.

107. Though for a hundred years one should tend the sacrificial fire in the forest, yet if only for a moment one should worship those of perfected minds, that worship is indeed better than a century of sacrifice.

108. Whatever gifts and oblations one seeking merit might offer in this world for a whole year, all that is not worth one fourth of the merit gained by revering the Upright Ones, which is truly excellent.

109. To one ever eager to revere and serve the elders, these four blessings accrue: long life and beauty, happiness and power.

110. Better it is to live one day virtuous and meditative than to live a hundred years immoral and uncontrolled.

111. Better it is to live one day wise and meditative than to live a hundred years foolish and uncontrolled.

112. Better it is to live one day strenuous and resolute than to live a hundred years sluggish and dissipated.

113. Better it is to live one day seeing the rise and fall of things than to live a hundred years without ever seeing the rise and fall of things.

114. Better it is to live one day seeing the Deathless than to live a hundred years without ever seeing the Deathless.

115. Better it is to live one day seeing the Supreme Truth than to live a hundred years without ever seeing the Supreme Truth.

Evil

116. Hasten to do good; restrain your mind from evil. He who is slow in doing good, his mind delights in evil.

117. Should a person commit evil, let him not do it again and again. Let him not find pleasure therein, for painful is the accumulation of evil.

118. Should a person do good, let him do it again and again. let him find pleasure therein, for blissful is the accumulation of good.

119. It may be well with the evil-doer as long as the evil ripens not. But when it does ripen, then the evil-doer sees (the painful results of) his evil deeds.

120. It may be ill with the doer of good as long as the good ripens not. But when it does ripen, then the doer of good sees (the pleasant results of) his good deeds.

121. Think not lightly of evil, saying, "It will not come to me." Drop by drop is the water pot filled. Likewise, the fool, gathering it little by little, fills himself with evil.

122. Think not lightly of good, saying, "It will not come to me." Drop by drop is the water pot filled. Likewise, the wise man, gathering it little by little, fills himself with good.

123. Just as a trader with a small escort and great wealth would avoid a perilous route, or just as one desiring to live avoids poison, even so should one shun evil.

124. If on the hand there is no wound, one may carry even poison in it. Poison does not affect one who is free from wounds. For him who does no evil, there is no ill.

125. Like fine dust thrown against the wind, evil falls back upon that fool who offends an inoffensive, pure and guiltless man.

126. Some are born in the womb; the wicked are born in hell; the devout go to heaven; the stainless pass into Nibbana.

127. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one may escape from the results of evil deeds.

128. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one may will not be overcome by death.

Violence

129. All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill.

130. All tremble at violence; life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill.

131. One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter.

132. One who, while himself seeking happiness, does not oppress with violence other beings who also desire happiness, will find happiness hereafter.

133. Speak not harshly to anyone, for those thus spoken to might retort. Indeed, angry speech hurts, and retaliation may overtake you.

134. If, like a broken gong, you silence yourself, you have approached Nibbana, for vindictiveness is no longer in you.

135. Just as a cowherd drives the cattle to pasture with a staff, so do old age and death drive the life force of beings (from existence to existence).

136. When the fool commits evil deeds, he does not realize (their evil nature). The witless man is tormented by his own deeds, like one burnt by fire.

137. He who inflicts violence on those who are unarmed, and offends those who are inoffensive, will soon come upon one of these ten states:

138-140 Sharp pain, or disaster, bodily injury, serious illness, or derangement of mind, trouble from the government, or grave charges, loss of relatives, or loss of wealth, or houses destroyed by ravaging fire; upon dissolution of the body that ignorant man is born in hell.

141. Neither going about naked, nor matted locks, nor filth, nor fasting, nor lying on the ground, nor smearing oneself with ashes and dust, nor sitting on the heels (in penance) can purify a mortal who has not overcome doubt.

142. Even though he be well-attired, yet if he is poised, calm, controlled and established in the holy life, having set aside violence towards all beings -- he, truly, is a holy man, a renunciate, a monk.

143. Only rarely is there a man in this world who, restrained by modesty, avoids reproach, as a thoroughbred horse avoids the whip.

144. Like a thoroughbred horse touched by the whip, be strenuous, be filled with spiritual yearning. By faith and moral purity, by effort and meditation, by investigation of the truth, by being rich in knowledge and virtue, and by being mindful, destroy this unlimited suffering.

145. Irrigators regulate the waters, fletchers straighten arrow shafts, carpenters shape wood, and the good control themselves.

Old Age

146. When this world is ever ablaze, why this laughter, why this jubilation? Shrouded in darkness, will you not see the light?

147. Behold this body -- a painted image, a mass of heaped up sores, infirm, full of craving -- of which nothing is lasting or stable!

148. Fully worn out is this body, a nest of disease, and fragile. This foul mass breaks up, for death is the end of life.

149. These dove-colored bones are like gourds that lie scattered about in autumn. Having seen them, how can one seek delight?

150. This city (body) is built of bones, plastered with flesh and blood; within are decay and death, pride and jealousy.

151. Even gorgeous royal chariots wear out, and indeed this body too wears out. But the Dhamma of the Good does not age; thus the Good make it known to the good.

152. The man of little learning grows old like a bull. He grows only in bulk, but, his wisdom does not grow.

153. Through many a birth in samsara have I wandered in vain, seeking in the builder of this house (of life). Repeated birth is indeed suffering!

154. O house-builder, you are seen! You will not build this house again. For your rafters are broken and your ridgepole shattered. My mind has reached the Unconditioned; I have attained the destruction of craving.

155. Those who in youth have not led the holy life, or have failed to acquire wealth, languish like old cranes in the pond without fish.

156. Those who in youth have not lead the holy life, or have failed to acquire wealth, lie sighing over the past, like worn out arrows (shot from) a bow.

The Self

157. If one holds oneself dear, one should diligently watch oneself. Let the wise man keep vigil during any of the three watches of the night.

158. One should first establish oneself in what is proper; then only should one instruct others. Thus the wise man will not be reproached.

159. One should do what one teaches others to do; if one would train others, one should be well controlled oneself. Difficult, indeed, is self-control.

160. One truly is the protector of oneself; who else could the protector be? With oneself fully controlled, one gains a mastery that is hard to gain.

161. The evil a witless man does by himself, born of himself and produced by himself, grinds him as a diamond grinds a hard gem.

162. Just as a single creeper strangles the tree on which it grows, even so, a man who is exceedingly depraved harms himself as only an enemy might wish.

163. Easy to do are things that are bad and harmful to oneself. But exceedingly difficult to do are things that are good and beneficial.

164. Whoever, on account of perverted views, scorns the Teaching of the Perfected Ones, the Noble and Righteous Ones -- that fool, like the bamboo, produces fruits only for self destruction.

165. By oneself is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself is one made pure. Purity and impurity depended on oneself; no one can purify another.

166. Let one not neglect one's own welfare for the sake of another, however great. Clearly understanding one's own welfare, let one be intent upon the good.

The World

167. Follow not the vulgar way; live not in heedlessness; hold not false views; linger not long in worldly existence.

168. Arise! Do not be heedless! Lead a righteous life. The righteous live happily both in this world and the next.

169. Lead a righteous life; lead not a base life. The righteous live happily both in this world and the next.

170. One who looks upon the world as a bubble and a mirage, him the King of Death sees not.

171. Come! Behold this world, which is like a decorated royal chariot. Here fools flounder, but the wise have no attachment to it.

172. He who having been heedless is heedless no more, illuminates this world like the moon freed from clouds.

173. He, who by good deeds covers the evil he has done, illuminates this world like the moon freed from clouds.

174. Blind is the world; here only a few possess insight. Only a few, like birds escaping from the net, go to realms of bliss.

175. Swans fly on the path of the sun; men pass through the air by psychic powers; the wise are led away from the world after vanquishing Mara and his host.

176. For a liar who has violated the one law (of truthfulness) who holds in scorn the hereafter, there is no evil that he cannot do.

177. Truly, misers fare not to heavenly realms; nor, indeed, do fools praise generosity. But the wise man rejoices in giving, and by that alone does he become happy hereafter.

178. Better than sole sovereignty over the earth, better than going to heaven, better even than lordship over all the worlds is the fruit of Stream Entry.

The Buddha

179. By what track can you trace that trackless Buddha of limitless range, whose victory nothing can undo, whom none of the vanquished defilements can ever pursue?

180. By what track can you trace that trackless Buddha of limitless range, in whom exists no longer, the entangling and embroiling craving that perpetuates becoming?

181. Those wise ones who are devoted to meditation and who delight in the calm of renunciation -- such mindful ones, Supreme Buddhas, even the gods hold dear.

182. Hard is it to be born a man; hard is the life of mortals. Hard is it to gain the opportunity of hearing the Sublime Truth, and hard to encounter is the arising of the Buddhas.

183. To avoid all evil, to cultivate good, and to cleanse one's mind -- this is the teaching of the Buddhas.

184. Enduring patience is the highest austerity. "Nibbana is supreme," say the Buddhas. He is not a true monk who harms another, nor a true renunciate who oppresses others.

185. Not despising, not harming, restraint according to the code of monastic discipline, moderation in food, dwelling in solitude, devotion to meditation -- this is the teaching of the Buddhas.

186-187. There is no satisfying sensual desires, even with the rain of gold coins. For sensual pleasures give little satisfaction and much pain. Having understood this, the wise man finds no delight even in heavenly pleasures. The disciple of the Supreme Buddha delights in the destruction of craving.

188. Driven only by fear, do men go for refuge to many places -- to hills, woods, groves, trees and shrines.

189. Such, indeed, is no safe refuge; such is not the refuge supreme. Not by resorting to such a refuge is one released from all suffering.

190-191. He who has gone for refuge to the Buddha, the Teaching and his Order, penetrates with transcendental wisdom the Four Noble Truths -- suffering, the cause of suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering.

192. This indeed is the safe refuge, this the refuge supreme. Having gone to such a refuge, one is released from all suffering.

193. Hard to find is the thoroughbred man (the Buddha); he is not born everywhere. Where such a wise man is born, that clan thrives happily.

194. Blessed is the birth of the Buddhas; blessed is the enunciation of the sacred Teaching; blessed is the harmony in the Order, and blessed is the spiritual pursuit of the united truth-seeker.

195-196. He who reveres those worthy of reverence, the Buddhas and their disciples, who have transcended all obstacles and passed beyond the reach of sorrow and lamentation -- he who reveres such peaceful and fearless ones, his merit none can compute by any measure.

Happiness

197. Happy indeed we live, friendly amidst the hostile. Amidst hostile men we dwell free from hatred.

198. Happy indeed we live, friendly amidst the afflicted (by craving). Amidst afflicted men we dwell free from affliction.

199. Happy indeed we live, free from avarice amidst the avaricious. Amidst the avaricious men we dwell free from avarice.

200. Happy indeed we live, we who possess nothing. Feeders on joy we shall be, like the Radiant Gods.

201. Victory begets enmity; the defeated dwell in pain. Happily the peaceful live, discarding both victory and defeat.

202. There is no fire like lust and no crime like hatred. There is no ill like the aggregates (of existence) and no bliss higher than the peace (of Nibbana).

203. Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is, the wise realize Nibbana, the highest bliss.

204. Health is the most precious gain and contentment the greatest wealth. A trustworthy person is the best kinsman, Nibbana the highest bliss.

205. Having savored the taste of solitude and peace, pain-free and stainless he becomes, drinking deep the taste of the bliss of the Truth.

206. Good is it to see the Noble Ones; to live with them is ever blissful. One will always be happy by not encountering fools.

207. Indeed, he who moves in the company of fools grieves for longing. Association with fools is ever painful, like partnership with an enemy. But association with the wise is happy, like meeting one's own kinsmen.

208. Therefore, follow the Noble One, who is steadfast, wise, learned, dutiful and devout. One should follow only such a man, who is truly good and discerning, even as the moon follows the path of the stars.

Affection

209. Giving himself to things to be shunned and not exerting where exertion is needed, a seeker after pleasures, having given up his true welfare, envies those intent upon theirs.

210. Seek no intimacy with the beloved and also not with the unloved, for not to see the beloved and to see the unloved, both are painful.

211. Therefore hold nothing dear, for separation from the dear is painful. There are no bonds for those who have nothing beloved or unloved.

212. From endearment springs grief, from endearment springs fear. From him who is wholly free from endearment there is no grief, whence then fear?

213. From affection springs grief, from affection springs fear. From him who is wholly free from affection there is no grief, whence then fear?

214. From attachment springs grief, from attachment springs fear. From him who is wholly free from attachment there is no grief, whence then fear?

215. From lust springs grief, from lust springs fear. From him who is wholly free from craving there is no grief; whence then fear?

216. From craving springs grief, from craving springs fear. From him who is wholly free from craving there is no grief; whence then fear?

217. People hold dear him who embodies virtue and insight, who is principled, has realized the truth, and who himself does what he ought to be doing.

218. One who is intent upon the Ineffable (Nibbana), dwells with mind inspired (by wisdom), and is no more bound by sense pleasures -- such a man is called "One Bound Upstream."

219. When, after a long absence, a man safely returns from afar, his relatives, friends and well-wishers welcome him home on arrival.

220. As kinsmen welcome a dear one on arrival, even so his own good deeds will welcome the doer of good who has gone from this world to the next.

Anger

221. One should give up anger, renounce pride, and overcome all fetters. Suffering never befalls him who clings not to mind and body and is detached.

222. He who checks rising anger as a charioteer checks a rolling chariot, him I call a true charioteer. Others only hold the reins.

223. Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth.

224. Speak the truth; yield not to anger; when asked, give even if you only have a little. By these three means can one reach the presence of the gods.

225. Those sages who are inoffensive and ever restrained in body, go to the Deathless State, where, having gone, they grieve no more.

226. Those who are ever vigilant, who discipline themselves day and night, and are ever intent upon Nibbana -- their defilements fade away.

227. O Atula! Indeed, this is an ancient practice, not one only of today: they blame those who remain silent, they blame those speak much, they blame those who speak in moderation. There is none in the world who is not blamed.

228. There never was, there never will be, nor is there now, a person who is wholly blamed or wholly praised.

229. But the man whom the wise praise, after observing him day after day, is one of flawless character, wise, and endowed with knowledge and virtue.

230. Who can blame such a one, as worthy as a coin of refined gold? Even the gods praise him; by Brahma, too, is he praised.

231. Let a man guard himself against irritability in bodily action; let him be controlled in deed. Abandoning bodily misconduct, let him practice good conduct in deed.

232. Let a man guard himself against irritability in speech; let him be controlled in speech. Abandoning verbal misconduct, let him practice good conduct in speech.

233. Let a man guard himself against irritability in thought; let him be controlled in mind. Abandoning mental misconduct, let him practice good conduct in thought.

234. The wise are controlled in bodily action, controlled in speech and controlled in thought. They are truly well-controlled.

Impurity

235. Like a withered leaf are you now; death's messengers await you. You stand on the eve of your departure, yet you have made no provision for your journey!

236. Make an island for yourself! Strive hard and become wise! Rid of impurities and cleansed of stain, you shall enter the celestial abode of the Noble Ones.

237. Your life has come to an end now; You are setting forth into the presence of Yama, the king of death. No resting place is there for you on the way, yet you have made no provision for the journey!

238. Make an island unto yourself! Strive hard and become wise! Rid of impurities and cleansed of stain, you shall not come again to birth and decay.

239. One by one, little by little, moment by moment, a wise man should remove his own impurities, as a smith removes his dross from silver.

240. Just as rust arising from iron eats away the base from which it arises, even so, their own deeds lead transgressors to states of woe.

241. Non-repetition is the bane of scriptures; neglect is the bane of a home; slovenliness is the bane of personal appearance, and heedlessness is the bane of a guard.

242. Unchastity is the taint in a woman; stinginess is the taint in a giver. Taints, indeed, are all evil things, both in this world and the next.

243. A worse taint than these is ignorance, the worst of all taints. Destroy this one taint and become taintless, O monks!

244. Easy for life is the shameless one who is impudent as a crow, is backbiting and forward, arrogant and corrupt.

245. Difficult is life for the modest one who always seeks purity, is detached and unassuming, clean in life, and discerning.

246-247. One who destroys life, utters lies, takes what is not given, goes to another man's wife, and is addicted to

intoxicating drinks -- such a man digs up his own root even in this world.

248. Know this, O good man: evil things are difficult to control. Let not greed and wickedness drag you to protracted misery.

249. People give according to their faith or regard. If one becomes discontented with the food and drink given by others, one does not attain meditative absorption, either by day or night.

250. But he in who this (discontent) is fully destroyed, uprooted and extinct, he attains absorption, both by day and by night.

251. There is no fire like lust; there is no grip like hatred; there is no net like delusion; there is no river like craving.

252. Easily seen is the fault of others, but one's own fault is difficult to see. Like chaff one winnows another's faults, but hides one's own, even as a crafty fowler hides behind sham branches.

253. He who seeks another's faults, who is ever censorious -- his cankers grow. He is far from destruction of the cankers.

254. There is no track in the sky, and no recluse outside (the Buddha's dispensation). Mankind delights in worldliness, but the Buddhas are free from worldliness.

255. There is not track in the sky, and no recluse outside (the Buddha's dispensation). There are no conditioned things that are eternal, and no instability in the Buddhas.

The Just

256. Not by passing arbitrary judgments does a man become just; a wise man is he who investigates both right and wrong.

257. He who does not judge others arbitrarily, but passes judgment impartially according to the truth, that sagacious man is a guardian of law and is called just.

258. One is not wise because one speaks much. He who is peaceable, friendly and fearless is called wise.

259. A man is not versed in Dhamma because he speaks much. He who, after hearing a little Dhamma, realizes its truth directly and is not heedless of it, is truly versed in the Dhamma.

260. A monk is not Elder because his head is gray. He is but ripe in age, and he is called one grown old in vain.

261. One in whom there is truthfulness, virtue, inoffensiveness, restraint and self-mastery, who is free from defilements and is wise -- he is truly called an Elder.

262. Not by mere eloquence nor by beauty of form does a man become accomplished, if he is jealous, selfish and deceitful.

263. But he in whom these are wholly destroyed, uprooted and extinct, and who has cast out hatred -- that wise man is truly accomplished.

264. Not by shaven head does a man who is indisciplined and untruthful become a monk. How can he who is full of desire and greed be a monk?

265. He who wholly subdues evil both small and great is called a monk, because he has overcome all evil.

266. He is not a monk just because he lives on others' alms. Not by adopting outward form does one become a true monk.

267. Whoever here (in the Dispensation) lives a holy life, transcending both merit and demerit, and walks with understanding in this world -- he is truly called a monk.

268. Not by observing silence does one become a sage, if he be foolish and ignorant. But that man is wise who, as if holding a balance-scale accepts only the good.

269. The sage (thus) rejecting the evil, is truly a sage. Since he comprehends both (present and future) worlds, he is called a sage.

270. He is not noble who injures living beings. He is called noble because he is harmless towards all living beings.

271-272. Not by rules and observances, not even by much learning, nor by gain of absorption, nor by a life of seclusion, nor by thinking, "I enjoy the bliss of renunciation, which is not experienced by the worldling" should you, O monks, rest content, until the utter destruction of cankers is reached.

The Path

273. Of all the paths the Eightfold Path is the best; of all the truths the Four Noble Truths are the best; of all things passionlessness is the best: of men the Seeing One is the best.

274. This is the only path; there is none other for the purification of insight. Tread this path, and you will bewilder Mara.

275. Walking upon this path you will make an end of suffering. Having discovered how to pull out the thorn of lust, I make known the path.

276. You yourselves must strive; the Buddhas only point the way. Those meditative ones who tread the path are released from the bonds of Mara.

277. "All conditioned things are impermanent" -- when one sees this with wisdom, one turns away from suffering. This is the path to purification.

278. "All conditioned things are unsatisfactory" -- when one sees this with wisdom, one turns away from suffering. This is the path to purification.

279. "All things are not-self" -- when one sees this with wisdom, one turns away from suffering. This is the path to purification.

280. The idler who does not exert himself when he should, who though young and strong is full of sloth, with a mind full of vain thoughts -- such an indolent man does not find the path to wisdom.

281. Let a man be watchful of speech, well controlled in mind, and not commit evil in bodily action. Let him purify these three courses of action, and win the path made known by the Great Sage.

282. Wisdom springs from meditation; without meditation wisdom wanes. Having known these two paths of progress and decline, let a man so conduct himself so that his wisdom may increase.

283. Cut down the forest (lust), but not the tree; from the forest springs fear. Having cut down the forest and the underbrush (desire), be passionless, O monks!

284. For so long as the underbrush of desire, even the most subtle, of a man towards a woman is not cut down, his mind is in bondage, like the sucking calf to its mother.

285. Cut off your affection in the manner of a man who plucks with his hand an autumn lotus. Cultivate only the path to peace, Nibbana, as made known by the Exalted One.

286. "Here shall I live during the rains, here in winter and summer" -- thus thinks the fool. He does not realize the danger (that death might intervene).

287. As a great flood carries away a sleeping village, so death seizes and carries away the man with a clinging mind, doting on his children and cattle.

288. For him who is assailed by death there is no protection by kinsmen. None there are to save him -- no sons, nor father, nor relatives.

289. Realizing this fact, let the wise man, restrained by morality, hasten to clear the path leading to Nibbana.

Miscellaneous

290. If by renouncing a lesser happiness one may realize a greater happiness, let the wise man renounce the lesser, having regard for the greater.

291. Entangled by the bonds of hate, he who seeks his own happiness by inflicting pain on others, is never delivered from hatred.

292. The cankers only increase for those who are arrogant and heedless, who leave undone what should be done and do what should not be done.

293. The cankers cease for those mindful and clearly comprehending ones who always earnestly practice mindfulness of the body, who do not resort to what should not be done, and steadfastly pursue what should be done.

294. Having slain mother (craving), father (self-conceit), two warrior-kings (eternalism and nihilism), and destroyed a country (sense organs and sense objects) together with its treasurer (attachment and lust), ungrieving goes the holy man.

295. Having slain mother, father, two brahman kings, and a tiger as the fifth (the five mental hindrances), ungrieving goes the holy man.

296. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Buddha.

297. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Dhamma.

298. Those disciples of Gotama ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Sangha.

299. Those disciples of Gotama ever awaken happily who day and night constantly practice Mindfulness of the Body.

300. Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of non-violence.

301. Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of meditation.

302. Difficult is life as a monk; difficult is it to delight therein. Also difficult and sorrowful is the household life. Suffering comes from association with unequals; suffering

comes from wandering in samsara. Therefore, be not an aimless wanderer, be not a pursuer of suffering.

303. He who is full of faith and virtue, and possesses good repute and wealth -- he is respected everywhere, in whatever land he travels.

304. The good shine from afar, like the Himalaya mountains. But the wicked are unseen, like arrows shot in the night.

305. He who sits alone, sleeps alone, and walks alone, who is strenuous and subdues himself alone, will find delight in the solitude of the forest.

