

## चत्वार्यार्यसत्यानि 4 Noble Truths

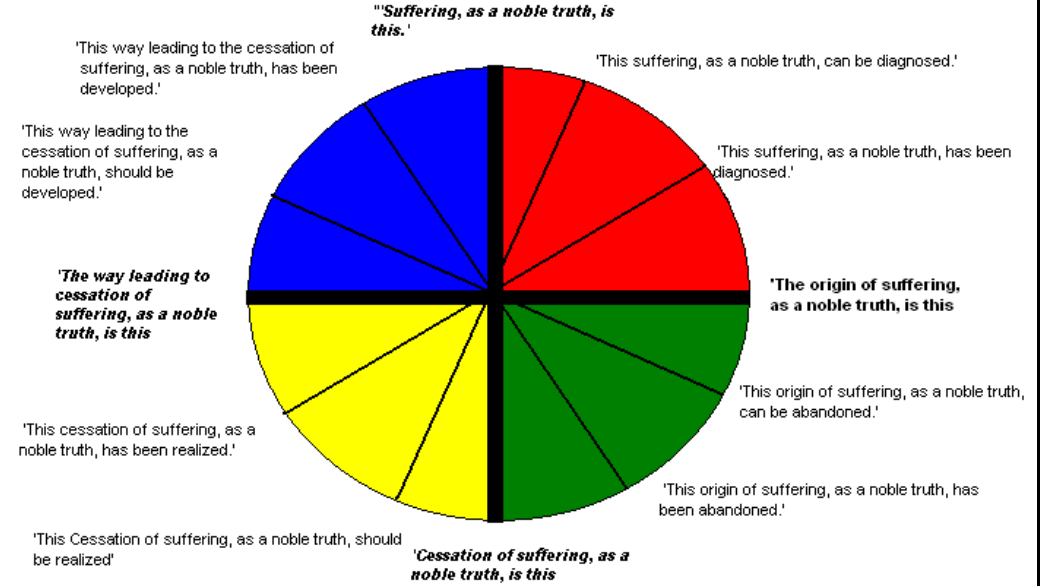
"Be it little or much that you can tell,  
the meaning only, please proclaim to me!  
To know the meaning is my sole desire;  
Of no avail to me are many words."

In response, the Elder Assaji uttered this stanza:

Whatever phenomena arise from a cause:  
Their cause  
& their cessation.  
Such is the teaching of the Tathagata,  
the Great Contemplative.

## 12 Spoked Dharma Chakra (a.k.a. wheel of Brahma)

### द्वादशाकारधर्मचक्रप्रवर्तकं



dvādaśākāradharmacakrapravartakam





## द्वादशाकारधर्मचक्रप्रवर्तकं

Dvadasakaradharmachakrapravartakam – practicing the first Noble truth

(I) इदं दुःखमार्यसत्यमिति (मे) भिक्षवः पूर्वमननुश्रुतेषु धर्मेषु योनिशो मनसिकुर्वतः चक्षुरुदपादि ज्ञानमुदपादि विद्योदपादि भूरिरुदपादीत्येकं परिवर्तकम्।

"Suffering, as a noble truth, is this."

(II) इदं दुःखमार्यसत्यं तत्र खल्वभिज्ञाय परिज्ञातमिति हि (मे) भिक्षवः पूर्वमननुश्रुतेषु धर्मेषु योनिशो मनसिकुर्वत इति द्वितीयम्।

"This suffering, as a noble truth, can be diagnosed."

(III) इदं दुःखमार्यसत्यं तत्र खल्वभिज्ञाय परिज्ञातमिति भिक्षवः इत्यादि पूर्ववदिति तृतीयम्॥

"This suffering, as a noble truth, has been diagnosed."

## 1) दुःखमार्यसत्यम् | The Noble Truth of Suffering.

जातिर्दुःखम्। जरा दुःखम्। व्याधिर्दुःखम्। मरणं दुःखम्। प्रियविप्रयोगो दुःखम्। अप्रियसंयोगो दुःखम्।

रूपं दुःखम्।

वेदना दुःखम्।

संज्ञा दुःखम्।

संस्कारा दुःखम्।

विज्ञानं दुःखम्।

यदपीत्थं पर्येष्यमाणं न लभ्यते तदपि दुःखम्।

संक्षेपेण पञ्चोपादानस्कन्धा दुःखम्। इदमुच्यते

दुःखमार्यसत्यम्॥

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 is wanted is stressful. In short, the five clinging-aggregates are stressful (English from SN 56.11 Dhammacakkappavattana Sutta)

"And what is the noble truth of dukkha? 'The six internal sense media,' should be the reply. Which six? The medium of the eye... the ear... the nose... the tongue... the body... the intellect. This is called the noble truth of dukkha." SN 56.14

§ 198. Sariputta: Now what, friends, is the noble truth of stress? Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; not getting what is wanted is stress. In short, the five clinging-aggregates are stress.