The State of Woe

306. The liar goes to the state of woe; also he who, having done (wrong), says, "I did not do it." Men of base actions both, on departing they share the same destiny in the other world.

307. There are many evil characters and uncontrolled men wearing the saffron robe. These wicked men will be born in states of woe because of their evil deeds.

308. It would be better to swallow a red-hot iron ball, blazing like fire, than as an immoral and uncontrolled monk to eat the alms of the people.

309. Four misfortunes befall the reckless man who consorts with another's wife: acquisition of demerit, disturbed sleep, ill-repute, and states of woe.

310. Such a man acquires demerit and an unhappy birth in the future. Brief is the pleasure of the frightened man and woman, and the king imposes heavy punishment. Hence, let no man consort with another's wife.

311. Just as *kusa* grass wrongly handled cuts the hand, even so, a recluse's life wrongly lived drags one to states of woe.

312. Any loose act, any corrupt observance, any life of questionable celibacy -- none of these bear much fruit.

313. If anything is to be done, let one do it with sustained vigor. A lax monastic life stirs up the dust of passions all the more.

314. An evil deed is better left undone, for such a deed torments one afterwards. But a good deed is better done, doing which one repents not later.

315. Just as a border city is closely guarded both within and without, even so, guard yourself. Do not let slip this opportunity (for spiritual growth). For those who let slip this opportunity grieve indeed when they go to states of woe.

316. Those who are ashamed of what they should not be ashamed of, and are not ashamed of what they should be ashamed of -- upholding false views, they go to states of woe.

317. Those who see something to fear where there is nothing to fear, and see nothing to fear where there is something to fear -- upholding false views, they go to states of woe.

318. Those who imagine evil where there is none, and do not see evil where it is -- upholding false views, they go to states of woe.

319. Those who discern the wrong as wrong and the right as right -- upholding right views, they go to realms of bliss.

The Elephant

320. As an elephant in the battlefield withstands arrows shot from bows all around, even so shall I endure abuse. There are many, indeed, who lack virtue.

321. A tamed elephant is led into a crowd, and the king mounts a tamed elephant. Best among men is the subdued one who endures abuse.

322. Excellent are well-trained mules, thoroughbred Sindhu horses and noble tusker elephants. But better still is the man who has subdued himself.

323. Not by these mounts, however, would one go to the Untrodden Land (Nibbana), as one who is self-tamed goes by his own tamed and well-controlled mind.

324. Musty during rut, the tusker Dhanapalaka is uncontrollable. Held in captivity, the tusker does not touch a morsel, but only longingly calls to mind the elephant forest.

325. When a man is sluggish and gluttonous, sleeping and rolling around in bed like a fat domestic pig, that sluggard undergoes rebirth again and again.

326. Formerly this mind wandered about as it liked, where it wished and according to its pleasure, but now I shall thoroughly master it with wisdom as a mahout controls with his goad an elephant in rut.

327. Delight in heedfulness! Guard well your thoughts! Draw yourself out of this bog of evil, even as an elephant draws himself out of the mud.

328. If for company you find a wise and prudent friend who leads a good life, you should, overcoming all impediments, keep his company joyously and mindfully.

329. If for company you cannot find a wise and prudent friend who leads a good life, then, like a king who leaves behind a conquered kingdom, or like a lone elephant in the elephant forest, you should go your way alone.

330. Better it is to live alone; there is no fellowship with a fool. Live alone and do no evil; be carefree like and elephant in the elephant forest.

331. Good are friends when need arises; good is contentment with just what one has; good is merit when life is at an end, and good is the abandoning of all suffering.

332. In this world, good it is to serve one's mother, good it is to serve one's father, good it is to serve the monks, and good it is to serve the holy men.

333. Good is virtue until life's end, good is faith that is steadfast, good is the acquisition of wisdom, and good is the avoidance of evil.

Craving

334. The craving of one given to heedless living grows like a creeper. He jumps like the monkey eagerly seeking fruits in the forest.

335. Whoever is overcome by this wretched and sticky craving, his sorrows grow like grass after the rains.

336. But whoever overcomes this wretched craving, so difficult to overcome, from him sorrows fall away like water from a lotus leaf.

337. This I say to you: Good luck to all assembled here! Dig up the root of craving, like one in search of the fragrant root of the *birana* grass. Let not Mara crush you again and again, as a flood crushes a reed.

338. Just as a tree, though cut down, sprouts up again if its roots remain uncut and firm, even so, until the craving that lies dormant is rooted out, suffering springs up again and again.

339. The misguided man in whom the thirty-six currents of craving strongly rush toward pleasurable objects, is swept away by the flood of his passionate thoughts.

340. Everywhere these currents flow, and the creeper (of craving) sprouts and grows. Seeing that the creeper has sprung up, cut off its root with wisdom.

341. Flowing in and watered by craving, feelings of pleasure arise in beings. Bent on pleasures and seeking enjoyment, these men fall prey to birth and decay.

342. Beset by craving, people run about like an entrapped hare. Held fast by mental fetters, they come to suffering again and again for a long time.

343. Beset by craving, people run about like an entrapped hare. Therefore, one who yearns to be passion-free should destroy his own craving.

344. There is one who, turning away from desire (for household life) takes to the life of the forest (i.e., of a monk). But after being freed from the household, he runs back to it. Behold that man! Though freed, he runs back to that very bondage!

345-346. That is not a strong fetter, the wise say, which is made of iron, wood or hemp. But the infatuation and longing for jewels and ornaments, children and wives -- that, they say, is a far stronger fetter, which pulls one downward and, though seemingly loose, is hard to remove. This, too, the wise cut off. Giving up sensual pleasure, and without any longing, they renounce the world.

347. Those who are lust-infatuated fall back into the swirling current like a spider on its self-spun web. This, too, the wise cut off. Without any longing, they abandon all suffering and renounce the world.

348. Let go of the past, let go of the future, let go of the present, and cross over to the farther shore of existence. With mind wholly liberated, you shall come no more to birth and death.

349. For a person tormented by evil thoughts, who is passion-dominated and given to the pursuit of pleasure, his craving steadily grows. He makes the fetter strong, indeed.

350. He who delights in subduing evil thoughts, who meditates on the impurities and is ever mindful -- it is he who will make an end of craving and rend asunder Mara's fetter.

351. He who has reached the goal, is fearless, free from craving, passionless, and has plucked out the thorns of existence -- for him this is the last body.

352. He who is free from craving and attachment, is perfect in uncovering the true meaning of the Teaching, and knows the arrangement of the sacred texts in correct sequence -- he, indeed, is the bearer of his final body. He is truly called the profoundly wise one, the great man.

353. A victor am I over all, all have I known. Yet unattached am I to all that is conquered and known. Abandoning all, I am freed through the destruction of craving. Having thus directly comprehended all by myself, whom shall I call my teacher?

354. The gift of Dhamma excels all gifts; the taste of the Dhamma excels all tastes; the delight in Dhamma excels all delights. The Craving-Freed vanquishes all suffering.

355. Riches ruin only the foolish, not those in quest of the Beyond. By craving for riches the witless man ruins himself as well as others.

356. Weeds are the bane of fields, lust is the bane of mankind. Therefore, what is offered to those free of lust yields abundant fruit.

357. Weeds are the bane of fields, hatred is the bane of mankind. Therefore, what is offered to those free of hatred yields abundant fruit.

358. Weeds are the bane of fields, delusion is the bane of mankind. Therefore, what is offered to those free of delusion yields abundant fruit.

359. Weeds are the bane of fields, desire is the bane of mankind. Therefore, what is offered to those free of desire yields abundant fruit.

The Monk

360. Good is restraint over the eye; good is restraint over the ear; good is restraint over the nose; good is restraint over the tongue.

361. Good is restraint in the body; good is restraint in speech; good is restraint in thought. Restraint everywhere is good. The monk restrained in every way is freed from all suffering.

362. He who has control over his hands, feet and tongue; who is fully controlled, delights in inward development, is absorbed in meditation, keeps to himself and is contented -- him do people call a monk.

363. That monk who has control over his tongue, is moderate in speech, unassuming and who explains the Teaching in both letter and spirit -- whatever he says is pleasing.

364. The monk who abides in the Dhamma, delights in the Dhamma, meditates on the Dhamma, and bears the Dhamma well in mind -- he does not fall away from the sublime Dhamma.

365. One should not despise what one has received, nor envy the gains of others. The monk who envies the gains of others does not attain to meditative absorption.

366. A monk who does not despise what he has received, even though it be little, who is pure in livelihood and unremitting in effort -- him even the gods praise.

367. He who has no attachment whatsoever for the mind and body, who does not grieve for what he has not -- he is truly called a monk.

368. The monk who abides in universal love and is deeply devoted to the Teaching of the Buddha attains the peace of Nibbana, the bliss of the cessation of all conditioned things.

369. Empty this boat, O monk! Emptied, it will sail lightly. Rid of lust and hatred, you shall reach Nibbana.

370. Cut off the five 1, abandon the five 2, and cultivate the five 3. The monk who has overcome the five bonds 4 is called one who has crossed the flood.

371. Meditate, O monk! Do not be heedless. Let not your mind whirl on sensual pleasures. Heedless, do not swallow a red-hot iron ball, lest you cry when burning, "O this is painful!"

372. There is no meditative concentration for him who lacks insight, and no insight for him who lacks meditative concentration. He in whom are found both meditative concentration and insight, indeed, is close to Nibbana.

373. The monk who has retired to a solitary abode and calmed his mind, who comprehends the Dhamma with insight, in him there arises a delight that transcends all human delights.

374. Whenever he sees with insight the rise and fall of the aggregates, he is full of joy and happiness. To the discerning one this reflects the Deathless.

375. Control of the senses, contentment, restraint according to the code of monastic discipline -- these form the basis of holy life here for the wise monk.

376. Let him associate with friends who are noble, energetic, and pure in life, let him be cordial and refined in conduct. Thus, full of joy, he will make an end of suffering.

377. Just as the jasmine creeper sheds its withered flowers, even so, O monks, should you totally shed lust and hatred!

378. The monk who is calm in body, calm in speech, calm in thought, well-composed and who has spewn out worldliness -- he, truly, is called serene.

379. By oneself one must censure oneself and scrutinize oneself. The self-guarded and mindful monk will always live in happiness.

380. You are your own protector, You are your own refuge. Therefore, you should control yourself, even as a trader controls a noble steed.

381. Full of joy, full of faith in the Teaching of the Buddha, the monk attains the Peaceful State, the bliss of cessation of conditioned things.

382. That monk who while young devotes himself to the Teaching of the Buddha illumines this world like the moon freed from clouds.

Notes:

1 The five lower fetters: belief in self, uncertainty, precepts and practices, sensual passion, and doubt.

2 The five higher fetters: passion for form, passion for formlessness, conceit, restlessness, and ignorance.

3 Five faculties: conviction, persistence, mindfulness, concentration, and discernment.

4 Passion, aversion, delusion, conceit, and views.

The Holy Man

383. Exert yourself, O holy man! Cut off the stream (of craving), and discard sense desires. Knowing the destruction of all the conditioned things, become, O holy man, the knower of the Unmade (Nibbana)!

384. When a holy man has reached the summit of two paths (meditative concentration and insight), he knows the truth and all his fetters fall away.

385. He for whom there is neither this shore nor the other shore, nor yet both, he who is free of cares and is unfettered -- him do I call a holy man.

386. He who is meditative, stainless and settled, whose work is done and who is free from cankers, having reached the highest goal -- him do I call a holy man.

387. The sun shines by day, the moon shines by night. The warrior shines in armor, the holy man shines in meditation. But the Buddha shines resplendent all day and all night.

388. Because he has discarded evil, he is called a holy man. Because he is serene in conduct, he is called a recluse. And because he has renounced his impurities, he is called a renunciate.

389. One should not strike a holy man, nor should a holy man, when struck, give way to anger. Shame on him who strikes a holy man, and more shame on him who gives way to anger.

390. Nothing is better for a holy man than when he holds his mind back from what is endearing. To the extent the intent to harm wears away, to that extent does suffering subside.

391. He who does no evil in deed, word and thought, who is restrained in these three ways -- him do I call a holy man.

392. Just as a brahman priest reveres his sacrificial fire, even so should one devoutly revere the person from whom one has learned the Dhamma taught by the Buddha.

393. Not by matted hair, nor by lineage, nor by birth does one become a holy man. But he in whom truth and righteousness exist -- he is pure, he is a holy man.

394. What is the use of your matted hair, O witless man? What of your garment of antelope's hide? Within you is the tangle (of passion); only outwardly do you cleanse yourself.

395. The person who wears a robe made of rags, who is lean, with veins showing all over the body, and who meditates alone in the forest -- him do I call a holy man.

396. I do not call him a holy man because of his lineage or high-born mother. If he is full of impeding attachments, he is just a supercilious man. But who is free from impediments and clinging -- him do I call a holy man.

397. He who, having cut off all fetters, trembles no more, who has overcome all attachments and is emancipated -- him do I call a holy man.

398. He who has cut off the thong (of hatred), the band (of craving), and the rope (of false views), together with the appurtenances (latent evil tendencies), he who has removed the crossbar (of ignorance) and is enlightened -- him do I call a holy man.

399. He who without resentment endures abuse, beating and punishment; whose power, real might, is patience -- him do I call a holy man.

400. He who is free from anger, is devout, virtuous, without craving, self-subdued and bears his final body -- him do I call a holy man.

401. Like water on a lotus leaf, or a mustard seed on the point of a needle, he who does not cling to sensual pleasures -- him do I call a holy man.

402. He who in this very life realizes for himself the end of suffering, who has laid aside the burden and become emancipated -- him do I call a holy man.

403. He who has profound knowledge, who is wise, skilled in discerning the right or wrong path, and has reached the highest goal -- him do I call a holy man.

404. He who holds aloof from householders and ascetics alike, and wanders about with no fixed abode and but few wants -- him do I call a holy man.

405. He who has renounced violence towards all living beings, weak or strong, who neither kills nor causes others to kill -- him do I call a holy man.

406. He who is friendly amidst the hostile, peaceful amidst the violent, and unattached amidst the attached -- him do I call a holy man.

407. He whose lust and hatred, pride and hypocrisy have fallen off like a mustard seed from the point of a needle -- him do I call a holy man.

408. He who utters gentle, instructive and truthful words, who imprecates none -- him do I call a holy man.

409. He who in this world takes nothing that is not given to him, be it long or short, small or big, good or bad -- him do I call a holy man.

410. He who wants nothing of either this world or the next, who is desire-free and emancipated -- him do I call a holy man.

411. He who has no attachment, who through perfect knowledge is free from doubts and has plunged into the Deathless -- him do I call a holy man.

412. He who in this world has transcended the ties of both merit and demerit, who is sorrowless, stainless and pure -- him do I call a holy man.

413. He, who, like the moon, is spotless and pure, serene and clear, who has destroyed the delight in existence -- him do I call a holy man.

414. He who, having traversed this miry, perilous and delusive round of existence, has crossed over and reached the other shore; who is meditative, calm, free from doubt, and, clinging to nothing, has attained to Nibbana -- him do I call a holy man.

415. He who, having abandoned sensual pleasures, has renounced the household life and become a homeless one; has destroyed both sensual desire and continued existence -- him do I call a holy man.

416. He who, having abandoned craving, has renounced the household life and become a homeless one, has destroyed both craving and continued existence -- him do I call a holy man.

417. He who, casting off human bonds and transcending heavenly ties, is wholly delivered of all bondages -- him do I call a holy man.

418. He who, having cast off likes and dislikes, has become tranquil, is rid of the substrata of existence and like a hero has conquered all the worlds -- him do I call a holy man.

419. He who in every way knows the death and rebirth of all beings, and is totally detached, blessed and enlightened -- him do I call a holy man.

420. He whose track no gods, no angels, no humans trace,
the Arahāt who has destroyed all cankers -- him do I call a
holy man.

421. He who clings to nothing of the past, present and
future, who has no attachment and holds on to nothing --
him do I call a holy man.

422. He, the Noble, the Excellent, the Heroic, the Great
Sage, the Conqueror, the Passionless, the Pure, the
Enlightened one -- him do I call a holy man.

423. He who knows his former births, who sees heaven
and hell, who has reached the end of births and attained to
the perfection of insight, the sage who has reached the
summit of spiritual excellence -- him do I call a holy man.

Sutta Nipata

Sn 1.3 Khaggavisana Sutta A Rhinoceros Horn

*Editors note: This Sutta, like chapters 4 and 5 of the Sutta Nipata is
considered to be one of the oldest written works in the cannon.*

Renouncing violence for all living beings,
harming not even a one,
you would not wish for offspring,
so how a companion?
Wander alone like a rhinoceros.

For a sociable person there are allurements;
on the heels of allurements, this pain.
Seeing allurements' drawback,
Wander alone like a rhinoceros.

One whose mind is enmeshed
in sympathy for friends & companions,
neglects the true goal.
Seeing this danger in intimacy,
Wander alone like a rhinoceros.

Like spreading bamboo, entwined,
in concern for offspring & spouses.
Like a bamboo sprout,
Un-entangling,
Wander alone like a rhinoceros.

As a deer in the wilds, unfettered,
goes for forage wherever it wants:
the wise person, valuing freedom,
Wanders alone like a rhinoceros.

In the midst of companions-
when staying at home, or going out wandering
-you are prey to requests.

Valuing freedom
Wander alone like a rhinoceros.

There is sporting & love
in the midst of companions,
& abundant fondness for offspring.
Feeling revulsion at the prospect of parting
from those who'd be dear,
Wander alone like a rhinoceros.

Without resistance in all four directions,
content with whatever you get,
enduring troubles with no dismay,
Wander alone like a rhinoceros.

They are hard to please,
some of those gone forth,
as well as those living the household life.
Shedding concern
for these offspring of others,
Wander alone like a rhinoceros.

Cutting off the householder's marks,
like a kovidara tree that has shed its leaves,
the prudent one, cutting all household ties,
Wander alone like a rhinoceros.

If you gain a mature companion,
a fellow traveler, right-living & wise,
overcoming all dangers
go with him, gratified, mindful.

If you don't gain a mature companion,
a fellow traveler, right-living & wise,
wander alone
like a king renouncing his kingdom,
like the elephant in the Matanga wilds,
renouncing his herd.

We praise companionship — yes!
Those on a par, or better,
should be chosen as friends.
If they're not to be found, living faultlessly,
Wander alone like a rhinoceros.

Seeing radiant bracelets of gold,
well-made by a smith,
clinking, clashing, two on an arm,
Wander alone like a rhinoceros,

"In the same way,
if I were to live with another,
there would be careless or abusive talk."
Seeing this future danger,
Wander alone like a rhinoceros.

Because sensual pleasures,
elegant, honeyed, & charming,
bewitch the mind with their manifold forms

seeing this drawback in sensual strands
Wander alone like a rhinoceros.

"Calamity, tumor, misfortune,
disease, an arrow, a danger for me."
Seeing this danger in sensual strands,
Wander alone like a rhinoceros.

Cold & heat, hunger & thirst,
wind & sun, horseflies & snakes:
enduring all these, without exception,
Wander alone like a rhinoceros.

As a great white elephant,
with massive shoulders,
renouncing his herd,
lives in the wilds wherever he wants,
Wander alone like a rhinoceros.

"There's no way
that one delighting in company
can touch even momentary release."
Heeding the Solar Kinsman's words,
Wander alone like a rhinoceros.

Transcending the contortion of views,
The sure way attained, the path gained,
"Unled by others, I have knowledge arisen,"
Wander alone like a rhinoceros.

With no greed, no deceit,
no thirst, no hypocrisy —
delusion & blemishes blown away —
with no inclinations for all the world,
every world,
Wander alone like a rhinoceros.

Avoid the evil companion
disregarding the goal,
intent on the out-of-tune way.
Don't take as a friend
someone heedless & hankering.
Wander alone like a rhinoceros.

Consort with one who is learned,
who maintains the Dhamma.
A great & quick-witted friend.
Knowing the meanings, subdue your perplexity
Wander alone like a rhinoceros,

Free from longing, finding no pleasure
in the world's sport, love, or sensual bliss,
abstaining from adornment,
speaking the truth,
Wander alone like a rhinoceros.

Abandoning offspring, spouse,
father, mother, riches, grain, relatives,
& sensual pleasures altogether,

Wander alone like a rhinoceros.

"This is a bondage, a baited hook.
There's little happiness here,
next to no satisfaction,
all the more suffering & pain."
Knowing this, circumspect,
Wander alone like a rhinoceros.

Shattering fetters,
like a fish in the water tearing a net,
like a fire not coming back to what's burnt,
Wander alone like a rhinoceros.

Eyes downcast, not footloose,
senses guarded, with protected mind,
not oozing — not burning — with lust,
Wander alone like a rhinoceros.

Taking off the householder's marks,
like a coral tree that has shed its leaves,
going forth in the ochre robe,
Wander alone like a rhinoceros.

Showing no greed for flavors, not careless,
going from house to house for alms,
with mind unenmeshed in this family or that,
Wander alone like a rhinoceros.

Abandoning barriers to awareness,
expelling all defilements — all —
non-dependent, cutting aversion, allurements,
Wander alone like a rhinoceros.

Turning your back on pleasure & pain,
as earlier with sorrow & joy,
attaining pure equanimity, tranquility,
Wander alone like a rhinoceros.

With persistence aroused
for the highest goal's attainment,
with mind un-smeared, not lazy in action,
firm in effort, with steadfastness
& strength arisen,
Wander alone like a rhinoceros.

Not neglecting seclusion, absorption,
constantly living the Dhamma
In line with the Dhamma,
Comprehending the danger
in states of becoming,
Wander alone like a rhinoceros.

Intent on the ending of craving
& heedful, learned, mindful, not muddled,
certain — having reckoned the Dhamma —
& striving,
Wander alone like a rhinoceros.

Un-startled, like a lion at sounds.
Un-snared, like the wind in a net.
Un-smear'd, like a lotus in water
Wander alone like a rhinoceros.

Like a lion -forceful, strong in fang,
living as a conqueror, the king of beasts-
resort to a solitary dwelling.
Wander alone like a rhinoceros.

At the right time consorting
with the release through good will,
compassion, sympathetic joy, equanimity,
unobstructed by all the world, any world
Wander alone like a rhinoceros.

Having let go of passion, aversion, delusion
Having shattered the fetters
Undisturbed at the ending of life
Wander alone like a rhinoceros.

People follow & associate for a motive.
Friends without a motive these days are rare.
They're shrewd for their own ends, & impure.
Wander alone like a rhinoceros.

Sn 1.8 Karaniya Metta Sutta Good Will

This is to be done by one skilled in aims
who wants to break through
to the state of peace:
Be capable, upright, & straightforward,
easy to instruct, gentle, & not conceited,
content & easy to support,
with few duties, living lightly,
with peaceful faculties, masterful,
modest, & no greed for supporters.
Do not do the slightest thing
that the wise would later censure.

Think: Happy, at rest,
may all beings be happy at heart.
Whatever beings there may be,
weak or strong, without exception,
long, large, middling, short, subtle, blatant,
seen & unseen, near & far,
born & seeking birth:
May all beings be happy at heart.

Let no one deceive another
or despise anyone anywhere,
or through anger or irritation
wish for another to suffer.

As a mother would risk her life
to protect her child, her only child,
even so should one cultivate a limitless heart
with regard to all beings.

With good will for the entire cosmos,
cultivate a limitless heart:
Above, below, & all around,
unobstructed, without enmity or hate.
Whether standing, walking,
sitting, or lying down,
as long as one is alert,
one should be resolved on this mindfulness.
This is called a sublime abiding
here & now.

Not taken with views,
but virtuous & consummate in vision,
having subdued desire for sensual pleasures,
one never again will lie in the womb.

Sn 1.12 Muni Sutta The Sage

Danger is born from intimacy,
society gives birth to dust. /
Free from intimacy, free from society:
such is the vision of the sage.

Who, destroying what's born
wouldn't plant again or nourish what will arise:
They call him the wandering, singular sage.
He has seen the state of peace.

Considering the ground, crushing the seed,
he wouldn't nourish the sap 2
truly a sage seer of the ending of birth,
Abandoning conjecture,
he cannot be classified.

Knowing all dwellings,
not longing for any one anywhere
truly a sage with no coveting, without greed,
he does not build, for he has gone beyond.

Overcoming all, knowing all, wise.
With regard to all things: Un-smear'd.
Abandoning all,
in the ending of craving, released:
The enlightened call him a sage.

Strong in discernment,
virtuous in his practices,
centered, delighting in jhana, mindful,
freed from attachments,
no constraints: no fermentations: 3
The enlightened call him a sage.

The wandering solitary sage,
Un-complacent, unshaken by praise or blame.
Un-startled, like a lion at sounds.
Un-snared, like the wind in a net.
Un-smear'd, like a lotus in water.
Leader of others, by others un-led:

The enlightened call him a sage.

Like the pillar at a bathing ford, 4
when others speak in extremes.
He, without passion, his senses well-centered:
The enlightened call him a sage.

Truly poised, straight as a shuttle,
he loathes evil actions.
Pondering what is on-pitch and off:
The enlightened call him a sage.

Self-restrained, he does no evil.
Young and middle-aged,
the sage self-controlled,
never angered, he angers none:
The enlightened call him a sage.

From the best, the middling, the leftovers
he receives alms.
Sustaining himself on what others give,
neither flattering nor speaking disparagement
The enlightened call him a sage.

The wandering sage abstaining from sex,
in youth bound by no one,
abstaining from intoxication complacency
totally apart:
The enlightened call him a sage.

Knowing the world,
seeing the highest goal,
crossing the ocean, the flood,
Such
his chains broken,
unattached, without fermentation:
The enlightened call him a sage.

These two are different,
they dwell far apart:
the householder supporting a wife
and the unselfish one, of good practices.
Slaying other beings,
the householder is unrestrained.
Constantly the sage protects other beings,
is controlled.

As the crested, blue-necked peacock,
when flying, never matches the wild goose
in speed:
Even so the householder
never keeps up with the monk,
the sage secluded, doing jhana in the forest.

Notes

1. Dust: Passion, aversion, and delusion.

2. Ground, seed, and sap: The khandhas (body, feelings, perceptions, thought formations, and consciousness), sense spheres, and elements form the ground in which grows the seed of constructive consciousness

— the consciousness that develops into states of being and birth. The sap of this seed is craving and views.

3. No fermentations (asava): He has none of the forms of defilement — sensual desire, views, states of becoming, or ignorance — that "flow out" of the mind and give rise to the flood of the cycle of death and rebirth.

4. The pillar at a bathing ford: The Cullavagga (V.I) describes this as an immovable pillar, standing quite tall and buried deep in the ground near a bathing place.

Sn 3.8 Salla Sutta The Arrow

Without sign, unknown
the life here of mortals difficult, short,
tied up with pain.
For there's no way
by which those who are born will not die.
Beings are subject to death
even when they attain old age.

Like ripe fruits
whose downfall, whose danger is falling,
so for mortals, once born,
the constant danger is death.

As a potter's clay vessels
large & small, fired & unfired
All end up broken
So too life leads to death.
Young & old, wise & foolish, rich & poor
All come under the sway of death,
All have death as their end.

For those overcome by death,
gone to the other world,
father cannot shelter son,
nor relatives a relative.
See: even while relatives are looking on,
wailing heavily,
mortals are, one by one led away
like cows to the slaughter.

In this way is the world afflicted
with aging & death,
and so the enlightened don't grieve,
knowing the way of the world.
"You don't know the path
of his coming or going:
seeing neither end, you lament in vain."

If, by lamenting, confused,
harming yourself
any use could be gained
The prudent would do it as well.
But not by weeping & grief
do you gain peace of awareness.
Pain arises all the more.
Your body is harmed.
You grow thin, pale,

harming yourself, by yourself.
The dead are not protected in that way.
Lamentation's in vain.

Not abandoning grief,
a person suffers all the more pain.
Bewailing one whose time is done,
you fall under the sway of grief.

Look at others going along,
people arriving in line with their actions:
falling under the sway of death,
beings simply shivering here.

For however they imagine it,
it always turns out other than that.
That's the type of (their) separation.
See the way of the world.

Even if a person lives a century or more
he's parted from his community of relatives,
he abandons his life right here.

So, having heard the arahant,
subduing lamentation,
seeing the dead one whose time is done,
[think,] "I can't fetch him back."
Just as one would put out
a burning refuge with water,
so does the enlightened one —
discerning, skillful, & wise —
blow away any arisen grief,
like the wind, a bit of cotton fluff.

Seeking your own happiness,
you should pull out your own arrow:
your own lamentation, longing, & sorrow.
With arrow pulled out, independent,
attaining peace of awareness,
all grief transcended,
grieffless you are unbound.

Sn 3.12 Dvayatānupassana Sutta The Contemplation of Dualities

I have heard that on one occasion the Blessed One was staying near Savatthi in the Eastern Monastery, the palace of Migara's mother. Now on that occasion — the Uposatha day of the fifteenth, the full-moon night — the Blessed One was sitting in the open air surrounded by the community of monks. Surveying the silent community of monks, he addressed them: "Monks, if there are any who ask, 'Your listening to teachings that are skillful, noble, leading onward, going to self-awakening is a prerequisite for what?' they should be told, 'For the sake of knowing qualities of dualities as they actually are.' 'What duality are you speaking about?'

'This is stress. This is the origination of stress': this is one contemplation. 'This is the cessation of stress. This is the path of practice leading to the cessation of stress': this is a second contemplation.

For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

...the Teacher, said further:

Those who don't discern stress,
what brings stress into play,
& where it totally stops, without trace;
who don't know the path,
the way to the stilling of stress:
lowly in their awareness-release
& discernment-release,
incapable of making an end,
they're headed to birth & aging.

But those who discern stress,
what brings stress into play,
& where it totally stops, without trace;
who discern the path,
the way to the stilling of stress:
consummate in their awareness-release
& discernment-release,
capable of making an end,
they aren't headed to birth & aging.

..."Would there be the right contemplation of dualities in yet another way?..."

'Whatever stress comes into play is all from acquisition (grasping) as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very acquisition, there is no coming into play of stress': this is a second contemplation...

The manifold stresses
that come into play in the world,
come from acquisition as their cause.
Anyone not knowing, creates acquisition.
The fool, he comes to stress again & again.
Therefore, discerning,
you shouldn't create acquisition
as you contemplate birth
as what brings stress into play.

..."Would there be the right contemplation of dualities in yet another way?..."

'Whatever stress comes into play is all from ignorance as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very ignorance, there is no coming into play of stress': this is a second contemplation...

Those who journey the wandering-on
through birth & death, again & again,
in this state here or anywhere else,
that destination is simply through ignorance.
This ignorance is a great delusion
whereby they have wandered-on
a long, long time.
While beings immersed in clear knowing
don't go to further becoming.

...'Would there be the right contemplation of dualities in
yet another way?'...

'Whatever stress comes into play is all from fabrication as a
requisite condition': this is one contemplation. 'From the
remainderless fading & cessation of that very fabrication,
there is no coming into play of stress': this is a second
contemplation...

Knowing this drawback —
that stress comes from fabrication
as a requisite condition —
with the tranquilizing of all fabrication,
with the stopping of perception:
that's how there is the ending of stress.
Knowing this as it actually is,
an attainer-of-wisdom sees rightly.
Seeing rightly, the wise —
overcoming the fetter of Mara —
go to no further becoming.

...'Would there be the right contemplation of dualities in
yet another way?'...

'Whatever stress comes into play is all from consciousness
as a requisite condition': this is one contemplation. 'From
the remainderless fading & cessation of that very
consciousness, there is no coming into play of stress': this is
a second contemplation...

Knowing this drawback —
that stress comes from consciousness
as a requisite condition —
with the stilling of consciousness,
the monk, free from hunger
is totally unbound.

...'Would there be the right contemplation of dualities in
yet another way?'...

'Whatever stress comes into play is all from contact as a
requisite condition': this is one contemplation. 'From the
remainderless fading & cessation of that very contact, there
is no coming into play of stress': this is a second
contemplation...

That is what the Blessed One said. Having said that, the
One Well-gone, the Teacher, said further:

For those overcome by contact,
flowing along in the stream of becoming,
following a miserable path,
the ending of fetters is far away.
While those who comprehend contact,
delighting in stilling through discernment,
they, by breaking through contact,
free from hunger, are totally unbound.

...'Would there be the right contemplation of dualities in
yet another way?'...

'Whatever stress comes into play is all from feeling as a
requisite condition': this is one contemplation. 'From the
remainderless fading & cessation of that very feeling, there
is no coming into play of stress': this is a second
contemplation...

Knowing that whatever is felt —
pleasure, pain, neither pleasure nor pain,
within or without —
is stressful, deceptive, dissolving,
seeing its passing away at each contact,
he knows it right there:
with just the ending of feeling,
there is no stress coming into play.

...'Would there be the right contemplation of dualities in
yet another way?'...

'Whatever stress comes into play is all from craving as a
requisite condition': this is one contemplation. 'From the
remainderless fading & cessation of that very craving, there
is no coming into play of stress': this is a second
contemplation...

With craving his companion,
a man wanders on a long, long time.
Neither in this state here nor anywhere else
does he go beyond the wandering-on.
Knowing this drawback —
that craving brings stress into play —
free from craving, devoid of clinging, mindful,
the monk lives the wandering life.

...'Would there be the right contemplation of dualities in
yet another way?'...

'Whatever stress comes into play is all from clinging as a
requisite condition': this is one contemplation. 'From the
remainderless fading & cessation of that very clinging, there
is no coming into play of stress': this is a second
contemplation...

Thus, with the ending of clinging,
the wise seeing rightly,
directly knowing the ending of birth,
go to no further becoming.

...'Would there be the right contemplation of dualities in yet another way?'...

'Whatever stress comes into play is all from disturbance as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very disturbance, there is no coming into play of stress': this is a second contemplation...

Knowing this drawback —
that stress comes from disturbance
as a requisite condition —
with the relinquishing of all disturbance,
a monk released in non-disturbance,
his craving for becoming crushed,
his mind at peace,
his wandering-on in birth totally ended:
he has no further becoming.

...'Would there be the right contemplation of dualities in yet another way?'...

'Whatever stress comes into play is all from nutriment as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very nutriment, there is no coming into play of stress': this is a second contemplation...

Knowing this drawback —
that stress comes from nutriment
as a requisite condition —
comprehending all nutriment,
independent of all nutriment,
rightly seeing freedom from disease
through the total ending of fermentations,
judiciously associating,
a judge, he, an attainer-of-wisdom,
goes beyond judgment, beyond classification.

...'Would there be the right contemplation of dualities in yet another way?'...

'Whatever stress comes into play is all from what is perturbed as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of what is perturbed, there is no coming into play of stress': this is a second contemplation...

Knowing this drawback —
that stress comes from what is perturbed
as a requisite condition —
the monk thus renouncing perturbation,
putting a stop to fabrications,
free from perturbation, free from clinging,
mindful he lives the wandering life.

...'Would there be the right contemplation of dualities in yet another way?'...

'For one who is dependent, there is wavering': this is one contemplation. 'One who is independent doesn't waver': this is a second contemplation...

One who's independent doesn't waver.
One who's dependent, clinging
to this state here or anywhere else,
doesn't go beyond the wandering-on.
Knowing this drawback —
the great danger in dependencies —
independent, free from clinging, mindful
the monk lives the wandering life.

...'Would there be the right contemplation of dualities in yet another way?'...

'Formless phenomena are more peaceful than forms': this is one contemplation. 'Cessation is more peaceful than formless phenomena': this is a second contemplation...

Those beings headed to forms,
and those standing in the formless,
with no knowledge of cessation,
return to further becoming.
But, comprehending form,
not taking a stance in formless things,
those released in cessation
are people who've left death behind.

...'Would there be the right contemplation of dualities in yet another way?'...

'Whatever is considered as "This is true" ...is rightly seen as it actually is with right discernment by the noble ones as "This is false": this is one contemplation. 'Whatever is considered as "This is false" ...is rightly seen as it actually is with right discernment by the noble ones as "This is true": this is a second contemplation...

See the world, together with its devas,
conceiving not-self to be self.
Entrenched in name & form,
they conceive that 'This is true.'
In whatever terms they conceive it
it turns into something other than that,
and that's what's false about it:
changing, it's deceptive by nature.
Undeceptive by nature is Unbinding:
that the noble ones know as true.
They, through breaking through to the truth,
free from hunger, are totally unbound.

'Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?'

'Whatever is considered as "This is bliss" by the world ...is rightly seen as it actually is with right discernment by the

noble ones as "This is stressful": this is one contemplation. "Whatever is considered as "This is stressful" by the world ...is rightly seen as it actually is with right discernment by the noble ones as "This is bliss": this is a second contemplation.

For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

All sights, sounds, smells, tastes,
tactile sensations, & ideas
that are welcome, appealing, agreeable —
as long as they're said to exist,
are supposed by the world
together with its devas to be bliss.
But when they cease,
they're supposed by them to be stress.
The stopping of self-identity
is viewed by the noble ones as bliss.
This is contrary to what's seen
by the world as a whole.

What others say is blissful,
the noble ones say is stress.
What others say is stressful,
the noble know as bliss.
See the Dhamma, hard to understand!
Here those who don't know are confused.
For those who are veiled, it's darkness,
blindness for those who don't see.
But for the good it is blatant,
like light for those who see.
Though in their very presence,
they don't understand it —
dumb animals, not adept in the Dhamma.
It's not easy for those overcome
by passion for becoming,
flowing along in the stream of becoming,
falling under Mara's sway,
to wake up to this Dhamma.

Who, apart from the noble,
is worthy to wake up to this state? —
the state that, through rightly knowing it,
they're free from fermentation,
totally unbound.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of 60 monks, through lack of clinging, were fully released from fermentation.

See also: D 15.

The Atthaka Vagga: The Octet Chapter

Editors note: This chapter and the Parayanavagga are considered to be among the oldest parts of the Pali cannon to be committed to writing. They are referred to in other parts of the Sutta Pitaka.

Sn 4.1 Kama Sutta Sensual Pleasure

If one, longing for sensual pleasure,
achieves it, yes, he's enraptured at heart.
The mortal gets what he wants.
But if for that person longing, desiring
the pleasures diminish,
he's shattered, as if shot with an arrow.

Whoever avoids sensual desires
as he would, with his foot,
the head of a snake
mindful, goes beyond
this attachment in the world.

A man who is greedy for fields, land, gold,
cattle, horses, servants, employees,
women, relatives, many sensual pleasures,
is overpowered with weakness
and trampled by trouble,
for pain invades him as water, a cracked boat.

So one, always mindful,
should avoid sensual desires.
Letting them go, he'd cross over the flood
like one who, having bailed out the boat,
has reached the far shore.

See also: M 13; A 6.63.

Sn 4.2 Guhatthaka Sutta The Cave of the Body

Staying attached to the cave,
covered heavily over, /
a person sunk in confusion is far from seclusion
for sensual pleasures,
sensual desires 2 in the world
are not lightly let go.

Those chained by desire,
bound by becoming's allure,
aren't easily released
for there's no liberation by others.
Intent, in front or behind, 3
on hunger for sensual pleasures here or before
greedy for sensual pleasures,
busy, deluded, ungenerous,

entrenched in the out-of-tune way,
they — impelled into pain — lament:
"What will we be
when we pass on from here?"

So a person should train right here & now.
Whatever you know
as out-of-tune in the world,
don't, for its sake, act out-of-tune,
for that life, the enlightened say, is short.

I see them, in the world, floundering around,
people immersed in craving
for states of becoming.
Base people moan in the mouth of death,
their craving, for states of becoming
& not-, unallayed.

See them, floundering in their sense of mine,
like fish in the puddles of a dried-up stream
and, seeing this, live with no mine,
not forming attachment
for states of becoming.
Subdue desire for both sides,
comprehending sensory contact,
with no greed.

Doing nothing for which he himself
would rebuke himself,
the enlightened person doesn't adhere
to what's seen, to what's heard.
Comprehending perception,
he'd cross over the flood —
the sage not stuck on possessions.
Then, with arrow removed,
living heedfully, he longs for neither —
this world, or the next.

Notes

1. Nd.I: "Covered heavily over" with defilements and unskillful mental qualities.
2. "Sensual desires/sensual pleasures": two possible meanings of kama. According to Nd.I, both meanings are intended here.
3. Nd.I: "In front" means experienced in the past (as does "before" two lines down); "behind" means to-be-experienced in the future.

Sn 4.3 Dutthatthaka Sutta Corrupted

There are some who dispute
corrupted at heart,
and those who dispute
their hearts set on truth,
but a sage doesn't enter
a dispute that's arisen,
which is why he is nowhere constrained.

Now, how would one led on by desire,
entrenched in his likes,
forming his own conclusions,

overcome his own views?
He'd dispute in line
with the way that he knows.

Whoever boasts to others, unasked,
of his practices, precepts,
is, say the skilled, ignoble by nature
he who speaks of himself of his own accord.

But a monk at peace, fully unbound in himself,
who doesn't boast of his precepts
"That's how I am"
he, say the skilled, is noble by nature
he with no vanity with regard to the world.

One whose doctrines aren't clean —
fabricated, formed, given preference
when he sees it to his own advantage —
relies on a peace
dependent on what can be shaken.

Because entrenchments / in views
aren't easily overcome
when considering what's grasped among doctrines, that's
why a person embraces
or rejects a doctrine —
in light of these very entrenchments.

Now, one who is cleansed ²
has no preconceived view
about states of becoming or not-
anywhere in the world.
Having abandoned conceit & illusion,
by what means would he go?
He isn't involved.

For one who's involved
gets into disputes over doctrines,
but how — in connection with what —
would you argue with one uninvolved?
He has nothing embraced or rejected,
has sloughed off every view right here
every one.

Notes

1. Entrenchments: a rendering of the Pali term, nivesana, which can also be rendered as abode, situation, home, or establishment.
2. Nd.I: Cleansed through discernment.

Sn 4.4 Suddhatthaka Sutta Pure

[It is said]

"I see the pure, the supreme,
free from disease.
It's in connection with what's seen
that a person's purity is." /

Understanding thus,

having known the "supreme,"
& remaining focused on purity,
one falls back on that knowledge.

If it's in connection with what is seen
that a person's purity is,
or if stress is abandoned
in connection with knowledge,
then a person with acquisitions is purified
in connection with something else,
for his view betrays that
in the way he asserts it.

No brahman says purity
comes in connection with anything else.
Unsmear'd with regard to what's seen, heard, sensed,
precepts or practices, merit or evil,
not creating anything here,
he's let go of what he had embraced. 2

Abandoning what's first,
they depend on what's next.
Following distraction,
they don't cross over attachment.
They embrace & reject
like a monkey releasing a branch
to seize at another
a person undertaking practices on his own,
goes high & low, latched onto perception.
But having clearly known through vedas, having
encountered the Dhamma,
one of profound discernment
doesn't go high & low.

He's enemy-free with regard to all things
seen, heard, or sensed.
By whom, with what,³
should he be pigeonholed here in the world?
one who has seen in this way,
who goes around open.⁴

They don't conjure, don't yearn,
don't proclaim "utter purity."
Untying the tied-up knot of grasping,
they don't form a desire for anything at all
in the world.

The brahman gone beyond territories,⁵
has nothing that -on knowing or seeing-
he's grasped.
Not impassioned for passion,
not impassioned for dispassion,
he has nothing here that he's grasped as supreme.

1. An ancient Indian belief, dating back to the Vedas, was that the sight of certain things or beings was believed to purify.

2. Lines such as this may have been the source of the confusion in the different recensions of the Canon — and in Nd.I — as to whether the

poems in this vagga are concerned with letting go of views that have been embraced (atta) or of self (attaa).

3. By whom, with what — two meanings of the one Pali word, kena.

4. Nd.I: "Open" means having a mind not covered or concealed by craving, defilement, or ignorance. This image is used in Ud 5.5.

5. Nd.I: "Territories" = the ten fetters (samyojana) and seven obsessions (anusaya).

Sn 4.5 Paramatthaka Sutta Supreme

When dwelling on views as "supreme,"
a person makes them
the utmost thing in the world,
& from that, calls all others inferior
and so he's not free from disputes.
When he sees his advantage
in what's seen, heard, sensed,
or in precepts & practices,
seizing it there
he sees all else as inferior.

That, too, say the skilled, is a binding knot: that in
dependence on which
you regard another as inferior.
So a monk shouldn't be dependent
on what's seen, heard, or sensed,
or on precepts & practices;
nor should he conjure a view in the world
in connection with knowledge
or precepts & practices;
shouldn't take himself to be "equal";
shouldn't think himself inferior or superlative.

Abandoning self, what he had embraced /
not clinging,
he doesn't make himself dependent
even in connection with knowledge;
doesn't follow a faction
among those who are split;
doesn't fall back on any view whatsoever.

One who isn't inclined toward either side
becoming or not, here or beyond
who has no entrenchment
when considering what's grasped
among doctrines,
hasn't the least preconceived perception
with regard to what's seen, heard, or sensed.
By whom, with what,
should he be pigeonholed here in the world?
this brahman who hasn't adopted views.

They don't conjure, don't yearn,
don't adhere even to doctrines.
A brahman not led by precepts or practices,
gone to the beyond
Such
doesn't fall back.

Note

*I. Self... what he had embraced: two meanings of the Pali word, attam.
See also: M 72; A 10.93.*

Sn 4.6 Jara Sutta Old Age

How short this life!
You die this side of a century,
but even if you live past,
you die of old age.

People grieve for what they see as mine,
for nothing possessed is constant,
nothing is constantly possessed.
Seeing this separation simply as it is,
one shouldn't follow the household life.

At death a person abandons
what he construes as mine.
Realizing this, the wise
shouldn't incline to be devoted to mine.

Just as a man doesn't see, on awakening,
what he met in a dream,
even so he doesn't see,
when they are dead, their time done
those he held dear.