Now 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 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 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. -- M.141

"And what is the diversity in dukkha? There is major dukkha & minor, slowly fading & quickly fading. This is called the diversity in dukkha. AN 6.63 Nibbedhika Sutta Penetrative Translated from the Pali by Thanissaro Bhikkhu)



"And what is the result of dukkha? 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 dukkha results either in bewilderment or in search. This is called the result of dukkha. AN 6.63 **Nibbedhika Sutta Penetrative** Translated from the Pali by **Thanissaro Bhikkhu**)

९७. तत्र दुःखसत्ये चत्वार आकाराः। 4 dispositions of the Noble truth of Suffering.

तद्यथा-

- 1) अनित्यतः, impermanence
- 2) दुःखतः, suffering
- 3) शून्यतः, emptiness
- 4) अनात्मतश्चेति॥ without self





## 2) दुःखसमुदयमार्यसत्यं | The Noble Truth of the Origin of Suffering.

येयं तृष्णा पौनर्भविकी नन्दिरागसहगता  
तत्रतत्राभिनन्दिनी, इदमुच्यते  
दुःखसमुदयमार्यसत्यम्॥

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.

१८. समुदयसत्ये चत्वार आकाराः। तद्यथा-हेतुतः,  
समुदयतः, प्रभवतः, प्रत्ययतश्चेति॥

प्रतीत्यसमुत्पादगाथामवोचत् -

ये धर्मा हेतुप्रभवा हेतुं तेषां तथागतो ह्यवदत्। "Of all those things that from a cause arise, Tathagata the cause thereof has told;

तेषां च यो निरोध एवं वादी महाश्रमणः॥ And how they cease to be, that too he tells, This is the doctrine of the Great Recluse."2

कतमो द्वादशाङ्गः प्रतीत्यसमुत्पादः ?

अविद्याप्रत्ययाः संस्काराः। संस्कारप्रत्ययं विज्ञानम्।

विज्ञानप्रत्ययं नामरूपम्। नामरूपप्रत्ययं षडायतनम्।

षडायतनप्रत्ययः स्पर्शः। स्पर्शप्रत्यया वेदना।

वेदनाप्रत्यया तृष्णा। तृष्णाप्रत्ययादुपादानम्।

उपादानप्रत्ययाद्भवः। भवप्रत्ययाज्जातिः।

जातिप्रत्यया जरामरणशोकपरिदेवदुःखदौर्मनस्योपायासाः संभवन्ति। एवमस्य केवलस्य महतो दुःखस्कन्धस्य समुदयो भवति॥

"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. (SN 12.2Paticca-samuppada-vibhanga SuttaAnalysis of Dependent Co-arising)

## द्वादशाकारधर्मचक्रप्रवर्तकं

Dvadasakaradharmachakrapravartakam – practicing the second Noble truth

(I) तथेदं दुःखसमुदयमार्यसत्यमिति प्रत्येकम्।

'The origin of suffering, as a noble truth, is this.

(II) दं दुःखसमुदयमार्यसत्यं तत्र खल्वभिजाय प्रहातव्यमिति द्वितीयम्।]

'This origin of suffering, as a noble truth, can be abandoned.'

(III)इदं दुःखसमुदयमार्यसत्यं तत्र खल्वभिजाय प्रहीणमिति हीत्यादि तृतीयम्।

'This origin of suffering, as a noble truth, has been abandoned.'





**Dependent Co-Arising of evil :** "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?"

#### 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." SN 27.8: Tanha Sutta — Craving

### Dvādaśāṅgaḥ Pratītyasamutpādaḥ 12 Components

1) **अविद्या** : दुःखेऽज्ञानम्। समुदयेऽज्ञानम्। निरोधेऽज्ञानम्। मार्गेऽज्ञानम्।

**Ignorance:** "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."

2) **संस्कारा** : कायसंस्कारः वाक्संस्कारः मनःसंस्कारश्च।

**Formations:** "And what are *fabrications*? These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called 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." (ven. Dhammadina)

3) **विज्ञानं** : षड् विज्ञानकायाः चक्षुर्विज्ञानम्। श्रोत्रविज्ञानम्। घ्राणविज्ञानम्। जिह्वाविज्ञानम्। कायविज्ञानम्। मनोविज्ञानम्।

**Consciousness:** "And what is *consciousness*? These six are classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness."