When they are seen & heard,
people are called by this name or that,
but only the name remains to be pointed to
when they are dead.

Grief, lamentation, & selfishness
are not let go by those greedy for mine,
so sages letting go of possessions,
seeing the Secure, go wandering forth.

A monk, living withdrawn,
enjoying a dwelling secluded:
they say it's congenial for him
he who wouldn't, in any realm, display self.

Everywhere the sage, independent
holds nothing dear or undear.
In him lamentation & selfishness,
like water on a white lotus, do not adhere.

As a water bead on a lotus leaf,
as water on a red lily, does not adhere,
so the sage does not adhere
to the seen, the heard, or the sensed;

for, cleansed, he doesn't construe
in connection with the seen,
the heard, or the sensed.

In no other way does he wish for purity,

for he neither takes on passion
nor puts it away.

*Note: I. "Nothing possessed is constant, nothing is constantly
possessed" — two readings of the phrase, na hi santi nicca pariggaha.*

Sn 4.7 Tissa Metteyya Sutta

"Tell the danger, dear sir,
for one given over to sexual intercourse.
Having heard your teaching,
we'll train in seclusion."

"In one given over to sexual intercourse,
the teaching's confused
and he practices wrongly:
this is ignoble in him.
Whoever once went alone,
but then resorts to sexual intercourse
like a lurching carriage
is called out of control in the world,
a run-of-the-mill person.
His earlier honor & dignity: lost.
Seeing this, he should train himself
to abandon sexual intercourse.

Overcome by resolves, he broods
like a miserable wretch.
Hearing the scorn of others, he's chagrined.
He makes weapons
Attacked by the words of others.
This, for him, is a great entanglement.
He sinks into lies.

They thought him wise
when he committed himself to the life alone,
but now that he's given to sexual intercourse
they declare him a fool.

Seeing these drawbacks,
the sage here — before & after —
stays firm in the life alone;
doesn't resort to sexual intercourse;
would train himself in seclusion —
this, for the noble ones, is supreme.
He wouldn't, because of that,
think himself better than others:
He's on the verge of Unbinding.

People enmeshed in sensual pleasures,
envy him: free, a sage leading his life
unconcerned for sensual pleasures
one who's crossed over the flood."

See also: A 5.76.

Sn 4.8 Pasura Sutta

"Only here is there purity"
that's what they say
"No other doctrines are pure"
so they say.
Insisting that what they depend on is good,
they are deeply entrenched
in their personal truths.

Seeking controversy,
they plunge into an assembly,
regarding one another as fools.
Relying on others' authority,
they speak in debate.
Desiring praise, they claim to be skilled.

Engaged in disputes
in the midst of the assembly,
anxious, desiring praise
the one defeated is chagrined.
Shaken with criticism, he seeks for an opening.

He whose doctrine is demolished,
defeated, by those judging the issue:
He laments, he grieves -the inferior exponent.
"He beat me," he mourns.

These disputes have arisen
among contemplatives.
In them are elation, dejection.
Seeing this, one should abstain from disputes,
for they have no other goal
than the gaining of praise.

He who is praised there
for expounding his doctrine
in the midst of the assembly,
laughs on that account & grows haughty,
attaining his heart's desire.

That haughtiness
will be his grounds for vexation,
for he'll speak in pride & conceit.
Seeing this, one should abstain from debates.
No purity is attained by them, say the skilled.

Like a strong man nourished on royal food,
you go about, roaring,
searching out an opponent.
Wherever the battle is,
go there, strong man.
As before, there's none here.

Those who dispute, taking hold of a view,
saying, "This, and this only, is true,"
those you can talk to.
Here there is nothing —

no confrontation at the birth of disputes.

Among those who live above confrontation
not pitting view against view,
whom would you gain as opponent, Pasura,
among those here who are grasping no more?

So here you come, conjecturing,
your mind conjuring viewpoints.
You're paired off with a pure one
and so cannot proceed.

See also: M 18; A 5.159.

Sn 4.9 Magandiya Sutta

*[Magandiya offers his daughter to the Buddha,
who replies:]*

On seeing [the daughters of Mara]
Discontent, Craving, & Passion
there wasn't even the desire for sex.
So what would I want with this,
filled with urine & excrement?
I wouldn't want to touch it even with my foot.

[Magandiya:]
If you don't want
this gem of a woman, coveted
by many kings,
then for what sort of viewpoint,
precept, practice, life,
attainment of [further] becoming
do you argue?

[The Buddha:]
'I argue for this' doesn't occur to one
when considering what's grasped
among doctrines.
Looking for what is ungrasped
with regard to views,
and detecting inner peace, I saw.

[Magandiya:]
Sage, you speak without grasping
at any preconceived judgments.
This 'inner peace': what does it mean?
How is it, by an enlightened one, proclaimed?

[The Buddha:]
He doesn't speak of purity
in connection with view,
learning, knowledge, precept or practice.
Nor is it found by a person
through lack of view,
of learning, of knowledge,
of precept or practice.
Letting these go, without grasping,
at peace, independent,
one wouldn't long for becoming.

[Magandiya:]

If he doesn't speak of purity
in connection with view, learning, knowledge,
precept or practice.
and it isn't found by a person
through lack of view, of learning,
of knowledge, of precept or practice,
it seems to me that this teaching's confused,
for some assume a purity
in terms of, by means of a view.

[The Buddha:]

Asking questions dependent on view,
you're confused by what you have grasped.
And so you don't glimpse
Even the slightest notion
That's why you think it's confused.

Whoever construes
'equal,' 'superior,' or 'inferior,'
by that he'd dispute;
whereas to one unaffected
by these three,
'equal,' 'superior,' or 'inferior,'
do not occur.

Of what would the brahman say
'true' or 'false,'
disputing with whom:
he in whom 'equal,' 'unequal' are not.

Having abandoned home,
living free from society,
the sage in villages
creates no intimacies.
Rid of sensual passions,
free from yearning,
he wouldn't engage with people
in quarrelsome debate.

Those things aloof from which
he should go about in the world:
the great one wouldn't take them up
& argue for them.

As the prickly lotus
is unsmeared by water & mud,
so the sage, an exponent of peace,
without greed, is unsmeared
by sensuality & the world.

An attainer-of-wisdom
isn't measured or made proud /
by views or what's thought,
for he isn't fashioned of them.
He wouldn't be led by action, learning;
doesn't reach a conclusion
in any entrenchments.

For one dispassionate toward perception
there are no ties;
for one released by discernment,
no delusions.

Those who grasp at perceptions & views
go about butting their heads in the world.

Note

1. "Measured... made proud" — two meanings of the Pali word manameti.

See also: Sn 5.7.

Sn 4.10 Purabheda Sutta Before the Break-up of the Body

"Seeing how, behaving how,
is one said to be at peace?
Gotama, tell me about
when asked about the ultimate person."

"Free from craving
before the break-up [of the body],
independent of before & the end (past and future)
not classified in between,
no yearning is his.

Un-angered, un-startled,
un-boastful, un-anxious,
giving counsel unruffled, he is a sage,
his speech under control.

Free from attachment
with regard to the future,
not sorrowing over the past,
he sees seclusion
in the midst of sensory contacts.
He can't be led in terms of views.

Withdrawn, not deceitful, not stingy,
not miserly, not insolent, in-offensive,
he doesn't engage in divisive speech.

Not intoxicated with enticements,
nor given to pride,
he's gentle, quick-witted,
beyond conviction & dispassion. /

Not in hopes of material gain
does he take on the training;
when without material gain
he isn't upset.

Unobstructed by craving,
he doesn't through craving
build up the hunger for new flavors.

Equanimous — always — mindful,

he doesn't conceive himself as
equal, superior, inferior, in the world.
No swellings of pride are his.

Whose dependencies don't exist
when, on knowing the Dhamma,
he's independent;
in whom no craving is found
for becoming or not-:
he is said to be at peace,
un-intent on sensual pleasures,
with nothing at all to tie him down:
one who's crossed over attachment.

He has no children cattle, fields, land.
In him you can't pin down
what's embraced or rejected.
He has no yearning
for that which run-of-the-mill people
or priests & contemplatives might blame —
which is why he is unperturbed
with regard to their words.

His greed gone, not miserly,
the sage doesn't speak of himself
as among those who are higher,
equal, or lower.
He, conjuring-free,
doesn't submit to conjuring,
to the cycling of time.³

For whom nothing in the world is his own,
who doesn't grieve over what is not,
who doesn't enter into doctrines or phenomena: ⁴
he is said to be at peace."

Notes

1. *Beyond conviction & dispassion* — The Pali here can also mean, "A person of no conviction, he does not put away passion." This is an example of the kind of pun occasionally used in Pali poetry for its shock value
2. The Pali word *tanhaya* — *by/through craving* — here is a "lamp," i.e., a single word that functions in two separate phrases.
3. "Conjuring, the cycling of time" — two meanings of the Pali word, *kappam*.
4. "Doctrines, phenomena" — two meanings of the Pali word, *dhamma*.

Sn 4.11 Kalaha-vivada Sutta Quarrels & Disputes

"From where have there arisen
quarrels, disputes, lamentation, sorrows,
along with selfishness, conceit & pride,
along with divisiveness?
From where have they arisen?
Please tell me."

"From what is dear there have arisen

quarrels, disputes, lamentation, sorrows,
along with selfishness, conceit & pride,
along with divisiveness.
Tied up with selfishness
are quarrels & disputes.
In the arising of disputes is divisiveness."

"Where is the cause
of things dear in the world,
along with the greeds
that go about in the world?
And where is the cause
of the hopes & fulfillments
for the sake of a person's next life?"

"Desires are the cause
of things dear in the world,
along with the greeds
that go about in the world.
And it too is the cause
of the hopes & fulfillments
for the sake of a person's next life."

"Now where is the cause
of desire in the world?
And from where have there arisen
decisions, anger, lies, & perplexity,
and all the qualities
described by the Contemplative?"

"What they call
'appealing' & 'unappealing' in the world:
in dependence on that desire arises.
Having seen becoming & not-
with regard to forms,
a person gives rise to decisions in the world;
anger, lies, & perplexity:
these qualities, too, when that pair exists.
A person perplexed should train
for the path of knowledge,
for it's in having known
that the Contemplative has spoken
of qualities/dhammas."

"Where is the cause of appealing & un appealing
When what isn't do they not exist?
And whatever is meant by becoming & not- :
tell me, Where is its cause?"

"Contact is the cause of appealing & un-
When contact isn't they do not exist.
And whatever is meant by becoming & not- :
this too is its cause."

"Now where is the cause
of contact in the world,
and from where have graspings,
possessions, arisen?
When what isn't

does mine-ness not exist.
When what has disappeared
do contacts not touch?"

"Conditioned by name & form is contact.
In longing do graspings, possessions
have their cause.
When longing isn't,
mine-ness does not exist.
When forms have disappeared
contacts don't touch."

"For one arriving at what does form disappear?
How do pleasure & pain disappear?
Tell me this.
My heart is set on knowing
how they disappear."

"One not percipient of perceptions
not percipient of aberrant perceptions,
not unpercipient,
nor percipient of what's disappeared:
for one arriving at this, form disappears —
for classifications of mental proliferation /
have their cause in perception."

"What we have asked, you have told us.
We ask one more thing. Please tell it.
Do some of the wise say
that just this much is the utmost,
the purity of the spirit is here?
Or do they say that it's other than this?"

"Some of the wise say
that just this much is the utmost,
the purity of the spirit is here.
But some of them, who say they are skilled,
say it's the moment with no clinging remaining.

Knowing, 'Having known,
they still are dependent,'
the sage, ponders dependencies.
On knowing them, released,
he doesn't get into disputes,
doesn't meet with becoming & not-
he's enlightened."

Note

1. papañca-sankha: The mind's tendency to read distinctions and differentiations even into the simplest experience of the present, thus giving rise to views that can issue in conflict. As Sn 4.14 points out, the root of these classifications is the perception, "I am the thinker." See also: M 18; Sn 5.14.

Sn 4.12 Cula-viyuha Sutta The Lesser Array

"Dwelling on their own views, quarreling,
different skilled people say:
'Whoever knows this, understands Dhamma.
Whoever rejects this, is imperfect.'
Thus quarreling, they dispute:
'My opponent's a fool & unskilled.'
Which of these statements is true
when all of them say they are skilled?"
"If, in not accepting an opponent's doctrine,
one's a fool, a beast of inferior discernment,
then all are fools of inferior discernment —
all of these who dwell on their views.
But if, in siding with a view, one's cleansed, with
discernment made pure,
intelligent, skilled,
then none of them are of inferior discernment,
for all of them have their own views.
I don't say, 'That's how it is,'
the way fools say to one another.
They each make out their views to be true
and so regard their opponents as fools."

"What some say is true 'That's how it is'
others say is 'falsehood, a lie.'
Thus quarreling, they dispute.
Why can't contemplatives
say one thing & the same?"

"The truth is one, there is no second
about which a person who knows it
would argue with one who knows.
Contemplatives promote
their various personal truths,
that's why they don't say
one thing & the same."

"But why do they say various truths,
those who say they are skilled?
Have they learned many various truths
or do they follow conjecture?"

"Apart from their perception
there are no many various
constant truths in the world.
Preconceiving conjecture with regard to views,
they speak of a pair: true & false.
Dependent on what's seen, heard, & sensed,
dependent on precepts & practices,
one shows disdain [for others].
Taking a stance on his decisions,
praising himself, he says,
'My opponent's a fool & unskilled.'
That by which he regards his opponents
as fools is that by which he says he is skilled.
Calling himself skilled he despises another

who speaks the same way.

Agreeing on a view gone out of bounds,
drunk with conceit, thinking himself perfect,
he has consecrated, with his own mind,
himself, as well as his view.

If, by an opponent's word, one's inferior,
the opponent's of inferior discernment as well.
But if, by one's own word
one's an attainer-of-wisdom, enlightened,
no one among contemplative's a fool.

'Those who teach a doctrine other than this
are lacking in purity, imperfect.'
That's what the many sectarians say,
for they're smitten with passion
for their own views.
'Only here is there purity,'
that's what they say.
'In no other doctrine is purity,' they say.
That's how the many sectarians
are entrenched,
speaking firmly there
concerning their own path.
Speaking firmly concerning your own path,
what opponent here would you take as a fool?
You'd simply bring quarrels on yourself
if you said your opponent's a fool
with an impure doctrine.

Taking a stance on your decisions,
& yourself as your measure,
you dispute further down into the world.

But one who's abandoned all decisions
creates no more quarrels in the world."

Sn 4.13 Maha-viyuha Sutta The Great Array

"Those who, dwelling on views,
dispute, saying, 'Only this is true':
do they all incur blame,
or also earn praise there?"

"[The praise:] It's such a little thing,
not at all appeasing.
I speak of two fruits of dispute;
and seeing this, you shouldn't dispute —
seeing the state
where there's no dispute as secure.
One who knows
doesn't get involved in whatever are
commonplace, conventional views.
One who is uninvolved:
when he's forming no preference
for what's seen, for what's heard,

why would he get involved?

Those for whom precepts are ultimate
say that purity's a matter of self-restraint.
Undertaking a practice,
they devote themselves to it:
'Let's train just in this,
and then there would be purity.'
Those who say they are skilled
are [thus] led on to becoming.
But if one of them falls
from his precepts or practice,
he trembles, having failed in his actions.
He hopes for, longs for, purity,
like a lost caravan leader
far from home.

But one who's abandoned precepts & practices
all things that are blamable, blameless,
not hoping for 'pure or impure,'
would live in compassion & peace,
without taking up peace, /
detached.

Dependent on taboos, austerities,
or what's seen, heard, or sensed,
they speak of purity
through wandering further on
through becoming & not-
their craving not gone for becoming & not-2
For one who aspires has longings & trembling
with regard to preconceptions.
But one who here
has no passing away & arising:
Why would he tremble?
For what would he long?"

"The teaching some say is 'supreme,'
is the very one others call 'lowly.'
Which statement is true
when all of these claim to be skilled?"

"They say their own teaching is perfect
while the doctrine of others is lowly.
Thus quarreling, they dispute,
each saying his agreed-on opinion is true.
If something, because of an opponent's say-so,
were lowly,
then none among teachings
would be superlative,
for many say that another's teaching's inferior
when firmly asserting their own.
If their worship of their teaching were true,
in line with the way they praise
their own path,
then all doctrines would be true —
for purity's theirs, according to each.

The brahman has nothing led by another,

when considering what's grasped
among doctrines.
Thus he has gone beyond disputes,
for he doesn't regard as best
the knowledge of a teaching,
or any other mental state.³

'I know. I see. That's just how it is!' —
Some believe purity's in terms of view.
But even if a person has seen,
what good does it do him?
Having slipped past, they speak of purity
in connection with something or somebody else.
A person, in seeing, sees name & form.
Having seen, he'll know only these things.
No matter if he's seen little, a lot,
the skilled don't say
purity's in connection with that.

A person entrenched in his teachings,
honoring a preconceived view,
isn't easy to discipline.
Whatever he depends on
he describes it as lovely,
says that it's purity,
that there he saw truth.

The brahman, evaluating,
isn't involved with conjurings,
doesn't follow views,
isn't tied even to knowledge.
And on knowing
whatever's conventional, commonplace,
he remains equanimous:
'That's what others hold onto.'

Having released the knots that tie him down,
the sage here in the world
doesn't follow a faction
when disputes have arisen.
At peace among those not at peace,
he's equanimous, doesn't hold on:
'That's what others hold onto.'

Giving up old fermentations,
not forming new,
neither pursuing desire,
nor entrenched in his teachings,
he's totally released from viewpoints,
enlightened.

He doesn't adhere to the world,
is without self-rebuke;
is enemy-free
with regard to all things
seen, heard, or sensed.

His burden laid down,
the sage totally released

is improper / is free from conjuring
hasn't stopped / isn't impassioned
isn't worth wanting / doesn't desire,"⁴
the Blessed One said.

Notes

1. "In compassion & peace, without taking up peace" — a pun on the word, *santimanuggahaya*.
2. The word *bhavabhavesu* — through/for becoming & not-becoming — here is a lamp, i.e., a single word functioning in two phrases.
3. "The knowledge of a teaching, any other mental state" — a pun on the word, *dhammamāññam*.
4. "Is improper / is free from conjuring, hasn't stopped / isn't impassioned, isn't worth wanting / doesn't desire" — a series of puns— each with a strongly positive and a strongly negative meaning, probably meant for their shock value

Sn 4.14 Tuvataka Sutta Quickly

"I ask the kinsman of the Sun, the great seer,
about seclusion & the state of peace.
Seeing in what way is a monk unbound,
clinging to nothing in the world?"

"He should put an entire stop to the root of classifications
of mental proliferation:

'I am the thinker.'

He should train, always mindful,
to subdue any craving inside him.
Whatever truth he may know,
within or without,
he shouldn't get entrenched in connection with it,
for that isn't called Unbinding by the good.
He shouldn't, because of it, think himself
better, lower, or equal.
Touched by contact in various ways,
he shouldn't keep conjuring self.
Stilled right within,
a monk shouldn't seek peace from another
from anything else.
For one stilled right within,
there's nothing embraced,
so how rejected?

As in the middle of the sea it is still,
with no waves upwelling,
so the monk — unperturbed, still —
should not swell himself anywhere."

"He whose eyes are open has described
the Dhamma he's witnessed, subduing danger.
Now tell us, sir, the practice:
the code of discipline & concentration."

"One shouldn't be careless with his eyes,
should close his ears to village-talk,
shouldn't hunger for flavors,
or view anything in the world as mine.
When touched by contact he shouldn't lament,

shouldn't covet anywhere
 any states of becoming, or tremble at terrors.
 When gaining food & drink, staples & cloth,
 he should not make a hoard.
 Nor should he be upset when receiving no gains.
 Absorbed, not foot-loose,
 he should refrain from restlessness,
 shouldn't be heedless,
 should live in a noise-less abode.
 Not making much of sleep,
 ardent, given to wakefulness,
 he should abandon sloth, deception,
 laughter, sports, fornication,
 & all that goes with it;
 should not practice charms,
 interpret physical marks,
 dreams, the stars, animal cries;
 should not be devoted to practicing medicine or inducing
 fertility.

A monk shouldn't tremble at blame
 or grow haughty with praise;
 should thrust aside selfishness, greed,
 divisive speech, anger;
 shouldn't buy or sell
 or revile anyone anywhere;
 shouldn't linger in villages,
 or flatter people in hopes of gains.

A monk shouldn't boast
 or speak with ulterior motive,
 shouldn't train in insolence
 or speak quarrelsome words;
 shouldn't engage in deception
 or knowingly cheat;
 shouldn't despise others for their life,
 discernment, precepts, or practices.
 Provoked with many words
 from contemplatives or ordinary people,
 he shouldn't respond harshly,
 for those who retaliate aren't calm.

Knowing this teaching, a monk inquiring
 should always train in it mindfully.
 Knowing Unbinding as peace,
 he shouldn't be heedless of Gotama's message
 for he, the Conqueror unconquered,
 witnessed the Dhamma,
 not by hearsay,
 but directly, himself.
 So, heedful, you should always train
 in line with that Blessed One's message,"
 the Blessed One said.

Sn 4.15 Attadanda Sutta The Rod Embraced

"When embraced, the rod of violence
 breeds danger & fear:
 Look at people quarreling.
 I will tell of how I experienced dismay.
 Seeing people floundering
 like fish in small puddles,
 competing with one another —
 as I saw this, fear came into me.
 The world was entirely without substance.
 All the directions were knocked out of line.
 Wanting a haven for myself,
 I saw nothing that wasn't laid claim to.
 Seeing nothing in the end but competition,
 I felt discontent.
 And then I saw an arrow here,
 so very hard to see,
 embedded in the heart.
 Overcome by this arrow
 you run in all directions.
 But simply on pulling it out you don't run,
 you don't sink.

Whatever things are tied down in the world,
 you shouldn't be set on them.
 Having totally penetrated
 sensual pleasures, sensual passions,
 you should train for your own Unbinding.
 Be truthful, not insolent, not deceptive,
 rid of divisiveness.
 Without anger, the sage should cross over
 the evil of greed & avarice.
 He should conquer laziness, weariness, sloth;
 shouldn't consort with heedlessness,
 shouldn't stand firm in his pride —
 the man with his heart set on Unbinding.
 He shouldn't engage in lying,
 shouldn't create a sense of allure in form,
 should fully fathom conceit,
 and live refraining from impulsiveness;
 shouldn't delight in what's old,
 prefer what's new, grieve over decline,
 get entangled in what's dazzling & bright.

I call greed a 'great flood';
 hunger, a swift current.
 Preoccupations are ripples;
 sensuality, a bog
 hard to cross over.
 Not deviating from truth,
 a sage stands on high ground, a brahman.

Having renounced All,
 he is said to be at peace;
 having clearly known,
 he is an attainer-of-wisdom;

knowing the Dhamma,
he's independent.
Moving rightly through the world,
he doesn't envy anyone here.

Whoever here has gone over & beyond
sensual passions -an attachment hard
to transcend in the world-
doesn't sorrow, doesn't fret.
He, his stream cut, is free from bonds.

Burn up what's before (the past),
and have nothing for after (the future).
If you don't grasp at what's in between,
you will go about, calm.

For whom, in name & form, in every way,
there's no sense of mine,
and who doesn't grieve over what is not:
he, in the world, isn't defeated,
suffers no loss.

To whom there doesn't occur
'This is mine,'
for whom nothing is others,'
feeling no sense of mine-ness,
doesn't grieve at the thought
'I have nothing.'

Not harsh, not greedy, not perturbed,
everywhere in tune:
this is the reward -I say when asked-
for those who are free from pre-conceptions.

For one unperturbed -who knows-
there's no accumulating.
Abstaining, unaroused,
he everywhere sees security.
The sage doesn't speak of himself
as among those who are higher,
equal, or lower.
At peace, free of selfishness,
he doesn't embrace,
doesn't reject,"
the Blessed One said.

Sn 4.16 Sariputta Sutta

"Never before have I seen or heard
from anyone of a teacher
with such lovely speech
come, together with his following
from Tusita heaven,
as the One with Eyes
who appears to the world with its devas
having dispelled all darkness
having arrived at delight
all alone.

To that One Awakened —
unentangled, Such, un-deceptive,
come with his following —
I have come with a question
on behalf of the many here who are fettered.
For a monk disaffected,
frequenting a place that's remote —
the root of a tree, a cemetery,
in mountain caves, various places to stay —
how many are the fears there
at which he shouldn't tremble
there in his noiseless abode
how many the dangers in the world
for the monk going the direction
he never has gone
that he should transcend
there in his isolated abode?
What should be the ways of his speech?
What should be his range there of action?
What should be a resolute monk's
precepts & practices?
Undertaking what training
alone, astute, & mindful
would he blow away his own impurities
as a silver smith, those in molten silver?"

[The Buddha:]

"I will tell you as one who knows,
what is comfort for one disaffected
resorting to a remote place,
desiring self-awakening
in line with the Dhamma.
An enlightened monk,
living circumscribed, mindful,
shouldn't fear the five fears:
of horseflies, mosquitoes, snakes,
human contact, four-footed beings;
shouldn't be disturbed
by those following another's teaching
even on seeing their manifold terrors;
should overcome still other further dangers
as he seeks what is skillful.

Touched by the touch of discomforts, hunger,
he should endure cold & inordinate heat.
He with no home, in many ways
touched by these things,
striving, should make firm his persistence.

He shouldn't commit a theft,
shouldn't speak a lie,
should touch with thoughts of good will
beings firm & infirm.
Conscious of when his mind
is stirred up & turbid,
he should dispel it:
'It's on the Dark One's side.'

He shouldn't come under the sway
of anger or pride.
Having dug up their root he would stand firm.
Then, when prevailing
— yes —

he'd prevail over his sense of dear & undear.
Yearning for discernment
enraptured with what's admirable,
he should overcome these dangers,
should conquer discontent in his isolated spot,
should conquer these four thoughts of lament:

'What will I eat,
or where will I eat.
How badly I slept.
Tonight where will I sleep?'

These lamenting thoughts he should subdue —
one under training, wandering without home.
Receiving food & cloth at appropriate times,
he should have a sense of enough
for the sake of contentment.
Guarded in regard to these things
going restrained into a village,
even when harassed
he shouldn't say a harsh word.

With eyes downcast, & not footloose,
committed to jhana,
he should be continually wakeful.
Strengthening equanimity, centered within,
he should cut off any penchant
to conjecture or worry.
When reprimanded, he should
— mindful — rejoice; /
should smash any stubbornness
toward his fellows in the holy life;
should utter skillful words
that are not untimely;
should give no mind
to the gossip people might say.

And then there are in the world
the five kinds of dust
for whose dispelling, mindful
he should train:
with regard to forms, sounds, tastes,
smells, & tactile sensations
he should conquer passion;
with regard to these things
he should subdue his desire.

A monk, mindful, his mind well-released,
contemplating the right Dhamma
at the right times,
on coming to oneness
should annihilate darkness,"
the Blessed One said.

Notes
1. See Dhp 76-77.

Parayanavagga: The Chapter on the Way to the Beyond

Sn 5.1 Ajita's Questions

[Ajita:]
With what is the world shrouded?
Because of what doesn't it shine?
With what is it smeared? Tell me.
What is its great danger & fear?

[The Buddha:]
With ignorance the world is shrouded.
Because of stinginess, heedlessness, it doesn't shine.
With longing it's smeared — I tell you.
Suffering-stress: its great danger & fear.

[Ajita:]
They flow every which way, the streams. /
What is their blocking,
what their restraint — tell me —
with what are they finally stopped?

[The Buddha:]
Whatever streams there are in the world:
their blocking is mindfulness,
mindfulness is their restraint — I tell you —
with discernment they're finally stopped.

[Ajita:]
Discernment & mindfulness,
name & form, dear sir:
Tell me, when asked this,
where are they brought to a halt?

[The Buddha:]
This question you've asked, Ajita,
I'll answer it for you —
where name & form are brought to a halt
without trace:
With the cessation of consciousness
they're brought to a halt.

[Ajita:]
Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute, are asked this,
tell me their manner of life.

[The Buddha:]
He should not hanker for sensual pleasures,
should be limpid in mind.
Skilled in all mental qualities,

he, the monk, should live his life mindfully.

Note: I According to the Culaniddesa (Nd.II), the streams that "flow every which way" are the streams of craving, views, conceit, defilement, corruption, and ignorance that flow out the six sense media. The first two lines in Ven. Ajita's second set of questions (the first half-line in the Pali) is identical to the first half-line in Dhṛp. 340.

Sn 5.2 Tissa-metteyya's Questions

[Tissa-metteyya:]

Who here in the world is contented?
Who has no agitations?
What thinker knowing both sides,
doesn't adhere in between?
Whom do you call a great person?
Who here has gone past the seamstress: craving.

[The Buddha:]

He who in the midst of sensualities,
follows the holy life, always mindful,
craving-free; the monk who is
— through fathoming things —
Unbound: he has no agitations.
He, the thinker knowing both sides,
doesn't adhere in between.
He I call a great person.
He here has gone past the seamstress: craving.

Sn 5.3 Punnaka's Questions

[Punnaka:]

To the one unperturbed,
who has seen the root [of all things],
I have come with a question.
Because of what have many human seers
— noble warriors, brahmins —
offered sacrifices to devas here in the world?
I ask you, O Blessed One. Please tell me.

[The Buddha:]

Those many human seers
— noble warriors, brahmins —
who have offered sacrifices to devas
here in the world, Punnaka,
hoping for more of this state of being,
offered their sacrifices because of aging.

[Punnaka:]

Those many human seers
— noble warriors, brahmins —
who have offered sacrifices to devas
here in the world:
Have they, O Blessed One,
heeding the path of sacrifice,
crossed over birth & aging?
I ask you, O Blessed One. Please tell me.

[The Buddha:]

They hoped for, liked, longed for,
so sacrificed —
they longed for sensuality, dependent on gain.
I tell you: those who take on
the yoke of sacrifice,
impassioned with the passion for becoming,
have not crossed over birth & aging.

[Punnaka:]

If those who take on the yoke of sacrifice
haven't crossed over the flood, dear sir,
then who in the world
of beings divine & human
has crossed over birth & aging?
I ask you, O Blessed One.
Please tell me.

[The Buddha:]

He who has fathomed
the far & near in the world,
for whom there is nothing
perturbing in the world —
his vices evaporated,
undesiring, untroubled, at peace —
he, I tell you, has crossed over birth & aging.

A 4.41 contains discussions of the last verse in this poem.

Sn 5.4 Mettagu's Questions

[Mettagu:]

I ask you, O Blessed One. Please tell me.
I regard you as knowledgeable,
with your self developed.
From what have the many
forms of stress & suffering
arisen in the world?

[The Buddha:]

If you ask me the coming-into-being
of stress & suffering,
I will tell it to you as one who discerns.
From acquisition (clinging) as cause
the many forms of stress & suffering
come into being in the world.
Whoever, unknowing, makes acquisitions
— the fool —
comes to stress & suffering again & again.

So one who's discerning,
focused on the birth of stress & suffering,
heir coming-into-being,
should make no acquisitions.

[Mettagu:]

What we asked, you've expounded.
Now we ask something else. Please tell us.
How do the prudent cross over the flood

Of birth & aging, lamentation & sorrow?
Please, sage, declare this to me
as this Dhamma has been known by you.

[The Buddha:]

I will teach you the Dhamma
— in the here & now, not quoted words —
knowing which, living mindfully,
you'll cross over beyond
entanglement in the world.

[Mettagu:]

And I relish, Great Seer,
that Dhamma supreme,
knowing which, living mindfully,
I'll cross over beyond
entanglement in the world.

[The Buddha:]

Whatever you're alert to,
above, below, across, in between:
dispelling any delight,
any laying claim to those things,
consciousness should not take a stance
in becoming.
The monk who dwells thus
— mindful, heedful —
letting go of his sense of mine,
knowing right here would abandon
birth & aging, lamentation & sorrow,
stress & suffering.

[Mettagu:]

I relish, Gotama, the Great Seer's words
well-expounded, without acquisition,
for yes, O Blessed One,
you've abandoned stress & suffering
as this Dhamma has been known by you.
And they, too, would abandon
stress & suffering
those whom you, sage,
would admonish unceasingly.
Having met you, I bow down to you,
Great One.
Perhaps you will admonish me unceasingly.

[The Buddha:]

Whoever you recognize
as a knowledgeable brahman,
possessing nothing,
unentangled in sensuality & becoming
yes, he has crossed over the flood.
Having crossed to the far shore,
he is without harshness or doubt.

And any one who has realized,
who is knowledgeable here,
having unentangled the bond
to becoming and non-

free of craving, untroubled, undesiring —
he, I tell you, has crossed over birth & aging.

Sn 5.5 Dhotaka's Questions

[Dhotaka:]

I ask you, O Blessed One. Please tell me.
I hope for your words, Great Seer.
Having heard your pronouncement,
I'll train for my own Unbinding.

[The Buddha:]

In that case, be ardent —
astute & mindful right here.
Then, having heard my pronouncement,
train for your own Unbinding.

[Dhotaka:]

I see in the world of beings divine & human,
a brahman who lives possessing nothing.
I pay homage to him the All-around Eye.
From my doubts, O Sakyan, release me!

[The Buddha:]

No one in the world, Dhotaka,
can I release from doubting.
But knowing the most excellent Dhamma,
you will cross over the flood.

[Dhotaka:]

Teach with compassion, O brahman,
the Dhamma of seclusion
so that I may know —
so that I, unafflicted as space,
may live right here, independent, at peace.

[The Buddha:]

I will teach you peace
— in the here & now, not quoted words —
knowing which, living mindfully,
you'll go beyond entanglement in the world.

[Dhotaka:]

And I relish, Great Seer,
that peace supreme,
knowing which, living mindfully,
I'll go beyond entanglement in the world.

[The Buddha:]

Whatever you're alert to,
above, below, across, in between:
knowing it as a bond in the world,
don't create craving for becoming or non-

Sn 5.6 Upasiva's Questions

[Upasiva:]

Alone, Sakyan, & with nothing to rely on,
I can't venture across the great flood.
Tell me, All-around Eye,
the support to rely on
for crossing over this flood.

[The Buddha:]

Mindfully focused on nothingness,
relying on 'There isn't,'
you should cross over the flood.
Abandoning sensual pleasures,
abstaining from conversations,
keep watch for the ending of craving,
night & day.

[Upasiva:]

One free from passion for all sensual pleasures
relying on nothingness, letting go of all else,
released in the highest
emancipation of perception:
Does he stay there unaffected?

[The Buddha:]

One free from passion for all sensual pleasures
relying on nothingness, letting go of all else,
released in the highest
emancipation of perception:
He stays there unaffected.

[Upasiva:]

If he stays there, O All-around Eye,
unaffected for many years,
right there
would he be cooled & released?
Would his consciousness be like that?

[The Buddha:]

As a flame overthrown by the force of the wind
goes to an end that cannot be classified,
so the sage free from naming activity
goes to an end that cannot be classified.

[Upasiva:]

He who has reached the end:
Does he not exist,
or is he for eternity free from dis-ease?
Please, sage, declare this to me
as this phenomenon has been known by you.

[The Buddha:]

One who has reached the end
has no criterion by which anyone would say that —
for him it doesn't exist.
When all phenomena are done away with,
all means of speaking are done away with as well.

Sn 5.7 Nanda's Questions

[Nanda:]

There are sages in the world, they say
— in what way?
Do they call one a sage for possessing knowledge or
possessing a way of life?

[The Buddha:]

Not on account of his views, learning, or knowledge
do the skilled here, call one a sage, Nanda.
Those who live disarmed, undesiring, untroubled:
those, I say, are called sages.

[Nanda:]

Whatever priests & contemplatives
describe purity in terms of views & learning,
describe purity in terms of
precepts & practices,
describe purity in terms of manifold ways:
have they, dear sir, living there in that way,
crossed over birth & aging?
I ask you, O Blessed One. Please tell me.

[The Buddha:]

Whatever priests & contemplatives
describe purity in terms of views & learning,
describe purity in terms of precepts & practices,
describe purity in terms of manifold ways:
none of them, living there in that way,
I tell you, have crossed over birth & aging.

[Nanda:]

Whatever priests & contemplatives
describe purity in terms of views & learning,
describe purity in terms of precepts & practices,
describe purity in terms of manifold ways:
if, sage, as you say,
they've not crossed over the flood, then who
in the world of beings divine & human
has crossed over birth & aging?
I ask you, O Blessed One. Please tell me.

[The Buddha:]

I don't say that all priests & contemplatives
are shrouded in birth & aging.
Those here who've abandoned what's seen, heard, &
sensed, precepts & practices
— all —
who've abandoned their manifold ways
— again, all —
who, comprehending craving,
are effluent-free:
they are the ones, I tell you,
who've crossed over the flood.

[Nanda:]

I relish, Gotama, the Great Seer's words
well-expounded, without acquisition.

Those here who've abandoned what's seen, heard, &
sensed, precepts & practices
— all —
who've abandoned their manifold ways
— again, all —
who, comprehending craving,
are effluent-free:
I, too, say they've crossed over the flood.

Sn 5.8 Hemaka's Question

[Hemaka:]
In the past, before hearing Gotama's teaching,
when anyone explained 'It was,' 'It will be,'
all that was hearsay, quoted words.
All that promoted conjecture
and gave me no pleasure.
Now, sage, teach me the Dhamma
demolishing craving,
knowing which, living mindfully,
one would cross over beyond
entanglement in the world.

[The Buddha:]
Hemaka, with regard to things that are dear
— seen, heard, sensed, & cognized —
there is: the dispelling of passion & desire,
the undying state of Unbinding.
Those knowing this, mindful,
fully unbound in the here & now,
are forever calmed,
have crossed over beyond
entanglement in the world.

Sn 5.9 Todeyya's Questions

[Todeyya:]
One in whom there dwell no sensualities;
one in whom no craving is found;
one who has crossed over perplexity —
his emancipation: what is it like?

[The Buddha:]
One in whom there dwell no sensualities;
one in whom no craving is found;
one who has crossed over perplexity —
his emancipation is not other than that.

[Todeyya:]
Is he without desire, or desiring?
Discerning or still acquiring discernment?
Describe the sage to me,
Sakyan with the all-around eye,
so that I may recognize what he is like.

[The Buddha:]
He's without desire, not desiring;
discerning, not still acquiring discernment.

Recognize the sage, Todeyya,
as having nothing,
unentangled in sensuality & becoming.

Sn 5.10 Kappa's Question

[Kappa:]
For one stranded in the middle of the lake,
in the flood of great danger — birth —
overwhelmed with aging & death:
Tell me the island, dear sir,
and show me the island
so that this may not happen again.

[The Buddha:]
For one stranded in the middle of the lake,
in the flood of great danger — birth —
overwhelmed with aging & death,
I will tell you the island, Kappa.
Having nothing, clinging to no thing:
That is the island, there is no other.
That's Unbinding, I tell you,
the total ending of aging & death.
Those knowing this, mindful,
fully unbound in the here & now,
don't serve as Mara's servants,
don't come under Mara's sway.

Sn 5.11 Jatukannin's Question

[Jatukannin:]
Hearing that there was a hero —
desiring no sensuality,
having crossed over the flood —
I've come with a question:
Tell me the state of peace,
O One with quick eyes. O Blessed One,
tell me as it actually is.
For the Blessed One lives
having surpassed sensuality,
as the radiant sun, in its radiance, the earth.
Limited my discernment,
O One whose discernment's profound.
Teach me to know the Dhamma,
the abandoning here of birth & aging.

[The Buddha:]
Subdue greed for sensual pleasures,
& see renunciation as rest.
Let there be nothing grasped
or rejected by you.
Burn up what's before,
and have nothing for after.
If you don't grasp at what's in between,
you will go about, calm.
One completely devoid of greed

for name & form, brahman, has no effluents
by which he would go under Mara's sway.

Sn 5.12 Bhadravudha's Questions

[Bhadravudha:]
I entreat the one who is very intelligent,
released, unperturbed — who has
abandoned home, abandoned delight,
abandoned resemblances,
cut through craving, crossed over the flood.
Having heard the Great One, they will leave —
he many gathered from many lands, hero,
in hope of your words. So tell them, please,
how this Dhamma has been known to you.

[The Buddha:]
Subdue craving & clinging — all —
above, below, across, in between.
For whatever people cling to in the world,
it's through that that Mara pursues them.

So a monk, mindful,
seeing these people clinging to entanglement
as entangled in Death's realm,
should cling to nothing
in all the world, every world.

Sn 5.13 Udaya's Questions

[Udaya:]
To the one in jhana
seated dustless, passionless,
his task done, effluent-free,
gone to the beyond of all phenomena,
I've come with a question.
Tell me the gnosis of emancipation,
the breaking open of ignorance.

[The Buddha:]
The abandoning both of sensual desires,
& of unhappiness, the dispelling of sloth,
the warding off of anxieties,
equanimity-&-mindfulness purified,
with inspection of mental qualities
swift in the forefront:
That I call the gnosis of emancipation,
the breaking open of ignorance.

[Udaya:]
With what is the world fettered?
With what is it examined?
Through the abandoning of what
is there said to be Unbinding?

[The Buddha:]

With delight the world's fettered.
With directed thought it's examined.
Through the abandoning of craving
is there said to be Unbinding.

[Udaya:]
Living mindful in what way
does one bring consciousness to a halt?
We've come questioning to the Blessed One.
Let us hear your words.

[The Buddha:]
Not relishing feeling,
inside or out:
One living mindful in this way
brings consciousness to a halt. /

I. For a discussion of "bringing consciousness to a halt" — showing that it is not an annihilation of consciousness, but rather the ending of its proliferating activity — see S 22.53.

Sn 5.14 Posala's Questions

[Posala:]
To one who reveals the past
— unperturbed, his doubts cut through —
who has gone to the beyond of all phenomena,
I've come with a question.
I ask the Sakyan about the knowledge
of one devoid of perception of forms,
who has abandoned all the body,
every body,
who sees, within & without,
'There is nothing':
How is he to be led further on?

[The Buddha:]
The Tathagata, knowing directly
all stations of consciousness,
knows for one stationed in them
release & the steps leading there.

Knowing directly the origin of nothingness
to be the fetter of delight,
one then sees there clearly.
That's his genuine knowledge —
the brahman who has lived to fulfillment.

Sn 5.15 Mogharaja's Question

[Mogharaja:]
Twice now, O Sakyan, I've asked you,
but you, One with vision, haven't answered me.
When asked the third time
the celestial seer answers: so I have heard.
This world, the next world,
the Brahma world with its devas:
I don't know how they're viewed

by the glorious Gotama.
So to the one who has seen
to the far extreme,
I've come with a question:
How does one view the world
so as not to be seen by Death's king?

[The Buddha:]

View the world, Mogharaja, as empty —
always mindful
to have removed any view about self.
This way one is above & beyond death.
This is how one views the world
so as not to be seen by Death's king.

Note

On viewing the world as void, see S.XXXV.85.

Sn 5.16 Pingiya's Question

[Pingiya:]

I'm old & weak, my complexion dull.
I've blurry eyes and trouble hearing,
but may I not perish deluded, confused!
Teach me the Dhamma so that I may know
the abandoning here of birth & aging.

[The Buddha:]

Seeing people suffering
on account of their bodies —
heedless people are oppressed
on account of their bodies —
then heedful, Pingiya, let go of the body
for the sake of no further becoming.

[Pingiya:]

In the four cardinal directions,
the four intermediate, above & below
— the ten directions —
there is nothing in the world unseen, unheard,
unsensed, uncognized by you.
Teach me the Dhamma so that I may know
the abandoning here of birth & aging.

[The Buddha:]

Seeing people, victims of craving —
aflame, overwhelmed with aging —
then heedful, Pingiya, let go of craving
for the sake of no further becoming.

Udana: Exclamations

Ud 1.10 Bahiya Sutta About Bahiya

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. Now at that time Bahiya of the Bark-cloth was living in Supparaka by the seashore. He was worshipped, revered, honored, venerated, given homage — a recipient of robes, almsfood, lodgings, and medical requisites for the sick. Then, when he was alone in seclusion, this line of thinking arose to his awareness: "Now, of those who in this world are arahants or have entered the path of arahantship, am I one?"

Then a devata who had once been a blood relative of Bahiya of the Bark-cloth — compassionate, desiring his welfare, knowing with her own awareness the line of thinking that had arisen in his awareness — went to where he was staying and on arrival said to him: "You, Bahiya, are neither an arahant nor have you entered the path of arahantship. You don't even have the practice whereby you would become an arahant or enter the path of arahantship."

"But who, living in this world with its devas, is an arahant or has entered the path to arahantship?"

"Bahiya, there is a city in the northern country named Savatthi. The Blessed One — an arahant, rightly self-awakened — is living there now. He is truly an arahant and he teaches the Dhamma that leads to arahantship."

Then Bahiya, deeply chastened by the devata, left Supparaka right then and, in the space of one day and night, went all the way to where the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. At that time, a large number of monks were doing walking meditation in the open air. He went to them and, on arrival, said, "Where, venerable sirs, is the Blessed One staying — the arahant, right self-awakened? We want to see him."

"He has gone into the town for alms."

Then Bahiya, hurriedly leaving Jeta's Grove and entering Savatthi, saw the Blessed One going for alms in Savatthi — calm, calming, his senses at peace, his mind at peace, tranquil and poised in the ultimate sense, accomplished, trained, guarded, his senses restrained, a Great One (naga). Seeing him, he approached the Blessed One and, on reaching him, threw himself down, with his head at the Blessed One's feet, and said, "Teach me the Dhamma, O Blessed One! Teach me the Dhamma, O One-Well-Gone, that will be for my long-term welfare and bliss."