4) **नामरूपम्** : नाम चत्वारोऽरूपिणः स्कन्धाः। कतमे चत्वारः ? वेदनास्कन्धः। संज्ञास्कन्धः। संस्कारस्कन्धः। विज्ञानस्कन्धः। इदं नाम। चत्वारि च महाभूतान्युपादाय। तद्यथा-पृथिवीधातुः। अब्धातुः। तेजोधातुः। वायुधातुः॥

**Name/form:** "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."

5) **षडायतनं** : चक्षुरायतनम्। श्रोत्रायतनम्। घ्राणायतनम्। जिह्वायतनम्। कायायतनम्। मनआयतनम्। इदमुच्यते षडायतनम्॥

**6 sense base:** "And what are the *six sense media*? These six are sense media: the eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. These are called the six sense media."

6) **स्पर्शः** षट् स्पर्शकायाः-चक्षुसंस्पर्शः। श्रोत्रसंस्पर्शः। घ्राणसंस्पर्शः। जिह्वासंस्पर्शः। कायसंस्पर्शः। मनःसंस्पर्शः। (अयमुच्यते स्पर्शः)॥

**Contact:** "And what is *contact*? These six are classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. This is called contact."

7) **वेदना** : षड् वेदनाः। कतमे (माः ?) षट् ? चक्षुःसंस्पर्शजा वेदना सुखा दुःखा अदुःखासुखा च। श्रोत्रसंस्पर्शजा वेदना सुखा दुःखा अदुःखासुखा च। घ्राणसंस्पर्शजा वेदना सुखा दुःखा अदुःखासुखा च। जिह्वासंस्पर्शजा वेदना सुखा दुःखा अदुःखासुखा च। कायसंस्पर्शजा वेदना सुखा दुःखा अदुःखासुखा च। मनःसंस्पर्शजा वेदना सुखा दुःखा अदुःखासुखा च। इयमुच्यते वेदना॥

**Feeling :** "And what is *feeling*? These six are classes of feeling: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling. 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.  
SN 36.11Rahogata Sutta

8) तृष्णा : षट् तृष्णाकायाः। कतमे षट् ? रूपतृष्णा। शब्दतृष्णा। गन्धतृष्णा। रसतृष्णा।

स्पर्शतृष्णा। धर्मतृष्णा। (इयमुच्यते तृष्णा) कामतृष्णा रूपतृष्णा अरूप्यतृष्णा च॥

**Craving:** "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.

9) उपादानं : चत्वारि उपादानानि। कतमानि चत्वारि? कामोपादानं दृष्ट्युपादानं

शीलव्रतोपादानमात्मवादोपादानम्॥

**Clinging:** "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..

10) भवाः। कतमे त्रयः ? कामभवः। रूपभवः। आरूप्यभवश्च।

**Being:** "And what is *becoming*? These three are becomings: sensual becoming, form becoming, & formless becoming. This is called becoming.

11) जातिः या तेषां तेषां सत्त्वानां तस्मिंस्तस्मिन् सत्त्वनिकाये जातिः, संजातिः, अवक्रान्तिः,

अभिनिर्वृतिः, स्कन्धानां प्रादुर्भावः, आयतनानां प्रतिलम्भः, जीवितेन्द्रियस्योद्भवः। (इयमुच्यते

जातिः। )॥ **Birth** "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.