When this was said, the Blessed One said to him: "This is not the time, Bahiya. We have entered the town for alms."

A second time, Bahiya said to the Blessed One: "But it is hard to know for sure what dangers there may be for the Blessed One's life, or what dangers there may be for mine..."

"Then, Bahiya, you should train yourself thus: In reference to the seen, there will be only the seen. In reference to the heard, only the heard. In reference to the sensed, only the sensed. In reference to the cognized, only the cognized. That is how you should train yourself. When for you there will be only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the cognized in reference to the cognized, then, Bahiya, there is no you in terms of that. When there is no you in terms of that, there is no you there. When there is no you there, you are neither here nor yonder nor between the two. This, just this, is the end of stress."

Through hearing this brief explanation of the Dhamma from the Blessed One, the mind of Bahiya of the Bark-cloth right then and there was released from the effluents through lack of clinging/sustenance...

Now, not long after the Blessed One's departure, Bahiya — attacked by a cow with a calf — lost his life.

"Monks, Bahiya of the Bark-cloth was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me with issues related to the Dhamma. Bahiya of the Bark-cloth, monks, is totally unbound." Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Where water, earth, fire, & wind
have no footing;
There the stars do not shine
The sun is not visible
The moon does not appear
Darkness is not found
And when a sage, a brahman through sagacity,
has known [this] for himself,
then from form & formless,
from bliss & pain, he is freed.

See also: S 35.95.

Ud 2.10 Bhaddiya Kaligodha Sutta About Bhaddiya Kaligodha

I have heard that on one occasion the Blessed One was staying at Anupiya in the Mango Orchard. Now at that time, Ven. Bhaddiya Kaligodha, on going to a forest, to the foot of a tree, or to an empty dwelling, would repeatedly exclaim, "What bliss! What bliss!" A large number of monks heard Ven. Bhaddiya Kaligodha, on going to a forest, to the foot of a tree, or to an empty dwelling, repeatedly exclaim, "What bliss! What bliss!" and on hearing him, the thought occurred to them, "There's no doubt but that Ven. Bhaddiya Kaligodha doesn't enjoy leading the holy life, for when he was a householder he knew the bliss of kingship,

so that now, on recollecting that, he is repeatedly exclaiming, 'What bliss! What bliss!'" They went to the Blessed One...

Then the Blessed One told a certain monk, "Come, monk. In my name, call Bhaddiya, saying, 'The Teacher calls you, my friend.'"

...the Blessed One said to him, "Is it true, Bhaddiya that, on going to a forest, to the foot of a tree, or to an empty dwelling, you repeatedly exclaim, 'What bliss! What bliss!'" "Yes, lord."

"What meaning do you have in mind that you repeatedly exclaim, 'What bliss! What bliss!'"

"Before, when I was a householder, maintaining the bliss of kingship, I had guards posted within and without the royal apartments, within and without the city, within and without the countryside. But even though I was thus guarded, thus protected, I dwelled in fear — agitated, distrustful, and afraid. But now, on going alone to a forest, to the foot of a tree, or to an empty dwelling, I dwell without fear, unagitated, confident, and unafraid — unconcerned, unruffled, my wants satisfied, with my mind like a wild deer. This is the meaning I have in mind that I repeatedly exclaim, 'What bliss! What bliss!'"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

In whom there exists no provocation,
& for whom becoming & non-becoming
are overcome,
he is one — beyond fear,
blissful, without grief,
whom the devas can't see.

Ud 3.10 Loka Sutta Surveying the World

I have heard that on one occasion, when the Blessed One was newly Awakened — staying at Uruvela by the banks of the Nerañjara River in the shade of the Bodhi tree, the tree of Awakening — he sat in the shade of the Bodhi tree for seven days in one session, sensitive to the bliss of release. At the end of seven days, after emerging from that concentration, he surveyed the world with the eye of an Awakened One. As he did so, he saw living beings burning with the many fevers and aflame with the many fires born of passion, aversion, and delusion. Then, on realizing the significance of that, he on that occasion exclaimed:

This world is burning.
Afflicted by contact,
it calls disease a "self,"
for by whatever means it construes [anything],
that becomes otherwise from that.
Becoming otherwise,
the world is held by becoming
afflicted by becoming

and yet delights in that very becoming.
Where there's delight, there is fear.
What one fears is stressful.
This holy life is lived
for the abandoning of becoming.

"Whatever priests or contemplatives say that liberation from becoming is by means of becoming, all of them are not released from becoming, I say.

"And whatever priests or contemplatives say that escape from becoming is by means of non-becoming, all of them have not escaped from becoming, I say.

This stress comes into play
in dependence on all acquisitions.
With the ending of all clinging/sustenance,
there's no stress coming into play.
Look at this world:
Beings, afflicted with thick ignorance,
are unreleased from delight
in what has come to be.
All levels of becoming,
anywhere, in any way,
are inconstant, stressful, subject to change.
Seeing this — as it has come to be —
with right discernment,
one abandons craving for becoming,
without delighting in non-becoming.
From the total ending of craving
comes fading & cessation without remainder: Unbinding.
For the monk unbound,
through lack of clinging/sustenance,
there's no further becoming.
He has conquered Mara,
won the battle,
gone beyond all becomings —
Such.

Ud 4.1 Meghiya Sutta About Meghiya

I have heard that on one occasion the Blessed One was staying among the Calikans, at Calika Mountain. At that time Ven. Meghiya was his attendant...he said to the Blessed One, "Just now, in the early morning, having put on my robes and carrying my bowl and outer robe, I went into Jantu Village for alms. Having gone for alms in Jantu Village, after the meal, returning from my alms round, I went to the banks of the Kimikala River. As I was walking along the banks of the river to exercise my legs, I saw a pleasing, charming mango grove. Seeing it, the thought occurred to me: 'How pleasing and charming is this mango grove! It's an ideal place for a young man of good family intent on exertion to exert himself in meditation. If the Blessed One gives me permission, I would like to exert myself in meditation in this mango grove.'

"As you are talking about exertion, Meghiya, what can I say? Do what you think it is now time to do."

Then Ven. Meghiya, rising from his seat...went to the mango grove. On arrival, having gone deep into the grove, he sat down at the foot of a certain tree for the day's abiding.

Emerging from his seclusion in the late afternoon...he said to the Blessed One, "Just now, while I was staying in the mango grove, I was for the most part assailed by three kinds of unskillful thoughts: sensual thoughts, thoughts of ill will, and thoughts of doing harm. The thought occurred to me: 'How amazing! How awesome! Even though it was through faith that I went forth from home to the homeless life, still I am overpowered by these three kinds of unskillful thoughts...'

"Meghiya, in one whose awareness-release is still immature, five qualities bring it to maturity. Which five?

"There is the case where a monk has admirable friends, admirable companions, admirable comrades. In one whose awareness-release is still immature, this is the first quality that brings it to maturity.

"Furthermore, the monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. In one whose awareness-release is still immature, this is the second quality that brings it to maturity.

"Furthermore, he gets to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on modesty, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on concentration, on discernment, on release, and on the knowledge and vision of release. In one whose awareness-release is still immature, this is the third quality that brings it to maturity.

"Furthermore, he keeps his persistence aroused for abandoning unskillful [mental] qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. In one whose awareness-release is still immature, this is the fourth quality that brings it to maturity.

"Furthermore, he is discerning, endowed with the discernment of arising and passing away — noble, penetrating, leading to the right ending of stress. In one whose awareness-release is still immature, this is the fifth quality that brings it to maturity.

"Meghiya, when a monk has admirable friends, admirable companions, admirable comrades, it is to be expected that

he will be virtuous, will dwell restrained in accordance with the Patimokkha, consummate in his behavior...

"When a monk has admirable friends, admirable companions, admirable comrades, it is to be expected that he will get to hear...talk that is truly sobering and conducive to the opening of awareness...

"When a monk has admirable friends, admirable companions, admirable comrades, it is to be expected that he will keep his persistence aroused for abandoning unskillful qualities, and for taking on skillful qualities...

"When a monk has admirable friends, admirable companions, admirable comrades, it is to be expected that he will be discerning, endowed with discernment of arising and passing away — noble, penetrating, leading to the right ending of stress.

"And furthermore, when the monk is established in these five qualities, there are four additional qualities he should develop:

He should develop [contemplation of] the unattractive so as to abandon lust.

He should develop good will so as to abandon ill will.

He should develop mindfulness of in-and-out breathing so as to cut off distractive thinking. He should develop the perception of inconstancy so as to uproot the conceit, 'I am.' For a monk perceiving inconstancy, the perception of not-self is made firm. One perceiving not-self attains the uprooting of the conceit, 'I am' — Unbinding in the here and now."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Little thoughts, subtle thoughts,
when followed, stir up the heart.
Not comprehending the thoughts of the heart,
one runs here & there,
the mind out of control.

But comprehending the thoughts of the heart,
one who is ardent, mindful, restrains them.

When, followed, they stir up the heart,
one who is awakened
lets them go without trace.

Ud 5.1 Raja Sutta The King

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. Now at that time King Pasenadi Kosala was together with Queen Mallika in the upper palace...

Then the king, descending from the palace, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "Just now I was together with Queen Mallika

in the upper palace. I said to her, 'Is there anyone more dear to you than yourself?'

"'No, your majesty,' she answered. 'There is no one more dear to me than myself. And what about you, your majesty? Is there anyone more dear to you than yourself?'

"'No, Mallika. There is no one more dear to me than myself.'"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Searching all directions with one's awareness,
one finds no one dearer than oneself.

In the same way, others
are fiercely dear to themselves.

So one should not hurt others
if one loves oneself.

Ud 5.4 Kumaraka Sutta The Boys

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery...Then early in the morning the Blessed One, having put on his robes and carrying his bowl and outer robe, went into Savatthi for alms. He saw the large number of boys on the road between Savatthi and Jeta's Grove catching fish. Seeing them, he went up to them and, on arrival, said to them: "Boys, do you fear pain? Do you dislike pain?"

"Yes, lord, we fear pain. We dislike pain."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

If you fear pain, if you dislike pain,
don't do an evil deed in open or secret.
If you're doing or will do an evil deed,
you won't escape pain:
it will catch you even as you run away.

Ud 5.5 Uposatha Sutta The Observance (excerpt)

"Monks, there are these eight amazing and astounding facts about the ocean that, as they see them again and again, have the Asuras greatly pleased with the ocean. Which eight?

"The ocean has a gradual shelf, a gradual slope, a gradual inclination, with a sudden drop-off only after a long stretch. The fact that the ocean has a gradual shelf, a gradual slope, a gradual inclination, with a sharp drop-off not just after a stretch: This is the first amazing and astounding fact about the ocean that, as they see it again and again, has the Asuras greatly pleased with the ocean.

"And furthermore, the ocean is stable and does not overstep its tideline... This is the second amazing and astounding fact about the ocean...

"And furthermore, the ocean does not tolerate a dead body. Any dead body in the ocean gets washed to the shore and thrown up on dry land... This is the third amazing and astounding fact about the ocean...

"And furthermore, whatever great rivers there are — such as the Ganges, the Yamuna, the Aciravati, the Sarabhu, the Mahi — on reaching the ocean, give up their former names and are classed simply as 'ocean'... This is the fourth amazing and astounding fact about the ocean...

"And furthermore, though the rivers of the world pour into the ocean, and rain falls from the sky, no swelling or diminishing in the ocean for that reason can be discerned... This is the fifth amazing and astounding fact about the ocean...

"And furthermore, the ocean has a single taste: the taste of salt... This is the sixth amazing and astounding fact about the ocean...

"And furthermore, the ocean has these many treasures of various kinds: pearls, sapphires, lapis, shells, quartz, coral, silver, gold, rubies, and cat's eyes... This is the seventh amazing and astounding fact about the ocean...

"And furthermore, the ocean is the abode of such mighty beings as whales, whale-eaters, and whale-eater-eaters; asuras, nagas, and gandhabbas. There are in the ocean beings one hundred leagues long, two hundred... three hundred... four hundred... five hundred leagues long. The fact that the ocean is the abode of such mighty beings as whales, whale-eaters, and whale-eater-eaters; asuras, nagas, and gandhabbas; and there are in the ocean beings one hundred leagues long, two hundred... three hundred... four hundred... five hundred leagues long: This is the eighth amazing and astounding fact about the ocean...

"These are the eight amazing and astounding facts about the ocean that, as they see them again and again, have the Asuras greatly pleased with the ocean.

"In the same way, monks, there are eight amazing and astounding facts about this Dhamma and Discipline that, as they see them again and again, have the monks greatly pleased with the Dhamma and Discipline. Which eight?

"Just as the ocean has a gradual shelf, a gradual slope, a gradual inclination, with a sudden drop-off only after a long stretch, in the same way this Dhamma and Discipline has a gradual training, a gradual performance, a gradual progression, with a penetration to gnosis only after a long stretch. ...This is the first amazing and astounding fact about this Dhamma and Discipline...

"And furthermore, just as the ocean is stable and does not overstep its tideline, in the same way my disciples do not — even for the sake of their lives — overstep the training rules I have formulated for them... This is the second amazing and astounding fact about this Dhamma and Discipline...

"And furthermore, just as the ocean does not tolerate a dead body — any dead body in the ocean getting washed to the shore and thrown up on dry land — in the same way, if an individual is unprincipled, evil, unclean and suspect in his undertakings, hidden in his actions — not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature — the community has no communion with him. Holding an immediate meeting, they banish him from the community. Even though he may be sitting in the midst of the community, he is far from the community, and the community far from him... This is the third amazing and astounding fact about this Dhamma and Discipline...

"And furthermore, just as whatever great rivers there are — such as the Ganges, the Yamuna, the Aciravati, the Sarabhu, the Mahi — on reaching the ocean, give up their former names and are classed simply as 'ocean'; in the same way, when members of the four castes — noble warriors, priests, merchants, and workers — go forth from home to the homeless life in the Dhamma and Discipline declared by the Tathagata, they give up their former names and clans and are classed simply as 'contemplatives, sons of the Sakyan'... This is the fourth amazing and astounding fact about this Dhamma and Discipline...

"And furthermore, just as the rivers of the world pour into the ocean, and rain falls from the sky, but no swelling or diminishing in the ocean for that reason can be discerned; in the same way, although many monks are totally unbound into the property of Unbinding with no fuel remaining, no swelling or diminishing in the property of Unbinding for that reason can be discerned... This is the fifth amazing and astounding fact about this Dhamma and Discipline...

"And furthermore, just as the ocean has a single taste — the taste of salt — in the same way, this Dhamma and Discipline has a single taste: the taste of freedom.../ This is the sixth amazing and astounding fact about this Dhamma and Discipline...

"And furthermore, just as the ocean has these many treasures of various kinds — pearls, sapphires, lapis, shells, quartz, coral, silver, gold, rubies, and cat's eyes — in the same way, this Doctrine and Discipline has these many treasures of various kinds: the four frames of reference, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for Awakening, the noble eightfold path... This is the seventh amazing and astounding fact about this Dhamma and Discipline...

"And furthermore, just as the ocean is the abode of such mighty beings as whales, whale-eaters, and whale-eater-eaters; asuras, nagas, and gandhabbas, and there are in the ocean beings one hundred leagues long, two hundred... three hundred... four hundred... five hundred leagues long; in the same way, this Dhamma and Discipline is the abode of such mighty beings as stream-winners and those practicing to realize the fruit of stream-entry; once-returners and those practicing to realize the fruit of once-returning; non-returners and those practicing to realize the fruit of non-returning; arahants and those practicing for arahantship... This is the eighth amazing and astounding fact about this Dhamma and Discipline...

"These are the eight amazing and astounding facts about this Dhamma and Discipline that, as they see them again and again, have the monks greatly pleased with the Dhamma and Discipline."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

The rain soddens what's covered,
& doesn't sodden what's exposed.
So open up what's covered up,
so that it won't get soddened by the rain.

I substitute Bhikkhu Bodhi's wording here. He writes, "Whether one samples water taken from the surface of the ocean, or from its middling region, or from its depths, the taste of the water is in every case the same — the taste of salt. And again, whether one drinks but a thimble-full of ocean water, or a glass-full, or a bucket-full, the same salty taste is present throughout. Analogously with the Buddha's Teaching, a single flavor — the flavor of freedom (vimuttirasa) — pervades the entire Doctrine and Discipline, from its beginning to its end, from its gentle surface to its unfathomable depths." This sutta is repeated the Anguttara Nikaya and the Cullavagga.

Ud 6.4 Titttha Sutta Various Sectarrians

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. Now at that time there were many priests, contemplatives, and wanderers of various sects living around Savatthi with differing views, differing opinions, differing beliefs, dependent for support on their differing views. Some of the priests and contemplatives held this view, this doctrine: "The cosmos is eternal. Only this is true; anything otherwise is worthless."

Some of the priests and contemplatives held this view, this doctrine: "The cosmos is not eternal" ... "The cosmos is finite" ... "The cosmos is infinite" ... "The soul and the body are the same" ... "The soul is one thing and the body another" ... "After death a Tathagata exists" ... "After death a Tathagata does not exist" ... "After death a Tathagata both does and does not exist" ... "After death a Tathagata neither

does nor does not exist. Only this is true; anything otherwise is worthless."

And they lived arguing, quarreling, and disputing, wounding one another with weapons of the mouth, saying, "The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this."

Then in the early morning, a large number of monks, having put on their robes and carrying their bowls and outer robes, went into Savatthi for alms. Having gone for alms in Savatthi, after the meal, returning from their alms round, they went to the Blessed One... "Lord, there are many priests, contemplatives, and wanderers of various sects living around Savatthi with differing views, differing opinions, differing beliefs, dependent for support on their differing views... and they live arguing, quarreling, and disputing...

"Monks, the wanderers of other sects are blind and eyeless... Not knowing what is beneficial and what is harmful, not knowing what is Dhamma and what is non-Dhamma, they live arguing, quarreling, and disputing, wounding one another with weapons of the mouth, saying, 'The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this.'

"Once, in this same Savatthi, there was a certain king who said to a certain man, 'Gather together all the people in Savatthi who have been blind from birth.'"

"As you say, your majesty,' the man replied and, rounding up all the people in Savatthi who had been blind from birth, he went to the king and on arrival said, 'Your majesty, the people in Savatthi who have been blind from birth have been gathered together.'

"Very well then, show the blind people an elephant.'
"As you say, your majesty,' the man replied and he showed the blind people an elephant. To some of the blind people he showed the head of the elephant, saying, 'This, blind people, is what an elephant is like.' To some of them he showed an ear of the elephant, saying, 'This, blind people, is what an elephant is like.' To some of them he showed a tusk... the trunk... the body... a foot... the hindquarters... the tail... the tuft at the end of the tail, saying, 'This, blind people, is what an elephant is like.'

"Then, having shown the blind people the elephant, the man went to the king and on arrival said, 'Your majesty, the blind people have seen the elephant. May your majesty do what you think it is now time to do.'

"Then the king went to the blind people and on arrival asked them, 'Blind people, have you seen the elephant?'
"Yes, your majesty. We have seen the elephant.'
"Now tell me, blind people, what the elephant is like.'

"The blind people who had been shown the head of the elephant replied, 'The elephant, your majesty, is just like a water jar.'

"Those who had been shown the ear of the elephant replied, 'The elephant, your majesty, is just like a winnowing basket.'

"Those who had been shown the tusk of the elephant replied, 'The elephant, your majesty, is just like an iron rod.'

"Those who had been shown the trunk of the elephant replied, 'The elephant, your majesty, is just like the pole of a plow.'

"Those who had been shown the body of the elephant replied, 'The elephant, your majesty, is just like a granary.'

"Those who had been shown the foot of the elephant replied, 'The elephant, your majesty, is just like a post.'

"Those who had been shown the hindquarters of the elephant replied, 'The elephant, your majesty, is just like a mortar.'

"Those who had been shown the tail of the elephant replied, 'The elephant, your majesty, is just like a pestle.'

"Those who had been shown the tuft at the end of the tail of the elephant replied, 'The elephant, your majesty, is just like a broom.'

"Saying, 'The elephant is like this, it's not like that. The elephant's not like that, it's like this,' they struck one another with their fists. That gratified the king.

"In the same way, monks, the wanderers of other sects are blind and eyeless. They don't know what is beneficial and what is harmful. They don't know what is the Dhamma and what is non-Dhamma. Not knowing what is beneficial and what is harmful, not knowing what is Dhamma and what is non-Dhamma, they live arguing, quarreling, and disputing, wounding one another with weapons of the mouth, saying, 'The Dhamma is like this, it's not like that. The Dhamma's not like that, it's like this.'"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Some of these so-called
priests & contemplatives
are attached.
They quarrel & fight —
people seeing one side.

Ud 6.6 Tittha Sutta Various (excerpt)

People are intent on the idea of
"made by me"
and attached to the idea of
"made by another."
Some do not realize this,
nor do they see it as a thorn.
But to one who sees,
having extracted this thorn,
[the thought] "I am doing," doesn't occur;
"Another is doing," doesn't occur.

This human race is possessed by conceit
bound by conceit, tied down by conceit.
Speaking hurtfully because of their views
they don't go beyond samsara
-the wandering on.

Ud 6.8 Ganika Sutta The Courtesan (excerpt)

What's been attained, what's to be attained,
are both defiled by one who trains
in line with the afflicted.
Those for whom precepts & practices
are the essence of the training,
for whom celibacy is the essence of service:
this is one extreme. Those who say, "There's no harm in
sensual desires": this is the second extreme. Both of these
extremes cause the growth of cemeteries, and cemeteries
cause views to grow.
Not directly knowing these two extremes,
some fall short, some run too far.
But those who directly know them,
don't exist there, don't conceive things through them. And
for these people, there's no whirling through the cycle to
be described.

Ud 8.1-4 Nibbana Sutta Total Unbinding

I have heard that on one occasion the Blessed One was
staying near Savatthi, in Jeta's Grove, Anathapindika's
monastery. Now at that time the Blessed One was
instructing urging, rousing, and encouraging the monks with
Dhamma-talk concerned with Unbinding. The monks —
receptive, attentive, focusing their entire awareness, lending
ear — listened to the Dhamma.

Then, on realizing the significance of that, the Blessed One
on that occasion exclaimed:

There is that dimension where there is neither earth, nor
water, nor fire, nor wind;
neither dimension of the infinitude of space,
nor dimension of the infinitude of consciousness,
nor dimension of nothingness,
nor dimension of neither perception
nor non-perception;
neither this world, nor the next world,
nor sun, nor moon.
And there, I say, there is neither coming,
nor going, nor staying;
neither passing away nor arising:
unestablished, unevolving,
without support (mental object)./
This, just this, is the end of stress.

It's hard to see the unaffected,

for the truth isn't easily seen.
Craving is pierced in one who knows;
For one who sees, there is nothing.

There is, monks, an unborn
— unbecome — unmade — unfabricated.
If there were not that unborn
— unbecome — unmade — unfabricated,
there would not be the case that emancipation
from the born — become — made — fabricated
would be discerned.
But precisely because there is an unborn
— unbecome — unmade — unfabricated, emancipation
from the born
— become — made — fabricated is discerned.

One who is dependent has wavering.
One who is independent has no wavering.
There being no wavering, there is calm.
There being calm, there is no desire.
There being no desire,
there is no coming or going.
There being no coming or going,
there is no passing away or arising.
There being no passing away or arising,
there is neither a here nor a there
nor a between-the-two.
This, just this, is the end of stress.

Note 1. See S 22.53.

Ud 8.8 Visakha Sutta

I have heard that on one occasion the Blessed One was staying in Savatthi at the Eastern Monastery, the palace of Migara's mother. Now at that time a dear and beloved grandson of Visakha, Migara's mother, had died. So Visakha, Migara's mother — her clothes wet, her hair wet — went to the Blessed One in the middle of the day and, on arrival, having bowed down to him, sat to one side. As she was sitting there the Blessed One said to her: "Why have you come here, Visakha — your clothes wet, your hair wet — in the middle of the day?"

When this was said, she said to the Blessed One, "My dear and beloved grandson has died. This is why I have come here — my clothes wet, my hair wet — in the middle of the day."

"Visakha, would you like to have as many children and grandchildren as there are people in Savatthi?"

"Yes, lord, I would like to have as many children and grandchildren as there are people in Savatthi."

"But how many people in Savatthi die in the course of a day?"

"Sometimes ten people die in Savatthi in the course of a day, sometimes nine... eight... seven... six... five... four... three... two... Sometimes one person dies in Savatthi in the course of a day. Savatthi is never free from people dying."

"So what do you think, Visakha: Would you ever be free from wet clothes and wet hair?"

"No, lord. Enough of my having as many children and grandchildren as there are people in Savatthi."

"Visakha, those who have a hundred dear ones have a hundred sufferings. Those who have ninety dear ones have ninety sufferings. Those who have eighty... seventy... sixty... fifty... forty... thirty... twenty... ten... nine... eight... seven... six... five... four... three... two... Those who have one dear one have one suffering. For those with no dear ones, there are no sufferings. They are free from sorrow, free from stain, free from lamentation, I tell you."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

The sorrows, lamentations,
the many kinds of suffering in the world,
exist dependent on something dear.
They don't exist when there's nothing dear.
And thus blissful & sorrowless are those
for whom nothing in the world is dear anywhere.
So one who aspires to be
stainless & sorrowless
shouldn't make anything in the world dear
anywhere.

Itivuttaka "This Was Said"

Editors note: The Itivuttaka is attributed to the laywomen Khujjuttara, who memorized the Buddha's words in order to teach to the Queen of Kosambi and her ladies in waiting.

The Group of Ones

Iti 1.7

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, one who has not fully known & fully understood the All, whose mind has not been cleansed of passion for it, has not abandoned it, is incapable of putting an end to stress. But one who has fully known & fully understood the All, whose mind has been cleansed of passion for it, has abandoned it, is capable of putting an end to stress."

Knowing the All from all around,
not stirred by passion for anything at all:
he, having comprehended the All,
has gone beyond all stress.

Iti 1.8

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, one who has not fully known & fully understood conceit, whose mind has not been cleansed of it, has not abandoned it, is incapable of putting an end to

stress. But one who has fully known & fully understood conceit, whose mind has been cleansed of it, has abandoned it, is capable of putting an end to stress."

People are possessed by conceit
Tied up with conceit
Delighted with becoming.
Not comprehending conceit,
They come to becoming again.
But those who, letting go of conceit,
are, in its destruction, released,
Conquering the bond of conceit,
go beyond all bonds.

Iti 1.9

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, one who has not fully known & fully understood greed, who has not detached his mind from it and let go of it, is incapable of putting an end to stress. But one who has fully known & fully understood greed, who has detached his mind from it and let go of it, is capable of putting an end to stress."

The greed with which beings go
to a bad destination, coveting:
from rightly discerning that greed,
those who see clearly let go...

Iti 1.10

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, one who has not fully known & fully understood aversion... delusion... anger... contempt, who has not detached his mind from it and let go of it, is incapable of putting an end to stress. But one who has fully known & fully understood aversion... delusion... anger... contempt, who has detached his mind from it and let go of it, is capable of putting an end to stress..."

Iti 1.16

This was said by the Blessed One, said by the Arahant, so I have heard: "With regard to internal factors, I don't envision any other single factor like appropriate attention as doing so much for a monk in training, who has not attained the heart's goal but remains intent on the unsurpassed safety from bondage. A monk who attends appropriately abandons what is unskillful and develops what is skillful.

Appropriate attention
as a quality of a monk in training:
nothing else does so much
for attaining the superlative goal.
A monk, striving appropriately,
attains the ending of stress.

Iti 1.17

This was said by the Blessed One, said by the Arahant, so I have heard: "With regard to external factors, I don't envision any other single factor like admirable friendship as doing so much for a monk in training, who has not attained the heart's goal but remains intent on the unsurpassed safety from bondage. A monk who is a friend with admirable people abandons what is unskillful and develops what is skillful."

A monk with admirable people as friends
-who's reverential, respectful,
doing what his friends advise-
mindful, alert,
attains step by step the ending of all fetters.

Iti 1.25

This was said by the Blessed One, said by the Arahant, so I have heard: "For the person who transgresses in one thing, I tell you, there is no evil deed that is not to be done. Which one thing? This: telling a deliberate lie."

The person who lies,
who transgress in this one thing,
transcending concern for the world beyond:
there's no evil he might not do.

Iti 1.27

This was said by the Blessed One, said by the Arahant, so I have heard: "All the grounds for making merit leading to spontaneously arising (in heaven) do not equal one-sixteenth of the awareness-release through good will. Good will — surpassing them — shines, blazes, & dazzles.

"Just as the radiance of all the stars does not equal one-sixteenth of the radiance of the moon, as the moon — surpassing them — shines, blazes, & dazzles, even so, all the grounds for making merit leading to spontaneously arising in heaven do not equal one-sixteenth of the awareness-release through good will. Good will — surpassing them — shines, blazes, & dazzles.

"Just as in the last month of the rains, in autumn, when the sky is clear & cloudless, the sun, on ascending the sky, overpowers the space immersed in darkness, shines, blazes, & dazzles, even so, all the grounds for making merit leading to spontaneously arising in heaven do not equal one-sixteenth of the awareness-release through good will. Good will — surpassing them — shines, blazes, & dazzles.

"Just as in the pre-dawn darkness the morning star shines, blazes, & dazzles, even so, all the grounds for making merit leading to spontaneously arising in heaven do not equal

one-sixteenth of the awareness-release through good will.
Good will — surpassing them — shines, blazes, & dazzles."

When one develops — mindful —
good will without limit,
fetters are worn through,
on seeing the ending
of acquisitions.

If with uncorrupted mind
you feel good will for even one being,
you become skilled from that.
But a Noble One produces
a mind of sympathy for all beings,
an abundance of merit.

Kingly seers, who conquered the earth
swarming with beings,
went about making sacrifices:
the horse sacrifice, human sacrifice,
water rites, soma rites,
& the "Unobstructed,"
but these don't equal one sixteenth
of a well-developed mind of good will —
as all the constellations don't,
one sixteenth of the radiance of the moon.

One who neither kills nor gets others to kill,
neither conquers, nor gets others to conquer,
with good will for all beings,
has no hostility with anyone at all.

See also: A 11.16; Sn 1.8.

The Group of Twos

28 Iti 2.3

This was said by the Blessed One, said by the Arahant, so I have heard: "Endowed with two things, a monk lives in stress in the present life ... Which two? A lack of guarding of the doors of the sense faculties, and knowing no moderation in food. Endowed with these two things, a monk lives in stress in the present life — troubled, distressed, & feverish — and at the break-up of the body, after death, a bad destination can be expected."

Eye & ear & nose, tongue & body & mind:
when a monk leaves these doors unguarded
knowing no moderation in food,
not restraining his senses —
he experiences stress:
stress in body, stress in mind.
Burning in body burning in mind,
whether by day or by night,
he lives in suffering & stress.

30 Iti 2.3

This was said by the Blessed One, said by the Arahant, so I have heard: "There are these two things that cause remorse. Which two? There is the case of the person who has not done what is admirable, has not done what is skillful, has not given protection to those in fear, and instead has done what is evil, savage, & cruel. Thinking, 'I have not done what is admirable,' he feels remorse. Thinking, 'I have done what is evil,' he feels remorse. These are the two things that cause remorse."

35 Iti 2.8

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, this holy life is lived, not for the sake of deceiving people, not for the sake of cajoling people, not for the sake of the rewards of gain, offerings, & tribute, nor with the thought, 'Thus may people know me.' This holy life is lived for the sake of restraint & abandoning."

For the sake of restraint,
for the sake of abandoning,
he, the Blessed One, taught
a holy life not handed down,
coming to shore in Unbinding.
This path is pursued by those
great in purpose, great seers.
Those who follow it,
as taught by the One Awakened,
heeding the Teacher's message,
will put an end to suffering & stress.

36 Iti 2.9

This was said by the Blessed One, said by the Arahant, so I have heard: "Monks, this holy life is lived, not for the sake of deceiving people, not for the sake of inveigling people, not for the sake of the rewards of gain, offerings, & tribute, nor with the thought, 'Thus may people know me.' This holy life is lived for the sake of direct knowledge & full comprehension."

For the sake of direct knowledge
& full comprehension,
he, the Blessed One,
taught a holy life not handed down,
coming to shore in Unbinding.

This path is pursued by those
great in purpose, great seers.
Those who follow it,
as taught by the One Awakened,
heeding the Teacher's message,
will put an end to suffering & stress.

43 Iti 2.16 (excerpt)

The born, become, produced,
made, fabricated, impermanent,
composed of aging & death,
a nest of illnesses, perishing,
come from nourishment
and the guide [that is craving] —
is unfit for delight.

The escape from that
Is calm, permanent,
beyond inference,
unborn, unproduced,
the sorrowless, stainless state,
the cessation of stressful qualities,
the stilling of fabrications,
bliss.

See *Ud 8.3*

The Group of Threes

77 Iti 3.28

This was said by the Blessed One, said by the Arahant, so I have heard: "This body falls apart; consciousness is subject to fading; all acquisitions are inconstant, stressful, subject to change."

Knowing the body as falling apart,
& consciousness as dissolving away,
seeing the danger in acquisitions,
you've gone beyond birth & death.
Having reached the foremost peace,
you bide your time, composed.

87 Iti 3.38

This was said by the Blessed One, said by the Arahant, so I have heard: "There are these three kinds of unskillful thinking that produce blindness, produce lack of vision, produce lack of knowledge, lead to the cessation of discernment, side with vexation, and are not conducive to Unbinding. Which three? Thinking imbued with sensuality... Thinking imbued with ill-will ... Thinking imbued with harmfulness... These are the three kinds of unskillful thinking that produce blindness, produce lack of vision, produce lack of knowledge, lead to the cessation of discernment, side with vexation, and are not conducive to Unbinding.

"There are these three kinds of skillful thinking that produce non-blindness, produce vision, produce knowledge, foster discernment, side with non-vexation, and are conducive to Unbinding. Which three? Thinking imbued with renunciation... Thinking imbued with non-ill-will... Thinking imbued with harmlessness... These are the three

kinds of skillful thinking that produce non-blindness, produce vision, produce knowledge, foster discernment, side with non-vexation, and are conducive to Unbinding."

Three skillful thoughts should be thought,
three unskillful thoughts rejected.
Whoever stills sustained thoughts
— as rain would, a cloud of dust —
through an awareness with thinking stilled,
attains right here the state of peace.

88 Iti 3.39

This was said by the Blessed One, said by the Arahant, so I have heard: "There are these three inside stains, inside enemies, inside foes, inside murderers, inside adversaries. Which three? Greed is an inside stain, inside enemy, inside foe, inside murderer, inside adversary. Aversion is an inside stain... Delusion is an inside stain, inside enemy, inside foe, inside murderer, inside adversary. These are the three inside stains, inside enemies, inside foes, inside murderers, inside adversaries."

Greed causes harm.
Greed provokes the mind.
People don't realize it
as a danger born from within.
A person, when greedy,
doesn't know his own welfare;
when greedy, doesn't see Dhamma.
Overcome with greed, he's in the dark, blind.
But when one, abandoning greed,
feels no greed
for what would merit greed,
greed gets shed from him —
like a drop of water off a lotus leaf.

Aversion causes harm.
Aversion provokes the mind.
People don't realize it
as a danger born from within.
A person, when aversive,
doesn't know his own welfare;
when aversive, doesn't see Dhamma.
Overcome with aversion he's in the dark, blind.
But when one, abandoning aversion,
feels no aversion
for what would merit aversion,
aversion drops away from him —
like a palm leaf from its stem.

Delusion causes harm.
Delusion provokes the mind.
People don't realize it
as a danger born from within.
A person, when deluded,
doesn't know his own welfare;
when deluded, doesn't see Dhamma.
Overcome with delusion he's in the dark, blind.

But when one, abandoning delusion,
feels no delusion
for what would merit delusion,
he disperses all delusion —
as the rising of the sun, the dark.

The Group of Fours

110 Iti 4.11

This was said by the Blessed One, said by the Arahant, so I have heard:

"If, while he is walking...

"If, while he is standing...

"If, while he is sitting...

"If, while he is lying down, there arises in a monk a thought of sensuality, a thought of ill-will, or a thought of harmfulness, and he quickly abandons, dispels, demolishes, & wipes that thought out of existence, then a monk lying down with such ardency & concern is called continually & continuously resolute, one with persistence aroused."

Whether walking, standing,
sitting, or lying down,
whoever thinks evil thoughts,
related to the household life,
is following no path at all,
smitten with delusory things.
He's incapable, a monk like this,
of touching superlative self-awakening.
But whoever — walking, standing, sitting, or lying down —
overcomes thought,
delighting in the stilling of thought:
he's capable, a monk like this,
of touching superlative self-awakening.

111 Iti 4.12

This was said by the Blessed One, said by the Arahant, so I have heard: "Be consummate in virtue, monks, and consummate in the Patimokkha. Dwell restrained in accordance with the Patimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.

"When one is consummate in virtue, consummate in the Patimokkha; dwelling restrained in accordance with the Patimokkha, consummate in one's behavior & sphere of activity; training oneself, having undertaken the training rules, seeing danger in the slightest faults — what more is to be done?

"If, while he is walking...

"If, while he is standing...

"If, while he is sitting...

"If, while he is lying down, any greed in a monk is done away with, any ill will, any sloth & drowsiness, any restlessness & anxiety, any uncertainty is done away with; if

his persistence is aroused and not lax; if his mindfulness is established & unmuddled; if his body is calm & unaroused; if his mind is centered & unified: then a monk lying down with such ardency & concern is called continually & continuously resolute, one with persistence aroused."

Controlled in walking, controlled in standing,
controlled in sitting, controlled in lying down,
controlled in flexing & extending his limbs

above, around, & below,

as far as the worlds extend —

observing the arising & passing away
of phenomena, of aggregates:

a monk who dwells thus ardently, not restlessly,

at peace — always mindful,

training in the mastery

of awareness and tranquillity

is said to be continually resolute.

Theragattha: Poems of the Elder Monks

Single Verses

Subhuti (Thag 1.1) {v. 1}

My hut is roofed, comfortable,
free of drafts;
my mind, well-centered,
set free.
I remain ardent.
So, rain-deva.
Go ahead & rain.

Mahakotthika (Thag 1.2) {v. 2}

Calmed, restrained,
giving counsel unruffled,
he lifts off evil states of mind —
as the breeze,
a leaf from a tree.

Vanavaccha (Thag 1.13) {v. 13}

The color of blue-dark clouds,
glistening,
cooled with the waters
of clear-flowing streams
covered with ladybugs:
those rocky crags
refresh me.

Vanavaccha's pupil (Thag 1.14) {v. 14}

My preceptor said to me:
Let's go from here, Sivaka.
My body stays in the village,
my mind has gone to the wilds.
Even though I'm lying down,
I go.
There's no tying down
one who knows.

Belatthasisa (Thag 1.16) {v. 16}

Just as a fine thoroughbred steed,
with swishing tail & mane
runs with next-to-no effort,
so my days & nights
run with next-to-no effort
now that I've gained a happiness
not of the flesh.

Nigrodha (Thag 1.21) {v. 21}

I'm not afraid of danger,
of fear.
Our Teacher's adept
in the Deathless.
Where danger, where fear
do not remain:
that's the path
by which the monks go.

Cittaka (Thag 1.22) {v. 22}

Peacocks,
crested, blue, with gorgeous necks,
cry out
in the Karamvi woods,
thrilled by the cold wind.
They awaken the sleeper
to meditate.

Gosala (Thag 1.23) {v. 23}

I -having eaten honey-rice
in a bamboo patch
and rightly grasping the aggregates'
arising-disbanding-
will return to the hillside,
intent on seclusion.

Harita (Thag 1.29) {v. 29}

Harita,
raise yourself up-right
and, straightening your mind,
like a fletcher, an arrow,
shatter ignorance to bits.

Tissa (Thag 1.39) {v. 39}

As if struck by a sword,
as if his head were on fire,
a monk should live the wandering life
— mindful —
for the abandoning of sensual passion.

Sirivaddha (Thag 1.41) {v. 41}

Lightning lands on the cleft
between Vebhara & Pandava,
but, having gone
to the cleft in the mountains,
he's absorbed in jhana
the son of the one
without compare,
the one who is Such.

Ramaneyyaka (Thag 1.49) {v. 49}

Even with all the whistles & whistling,
the calls of the birds,
this, my mind, doesn't waver,
for my delight
is in oneness.

Vimala (Thag 1.50) {v. 50}

The earth's sprinkled with rain,
wind is blowing,
lightning wanders the sky,
but my thoughts are stilled,
well-centered
my mind.

Kutiviharin (1) (Thag 1.56) {v. 56}

Who's in the hut?
A monk's in the hut —
free from passion,
with well-centered mind.
Know this, my friend:
The hut you built
wasn't wasted.

Kutiviharin (2) (Thag 1.57) {v. 57}

This was your old hut,
and you aspire to another, new hut.
Discard your hope for a hut, monk.
A new hut will be
painful all over again.

Vappa (Thag 1.61) {v. 61}

One who sees
sees who sees,
sees who doesn't.
One who doesn't see
doesn't see who sees
or who doesn't.

Ekuddaniya (Thag 1.68) {v. 68}

Exalted in mind & heedful:
a sage trained in sagacity's ways.
He has no sorrows,
one who is Such,
calmed & ever mindful.

Susarada (Thag 1.75) {v. 75}

Good the sight
of the well-rectified:
Doubt is cut off,
intelligence grows.
Even fools
they make wise —
so the company of the true is good.

Sunaga (Thag 1.85) {v. 85}

Adept in a theme for the mind,
sensing the savor of solitude,
practicing jhana,
masterful, mindful,
you'd attain a pleasure
not of the flesh.

Cakkhupala (Thag 1.95) {v. 95}

I'm blind,
my eyes are destroyed.
I've stumbled
on a wilderness track.
Even if I must crawl,
I'll go on,
but not with an evil companion.

Khitaka (Thag 1.104) {v. 104}

How light my body!
Touched by abundant
rapture & bliss,
— like a cotton tuft
borne on the breeze —
it seems to be floating
— my body!

Jenta (Thag 1.111) {v. 111}

Going forth is hard;
houses are hard places to live;
the Dhamma is deep;
wealth, hard to obtain;
it's hard to keep going
with whatever we get:
so it's right that we ponder
continually
continual inconstancy.

Vanavaccha (Thag 1.113) {v. 113}

With clear waters & massive boulders,
frequented by monkeys & deer,
covered with moss & water weeds,
those rocky crags refresh me.

Kimbila (Thag 1.118) {v. 118}

As if sent by a curse,
it drops on us — aging.
The body seems other,
though it's still the same one.
I'm still here
& have never been absent from it,
but I remember myself
as if somebody else's.

Isidatta (Thag 1.120) {v. 120}

The five aggregates,
having been comprehended,
stand with their root cut through.
For me the ending of stress is reached;
the ending of fermentations, attained.

Thag 2.13 Heraññakani {vv. 145-146}

Days & nights fly past.
Life comes to an end.
The span of mortals runs out,
like the water of a piddling stream.
But the fool doing evil deeds
doesn't realize that later
it's bitter for him: evil for him
the result.

Thag 2.24 Valliya {vv. 167-168}

What needs to be done
with firm persistence,
what needs to be done
by someone who hopes for Awakening,
that I will do.
I will not fail.

See: persistence & striving!

You show me the path:
straight,
coming ashore in the Deathless.
I, through sagacity,
will reach it, know it,
as the stream of the Ganges,
the sea.

Thag 2.26 Punnamasa

Shedding five hindrances
so as to reach the unexcelled rest
from the yoke,
taking the Dhamma as mirror
for knowing & seeing myself,
I reflected on this body —
the whole thing,
inside & out,
my own & others'.
How vain & empty it looked!

Thag 2.46 Culaka

Translated by Andrew Olendzki

The peacocks — with lovely feathers,
lovely wings,
Lovely blue necks and lovely faces,
Call out — a lovely song
with a lovely sound.
This great earth
has lovely waters and grasses;
There are lovely clouds in the sky.

Meditating with a good sound body
and a good mind,
It is good to go forth well
In the good teaching of the Buddha.
Experience that highest,
unwavering state!
Most pure, subtle, most hard to see.

Translator's note

This highly alliterated poem, attributed to the elder monk Culaka, plays with the prefix su-, which occurs no less than 14 times in these two short stanzas. It has three primary meanings, covered successively through the poem: 1) lovely or well-formed; 2) good, thorough, or well done; and 3) it is often used as a simple intensive prefix, meaning something like "very" or "most."

The plaintive call of the peacock, commonplace during the three-month rainy season retreats undertaken by the Buddha's monks and nuns, is a favorite theme of their nature poetry preserved in the Theragatha and the Therigatha.

Thag 3.5 Matangaputta

It's too cold,
too hot,
too late in the evening —
people who say this,
shirking their work:
the moment passes them by.
Whoever regards cold & heat
as no more than grass,
doing his manly duties,
won't fall away from ease.
With my chest
I push through wild grasses —
spear-grass, ribbon-grass, rushes —
cultivating a seclusion heart.

Thag 3.8 Yasoja

His limbs knotted like a kala plant,
his body lean & lined with veins,
knowing moderation in food & drink:
the man of undaunted heart.

Touched by gnats & horseflies
in the wilds, the great wood,
like an elephant
at the head of a battle:
he, mindful,
should stay there
endure.

One alone is like Brahma,
two, like devas,
three, like a village,
more than that:
a hullabaloo.

Thag 5.8 Vakkali

Stricken by sharp, wind-like pains,
you, monk, living in the forest grove
— harsh, with limited range for alms —
what, what will you do?

Suffusing my body with abundant rapture & joy,
& enduring what's harsh,
I'll stay in the grove.