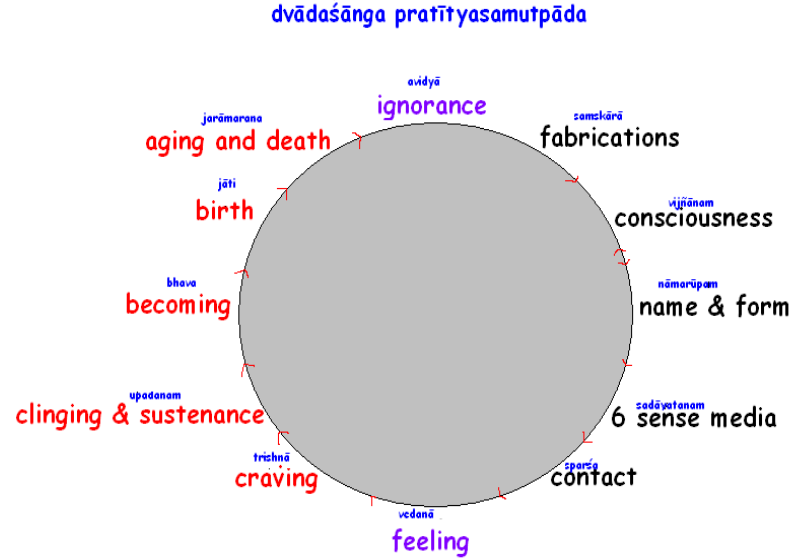


fig.1) Anuloma pratityasamutpada- the continuous cycle of suffering

12) जरामरणम्। जरा कतमा ? ) निकायसभागतायास्तस्या यत् खालित्यं पालित्यं वलीप्रचुरता जीर्णता भुग्नता कुब् जगोपानसीवक्रता खुरुखुरुश्वासप्रश्वासश्च तिलकालकोपहतगात्रता पुरतः प्राग्भारकायता दण्डावष्टम्भता इन्द्रियाणां परिपाकः परिभेदः संभाराणां पुराणीभावो जर्जरीभावः धन्धत्वं मन्दत्वं हानिः परिहाणिः। इयमुच्यते जरा॥ तत्र मरणं कतमत् ? यत्तेषां सत्त्वानां तस्माच्छ्रविकायाच्च्युतिः च्यवनता भेदोऽन्तर्धानं मरणं कालक्रिया आयुषो हानिः उष्मणो हानिः जीवितेन्द्रियस्य निरोधः स्कन्धानां निक्षेपः। इदमुच्यते मरणम्॥ यदेतन्मरणं पूर्विका च जरा, तदुभयमेकत्राभिसंक्षिप्य जरामरणमित्युच्यते॥ अयं भिक्षवो द्वादशाङ्गप्रतीत्यसमुत्पादस्यायं विभङ्ग इति॥

**Aging and Death:** "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. SN 12.2Paticca-samuppada-vibhanga Sutta Analysis of Dependent Co-arising



§ 125. A beginning point for ignorance — [such that one might say], 'Before this, ignorance did not exist; then it came into play' — cannot be discerned. This has been said. Nevertheless, it can be discerned, 'Ignorance comes from this condition.'

And I tell you, ignorance has its nutriment. It is not without nutriment. And what is the nutriment for ignorance? The five hindrances (**sensual desire or kammachanda, ill will or Vyapada, sloth and drowsiness or thina-middha, restless and worry or uddhacca-kukkucca and doubt or vicikiccha**) And what is the nutriment for the five hindrances? The three forms of misconduct... And what is the nutriment for the three forms of misconduct (bodily misconduct, verbal misconduct, mental misconduct)? Lack of restraint of the senses... And what is the nutriment for lack of restraint of the senses? Lack of mindfulness & alertness... And what is the nutriment for lack of mindfulness & alertness? Inappropriate attention... And what is the nutriment for inappropriate attention? Lack of conviction... And what is the nutriment for lack of conviction? Not hearing the true Dhamma... And what is the nutriment for not hearing the true Dhamma? Associating with people who are not truly good, (or: not associating with people who are truly good)...

Now, I tell you, clear knowing & release have their nutriment. They are not without nutriment. And what is their nutriment? The seven factors for Awakening... And what is the nutriment for the seven factors for Awakening? The four frames of reference... And what is the nutriment for the four frames of reference? The three forms of right conduct... And what is the nutriment for the three forms of right conduct? Restraint of the senses... And what is the nutriment for restraint of the senses? Mindfulness & alertness... And what is the nutriment for mindfulness & alertness? Appropriate attention... And what is the nutriment for appropriate attention? Conviction... And what is the nutriment for conviction? Hearing the true Dhamma... And what is the nutriment for hearing the true Dhamma? Associating with people who are truly good... AN 10.61

§ 129. A female disciple of the noble ones who grows in terms of these five types of growth grows in the noble growth, grasps hold of what is essential, what is excellent in the body.

Which five? She grows in terms of conviction, in terms of virtue, in terms of learning, in terms of generosity, in terms of discernment. Growing in terms of these five types of growth, the female disciple of the noble ones grows in the noble growth, grasps hold of what is essential, what is excellent in the body.

Growing in conviction & virtue,  
discernment, generosity, & learning,  
a virtuous female lay disciple  
such as this  
takes hold of the essence within herself. SN 37.34

And what are the roots of unskillful things? **Greed** is a root of unskillful things, **aversion** is a root of unskillful things, **delusion** is a root of unskillful things. These are termed the roots of unskillful things. MN 9

Sensual desire is a form of greed; ill will, a form of aversion; and the remaining three hindrances, forms of delusion.