Developing the frames of reference,
strengths, faculties,
the factors for Awakening,
I'll stay in the grove.

Reflecting on those who are resolute,
their persistence aroused,

constantly firm in their effort,
united in concord,
I'll stay in the grove.

Recollecting the One Self-awakened,
self-tamed & centered,
untiring both day & night,
I'll stay in the grove.

Thag 5.9 Vijitasena

Translated by K.R. Norman

I shall fasten you, mind, like an elephant at a small gate. I
shall not incite you to evil, you net of sensual pleasure,
body-born.

When fastened, you will not go, like an elephant not finding
the gate open. Witch-mind, you will not wander again, and
again, using force, delighting in evil.

As the strong hook-holder makes an untamed elephant,
newly taken, turn against its will, so shall I make you turn.

As the excellent charioteer, skilled in the taming of
excellent horses, tames a thoroughbred, so shall I, standing
firm in the five powers, tame you.

I shall bind you with mindfulness; with purified self shall
cleanse [you]. Restrained by the yoke of energy you will
not go far from here, mind.

Thag 6.2 Tekicchakani

The grain: harvested.
The rice: gone to be threshed.
But I don't get any alms.
How will I get by?

Confident, recollect
the immeasurable Buddha.
Your body pervaded with rapture,
you'll be at the height of continual joy.

Confident,
recollect the immeasurable Dhamma.
Your body pervaded with rapture,
you'll be at the height of continual joy.
Confident, recollect the immeasurable Sangha.
Your body pervaded with rapture,
you'll be at the height of continual joy.

You live in the open air.
Cold are these wintry nights.
Don't suffer, overcome with the cold.
Go into your hut, with its fastened bolt.

I'll fasten the four immeasurables.

With them, I'll dwell in comfort.
I won't suffer from the cold,
Dwelling unperturbed.

Thag 6.12 Brahmadatta

Whence is there anger
in one without anger
tamed, calmed, living in tune,
released through right gnosis,
Such?

You make things worse
when you flare up
at someone who's angry.
Whoever doesn't flare up
at someone who's angry
wins a battle
hard to win.

You live for the good of both
-your own, the other's-
when, knowing the other's provoked,
you mindfully grow calm.

When you work the cure of both
-your own, the other's-
those who think you a fool
know nothing of Dhamma.

If anger arises,
reflect on the saw simile.
If craving for savor,
remember the son's-flesh simile.

If your mind runs loose
after sensual pleasures
& states of becoming,
quickly restrain it with mindfulness
as you would a bad ox
eating grain.

Thag 6.13 Sirimanda

Rain soddens what's covered
& doesn't sodden what's exposed.
So open up what's covered up,
so that it won't get soddened
by the rain.

Attacked by death is the world,
surrounded by aging,
beset by the arrow of craving,
always obscured by desire.

Attacked by death is the world,
& encircled by aging,

constantly beaten, with no shelter,
like a thief
sentenced to punishment.

They encroach like masses of flame,
these three:
death, aging, & illness.
There's no strength to confront them,
no speed to run away.

Make the day not-in-vain,
a little or a lot.
However much the day passes,
that's how much less is life.
Your last day approaches.
This isn't your time to be heedless.

Thag 9 Bhuta Thera

Translated by Andrew Olendzki

When the thundering storm cloud
roars out in the mist,
And torrents of rain fill the paths of the birds,
Nestled in a mountain cave,
the monk meditates.
No greater contentment than this can be found.

When along the rivers
the tumbling flowers bloom
In winding wreaths
adorned with verdant color,
Seated on the bank, glad-minded,
he meditates.
No greater contentment than this
can be found.

When in the depths of night,
in a lonely forest,
The rain-deva drizzles
and the fanged beasts cry,
Nestled in a mountain cave,
the monk meditates.
No greater contentment than this can be found.

When restraining himself
and his discursive thoughts,
Dwelling in a hollow
in the mountains' midst,
Devoid of fear and barrenness,
he meditates.
No greater contentment than this can be found.

When he is happy —
expunged of stain, waste and grief,
Unobstructed, unencumbered, unassailed —
Having ended all defilements,
he meditates.
No greater contentment than this can be found.

Thag 10.2 Ekavihariya

If, in front or behind,
there is no one else,
it's extremely pleasant
for one staying alone in the forest.

Come then! Alone
I will go to the wilderness
praised by the Awakened One
pleasant for a resolute monk
dwelling alone.

Alone,
astute in my goal,
I'll quickly enter the grove
refreshing,
giving rapture to meditators
the haunt of elephants in rut.

When the cool forest's in full flower,
in a cool mountain gorge,
having bathed my limbs
I'll walk back & forth.
alone.

Ah, when will I dwell,
alone and free from companions,
in the refreshing great forest —
my task done,
fermentation-free?

As I desire to do this,
may my purpose succeed.
I myself will bring it about.
No one can do it for anyone else.

I myself bind on my armor.
I will enter the grove
and will not emerge
without having attained fermentations' end.

While soft breezes blow
cool, heavily, fragrantly scented
I'll make ignorance burst,
as I sit on a mountaintop.

In the forest covered with blossoms
or perhaps on a cool hillside,
blessed with the bliss of release,
on Giribaja I'll delight. /

I am now he whose resolves are fulfilled
like the moon on a full-moon night.
With all fermentations totally ended,
there is now no further becoming.

Note 1. Giribaja is the ring of mountains surrounding Vulture's Peak.

Thag 11.1 Sankicca

What do you want in the woods, my boy,
like a bird exposed to the rain?
Monsoons refresh you,
for seclusion is for those in jhana.

As the monsoon wind
drives the clouds in the rainy season,
so thoughts concerned with seclusion impel me.

A black crow
making its home in a charnel ground
inspires within me mindfulness in —
based on dispassion for —
the body.

One whom others don't guard,
who doesn't guard others:
He is a monk who lies down in ease,
unconcerned with sensual passions.

With clear waters & massive boulders,
frequented by monkeys & deer,
covered with moss & water weeds:
those rocky crags refresh me.

I've lived in wildernesses,
canyons, & caves,
isolated dwellings
frequented by predator & prey,
but never have I known
an ignoble, aversive resolve:
"May these beings be destroyed,
be slaughtered, fall into pain."

The Teacher has been served by me;
the Awakened One's bidding,
done; the heavy load, laid down;
the guide to becoming, uprooted.
And the goal for which I went forth
from home life into homelessness
I've reached: the end of all fetters.

I don't delight in death,
don't delight in living.
I await my time
like a worker his wage.
I don't delight in death,
don't delight in living.
I await my time
mindful, alert.

See also: Thag 5.8; Thag 14.1; Thag 18.

Thag 14.1 Revata

Since I went forth
from home into homelessness,
I haven't known an ignoble, aversive resolve.
"May these beings be destroyed,
be slaughtered, fall into pain" —
I've not known this resolve in this long, long time.
But I have known good will,
unlimited, fully developed,
nurtured step after step,
as taught by the One Awake:
to all, a friend;
to all, a comrade;
for all beings, sympathetic.
And I develop a mind of good will,
delighting in non-malevolence — always.
Unvanquished, unshaken,
I gladden the mind.
I develop the sublime abiding,
not frequented by the lowly.

Attaining no-thinking,
the disciple of the Rightly
Self-awakened One
is endowed with noble silence
straightaway.

As a mountain of rock is unmoving,
firmly established,
so a monk, with the ending of delusion,
like a mountain, doesn't quake.

To a person without blemish,
constantly in search of what's pure,
a hair-tip of evil
seems a storm cloud.

As a frontier fortress is guarded
within & without,
you should safeguard yourselves.
Don't let the moment pass you by.

I don't delight in death,
don't delight in living.
I await my time
like a worker his wage.
I don't delight in death,
don't delight in living.
I await my time
mindful, alert.

The Teacher has been served by me;
the Awakened One's bidding, done;
the heavy load, laid down;
the guide to becoming, uprooted.
And the goal for which I went forth

from home life into homelessness
I've reached the end of all fetters.
Attain completion through heedfulness:
that is my message.
So then, I'm about to be Unbound.
I'm released
everywhere.

Thag 15.1 Annakondañña Thera (excerpt)

Translated by Andrew Olendzki

Just as a rain-cloud would settle
The dust that's been raised by the wind,
So all conceptions come to rest
When one sees clearly with wisdom.

Thag 15.2 Udayin Thera (excerpt)

Translated by Andrew Olendzki

As the flower of a lotus,
Arisen in water, blossoms,
Pure-scented and pleasing the mind,
Yet is not drenched by the water,

In the same way, born in the world,
The Buddha abides in the world;
And like the lotus by water,
He does not get drenched by the world.

Thag 16.1 Adhimutta and the Bandits

[The bandit chief:]

Those who for the sake of sacrifice
for the sake of wealth
we have killed in the past,
against their will
have trembled & babbled from fear.
But you — you show no fear;
your complexion brightens.
Why don't you lament
in the face of what's greatly to be feared

[Ven. Adhimutta:]

There are no painful mental states, chieftain,
in one without longing.
In one whose fetters are ended,
all fears are overcome.
With the ending of [craving]
the guide to becoming,
when phenomena are seen for what they are,
then just as in the laying down of a burden,
there's no fear in death.

I've lived well the holy life,
well-developed the path.
Death holds no fear for me.
It's like the end of a disease.

I've lived well the holy life,
well-developed the path,
seen states of becoming as devoid of allure,
like poison spit out after it's drunk.

One gone to the far shore
without clinging
without effluent
his task completed,
welcomes the ending of life,
as if freed from a place of execution.
Having attained the supreme Rightness,
unconcerned with all the world,
as if released from a burning house,
he doesn't sorrow at death.

Whatever's compounded,
wherever a state of becoming's obtained,
all that has no one in charge:
so says the Great Seer.
Whoever discerns this,
as taught by the Awakened One,
would no more grasp hold
of any state of becoming
than he would a hot iron ball.
I have no 'I was,'
no 'I will be.'
Fabrications will simply go out of existence.
What's to lament there in that?
For one who sees, as it actually is,
the pure arising of phenomena,
the pure seriality of fabrications,
there's no fear.
When seeing the world with discernment
as on a par with grass & twigs,
finding no 'mine-ness,'
thinking, 'There's nothing of mine,'
he feels no sorrow.
Dissatisfied with this carcass,
I'm unconcerned with becoming.
This body will break up
and there will not be another.
Do as you like with this carcass.
From that I will feel neither hatred nor love.

Hearing these awesome, hair-raising words, the young men
threw down their weapons & said:

What have you done, sir,
or who have you taken as mentor?
Because of whose teachings
is this lack of sorrow acquired?

[Ven. Adhimutta:]

The all-knowing, all-seeing conqueror:
He is my mentor.
Greatly compassionate teacher,
all the world's healer,

this doctrine is his,
unexcelled, leading to ending.
Because of his teachings
this lack of sorrow is acquired.

The bandits, hearing the good words of the seer,
threw down their swords & their weapons.
Some relinquished their life of crime,
some chose the Going Forth.
Having gone forth in the teachings
of the one well-gone,
developing the powers & factors for Awakening,
wise, happy, exultant in mind,
their faculties ripened,
they touched uncompounded Unbinding.

Thag 16.4 Ratthapala (excerpt)

I see in the world people with wealth
who, from delusion,
don't make a gift of the treasure they've gained.
Greedy, they stash it away,
hoping for even more sensual pleasures.

A king who, by force, has conquered the world
and rules over the earth to the edge of the sea,
dissatisfied with the ocean's near shore,
longs for the ocean's far shore as well.

Kings & others
— plenty of people —
go to death with craving unabated.
Unsated, they leave the body behind,
having not had enough
of the world's sensual pleasures.

One's relatives weep & pull out their hair.
'Oh woe, our loved one is dead,' they cry.
Carrying him off, wrapped in a piece of cloth,
they place him on a pyre, then set him on fire.

So he burns, poked with sticks,
in just one piece of cloth,
leaving all his possessions behind.
They are not shelters for one who has died —
not relatives, friends, or companions.

His heirs take over his wealth,
while the being goes on,
in line with his kamma.
No wealth at all follows the dead one —
not children, wives, dominion, or riches.

Long life can't be gotten with wealth,
nor aging warded off with treasure.
The wise say this life is next to nothing —
impermanent, subject to change.

The rich & the poor touch the touch of Death.
The foolish & wise are touched by it, too.
But while fools lie as if slain by their folly,
the wise don't tremble
when touched by the touch.

Thus the discernment by which one
attains to mastery,
is better than wealth —
for those who haven't reached mastery
go from existence to existence,
out of delusion,
doing bad deeds.

Thag 18 Maha Kassapa (excerpts)

Where some are exhausted
climbing the mountain,
there the Awakened One's heir
mindful, alert,
buoyed by his psychic power
Kassapa climbs.

Returning from his alms round,
climbing the peak,
Kassapa does jhana
with no sustenance/clinging,
having abandoned terror & fear.

Returning from his alms round,
climbing the peak,
Kassapa does jhana
with no sustenance/clinging,
unbound among those who burn.

Returning from his alms round,
climbing the peak,
Kassapa does jhana
with no sustenance/clinging,
free of fermentation,
his duty done.

Spread with garlands of vines,
places delighting the mind,
resounding with elephants,
appealing:
those rocky crags refresh me.

The color of blue-dark clouds,
glistening,
cooled with the waters
of clear-flowing streams
covered with ladybugs:
those rocky crags refresh me.

Like the peaks of blue-dark clouds,
like excellent peaked-roof buildings,
resounding with tuskers,

appealing:
those rocky crags refresh me.

Their lovely surfaces wet with rain,
mountains frequented by seers
& echoing with peacocks:
those rocky crags refresh me.

This is enough for me — desiring to do jhana,
resolute, mindful;
enough for me — desiring the goal,
resolute, a monk;
enough for me — desiring comfort,
resolute, in training;
enough for me — desiring my duty,
resolute,
Such.

Flax-flower blue,
like the sky
covered over with clouds;
filled with flocks of various birds:
those rocky crags refresh me.

Uncrowded by householders,
frequented by herds of deer
filled with flocks of various birds:
those rocky crags refresh me.

With clear waters & massive boulders,
frequented by monkeys & deer,
covered with moss & water weeds:
those rocky crags refresh me.

There is no such pleasure for me
in the music of a five-piece band
as there is when my mind is at one,
seeing the Dhamma aright.

* * *

Simply by flapping the mouth
one doesn't see even oneself.
One goes around stiff-necked,
thinking, 'I'm better than they.'

Not better, he thinks himself better,
the fool:
the wise don't praise him,
the stiff-necked man.

But whoever isn't stirred
by the modes of 'I'm better, not better.
I'm worse. I'm like that';
one who's discerning,
who acts as he says,
well-centered in virtues,
committed to tranquility of awareness,
he is the one the wise would praise.

One with no respect
for his fellows in the holy life,
is as far from the true Dhamma
as the earth is from the sky.

But those whose conscience & fear of evil
are always rightly established:
they have flourished in the holy life.
For them there's no further becoming.

A monk conceited & vain,
even though clad in a robe of cast-off rags,
like a monkey in a lion's skin,
doesn't shine because of it.

But a monk not conceited or vain,
masterful, his faculties restrained,
shines because of his robe of cast-off rags,
like a lion
in the cleft of a mountain.

Neither to robe, nor dwelling, nor food
does he cling:
Gotama,
like a lotus unspotted by water,
inclining to renunciation,
detached from the three planes of becoming.

He, the great sage,
has the frames of reference as his neck,
conviction as hands,
discernment as head.
The great master of jhana
he goes about
always unbound.

Thag 19 Talaputa Thera (excerpts)

Translated by Bhikkhu Khantipalo

When, Oh when shall I live all alone
in mountain caves,
unmated with desire,
clear seeing as unstable all that comes to be?
This wish of mine, when indeed will it be?

When shall I,
wearing the patchwork robes of color dun,
be sage, uncraving, never making mine,
with greed, aversion and delusion slain
and to the wild woods gone,
in bliss abide?

When shall I, this body seeing clear —
unstable nest of dying and disease
oppressed by age and death,
dwell free from fear
in the woods alone?

When indeed will it be?

When indeed will weariness not worry me —
hunger, thirst and wind, heat,
bugs and creeping things,
while bent on my own good, the Goal,
in Giribbaja's wilds?
When indeed will it be?

When indeed shall I,
self-mindful and composed
win to that wisdom known by Him,
the Greatest Sage,
the Four Truths won within,
so very hard to see?
When indeed will it be?

When shall I indeed weigh as the same:
wood, grass and creepers
with these craved-for groups,
both inner and external forms
the dhammas numberless?
When will it be for me?

When in the season of the black raincloud
shall I follow the path
within the wood
trodden by those that See;
robes moistened by new falling rain?
When indeed will it be?

When in a mountain cave
having heard the peacock's cry,
that crested twice-born bird, down in the wood,
shall I arise and collect together
mind for attaining the undying?
When indeed will it be?

When shall I, the Ganges
and the Yamuna, the Sarasvati
and the awful ocean mouth of the Balava-abys,ss,
by psychic might
untouching go across?
When indeed will it be?

When shall I, like charging elephant unbound,
break up desire for sensual happiness
and shunning all the marks of loveliness
strive in concentrated states?
When indeed will it be?

Was I not, O mind,
assured by you indeed:
'The brightly plumaged birds
on Giribbaja's peaks
greeting the thunder,
the sound of great Indra,
will bring to you joy meditating in the wood?'

Said He who speaks the best,
Best among mankind,
man-taming trainer,
Physician Great indeed:
'Unsteady, likened to a monkey is the mind,
extremely hard to check by
not rid of lust.'

For varied, sweet, delightful
are desires of sense;
blind, foolish common men
long have lain in them
seeking after birth again,
'tis they who wish for ill,
by mind they are led on
to perish in states of woe.

'In the jungle you should dwell,
resounding with the cries of peacocks and herons,
by pard and tiger hailed:
Abandon longing for the body —
do not fail'
So indeed my mind you used to urge me on.

'Grow in the Eightfold Way
for gaining the Undying
leading to Release and cleansing of all stains;
Plunge to the utter destruction of all Ill!'
So indeed my mind you used to urge me on.

'Wander well-restrained
among the streets and families
having a mind to sensual pleasures unattached,
as the full moon shining clear at night.'
So indeed my mind you used to urge me on.

'You should be a forest-dweller, almsman too,
a graveyard-dweller and a rag-robe wearer too,
one never lying down, delighting in austerities.'
So indeed my mind you used to urge me on.

As he who having planted trees about to fruit
should wish to cut a tree down to the root:
that simile you made, mind,
that do you desire
when on me urge the unstable and the frail.

Formless one, far-traveler,
a wanderer alone,
no more shall I do your bidding,
for sense desires are ill,
leading to bitter fruit,
to brooding fear:
with mind Nibbana-turned
I shall walk on.

He, the Master
made me see this world —

unstable, unsteady,
lacking any essence;
now in the Conqueror's Teaching,
mind make me leap
cross me over the great floods
so very hard to cross!

Whether peak or slopes
or fair open space
or forest besprinkled
with fresh showers in the Rains,
where frequently are found boar and antelope,
there will you delight to a grotto-lodging gone.

Fair blue-throated and fair-crested,
the peacock fair of tail,
wing-plumes of many hues,
the passengers of air,
greeting the thunder
with fair-sounding cries
will bring to you joy
meditating in the wood.

When the sky-god rains
on the four inch grass
and on full-flowering cloud-like woods,
within the mountains like a log I'll lie
and soft that seat to me
as cotton down.

With you well-tamed,
no longer turning round,
like to a trainer
with a straight running horse,
I am able to practice
the safe and blissful Path
ever frequented by them who guard the mind.

I'll bind you by strength
to the meditation-base
as elephant to post
by a strong rope bound;
well-guarded by me,
well-grown with mindfulness,
you shall, by all becoming,
be without support.

You dragged me, mind,
as on an ox's round,
in the power of the Four Perversions set;
come now, serve the Great Sage, Compassionate,
He the sure cutter of fetters and bonds.

As a deer roams in the very varied woods
and goes to the pleasant crest
garlanded by clouds,
so there you will delight
on that unentangled mount.
There is no doubt, mind,

you'll be established there.

Therigatha X.I Skinny Gotami & the Mustard Seed

Translated by Andrew Olendzki

After flowing-on
for a hundred thousand ages,
she evolved in this Buddha-era
among gods and men
in a poor family in Savatthi.
Her name was Gotami-tissa,
but because her body was very skinny
she was called 'Skinny Gotami.'
When she went to her husband's family,
she was scorned [and called]
'daughter of a poor family.'

Then she gave birth to a son,
and with the arrival of the son
she was treated with respect.
But that son, running back and forth
and running all around,
while playing met his end.
Because of this,
sorrow-to-the-point-of-madness arose in her.
She thought: "Before I was one
who received only scorn,
but starting from the time of the birth of my son I gained
honor.
These [relatives] will now try to take my son,
in order to expose him outside [in the charnel ground]."

Under the influence
of her sorrow-to-the-point-of-madness,
she took the dead corpse on her hip
and wandered in the city
from the door of one house to another
"Give medicine to me for my son!"
People reviled her,
"What good is medicine?"
She did not grasp what they were saying.

And then a certain wise man, thinking
"This woman has had her mind
deranged by sorrow for her son;
the ten-powered [Buddha] will know
the medicine for her," said:
"Mother, having approached
the fully awakened one,
ask about medicine for your son."

She went to the vihara at the time of the teaching of
dhamma and said,
"Blessed One, give medicine to me for my son!"
The master, seeing her situation, said,
"Go, having entered the city,
into whatever house

has never before experienced any death,
and take from them a mustard seed."

"Very well, Sir." [she replied],
and glad of mind she entered the city
and came to the first house:
"The master has called for a mustard seed
in order to make medicine for my son.
If this house has never before
experienced any death,
give me a mustard seed."
"Who is able to count how many have died here?"
"Then keep it.
What use is that mustard seed to me?"
And going to a second and a third house,
her madness left her
and her right mind was established
thanks to the power of the Buddha.
She thought,
"This is the way it will be in the entire city.

By means of the Blessed One's compassion
for my welfare, this will be what is seen."
And having gained a sense
of spiritual urgency from that, she went out
and covered her son in the charnel ground.

She uttered this verse:

It's not just a truth
for one village or town,
Nor is it a truth for a single family.
But for every world settled
by gods [and men]
This indeed is what is true — impermanence.

And so saying, she went into the presence of the master.
Then the master said to her,
"Have you obtained, Gotami, the mustard seed?"
"Finished, sir, is the matter of the mustard seed"
"You have indeed restored me."

And the master then uttered this verse:

A person with a mind that clings,
Deranged, to sons or possessions,
Is swept away by death that comes
Like mighty flood to sleeping town.

At the conclusion of this verse, confirmed in the fruit of
stream-entry,
she asked the master to go forth.
The master allowed her to go forth.
She gave homage to the master
by bowing three times,
went to join the community of nuns,
and having gone forth, received her ordination.

It was not long before, through the doing of deeds with
careful attention, she caused her insight to grow... and she
became an arahant.