### § 133. Similes for the Hindrances.

Imagine a bowl of water mixed with lac, yellow orpiment, indigo, or crimson, such that a man with good eyesight examining the reflection of his face in it would not be able to know or see his face as it actually is. In the same way, when one remains with awareness possessed by **sensual passion**, overcome with sensual passion, and neither knows nor sees the escape, as it is actually present, from sensual passion once it has arisen, then one neither knows nor sees what is for one's own benefit, or for the benefit of others, or for the benefit of both...

Now imagine a bowl of water heated on a fire, boiling & bubbling over, such that a man with good eyesight examining the reflection of his face in it would not be able to know or see his face as it actually is. In the same way, when one remains with awareness possessed by **ill will**, overcome with ill will, and neither knows nor sees the escape, as it is actually present, from ill will once it has arisen, then one neither knows nor sees what is for one's own benefit, or for the benefit of others, or for the benefit of both...

Now imagine a bowl of water covered with algae & slime, such that a man with good eyesight examining the reflection of his face in it would not be able to know or see his face as it actually is. In the same way, when one remains with awareness possessed by **sloth & drowsiness**, overcome with sloth & drowsiness, and neither knows nor sees the escape, as it is actually present, from sloth & drowsiness once it has arisen, then one neither knows nor sees what is for one's own benefit, or for the benefit of others, or for the benefit of both...

Now imagine a bowl of water ruffled by the wind, disturbed, & covered with waves, such that a man with good eyesight examining the reflection of his face in it would not be able to know or see his face as it actually is. In the same way, when one remains with awareness possessed by **restlessness & anxiety**, overcome with restlessness & anxiety, and neither knows nor sees the escape, as it is actually present, from restlessness & anxiety once it has arisen, then one neither knows nor sees what is for one's own benefit, or for the benefit of others, or for the benefit of both...

Now imagine a bowl of water stirred up, turbid, muddied, & left in the dark, such that a man with good eyesight examining the reflection of his face in it would not be able to know or see his face as it actually is. In the same way, when one remains with awareness possessed by **uncertainty**, overcome with uncertainty, and neither knows nor sees the escape, as it is actually present, from uncertainty once it has arisen, then one neither knows nor sees what is for one's own benefit, or for the benefit of others, or for the benefit of both... SN § 137.



### AN 7.48 Saññoga Sutta **Bondage**

I will teach you a Dhamma discourse on bondage & lack of bondage... A woman attends inwardly to her feminine faculties, her feminine gestures, her feminine manners, feminine poise, feminine desires, feminine voice, feminine charms. She is excited by that, delighted by that. Being excited & delighted by that, she attends outwardly to masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voices, masculine charms. She is excited by that, delighted by that... wants to be bonded to what is outside her, wants whatever pleasure & happiness that arise based on that bond. Delighting, caught up in her femininity, a woman goes into bondage with reference to men. This is how a woman does not transcend her femininity.

A man attends inwardly to his masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voice, masculine charms. He is excited by that, delighted by that. Being excited & delighted by that, he attends outwardly to feminine faculties, feminine gestures, feminine manners, feminine poise, feminine desires, feminine voices, feminine charms. He is excited by that, delighted by that... wants to be bonded to what is outside him, wants whatever pleasure & happiness that arise based on that bond. Delighting, caught up in his masculinity, a man goes into bondage with reference to women. This is how a man does not transcend his masculinity.

And how is there lack of bondage? A woman does not attend inwardly to her feminine faculties... feminine charms. She is not excited by that, not delighted by that... does not attend outwardly to masculine faculties... masculine charms. She is not excited by that, not delighted by that... does not want to be bonded to what is outside her, does not want whatever pleasure & happiness that arise based on that bond. Not delighting, not caught up in her femininity, a woman does not go into bondage with reference to men. This is how a woman transcends her femininity.

A man does not attend inwardly to his masculine faculties... masculine charms. He is not excited by that, not delighted by that... does not attend outwardly to feminine faculties... feminine charms. He is not excited by that, not delighted by that... does not want to be bonded to what is outside him, does not want whatever pleasure & happiness that arise based on that bond. Not delighting, not caught up in his masculinity, a man does not go into bondage with reference to women. This is how a man transcends his masculinity.

This is how there is lack of bondage. And this is the Dhamma discourse on bondage & lack of bondage.







### 3) दुःखनिरोधमार्यसत्यम् | The Noble Truth of the Cessation of Suffering.

यदस्या एव तृष्णायाः पौनर्भविक्या  
नन्दीरागसहगतायास्तत्रतत्राभिनन्दिन्या अशेषतः  
प्रहाणं प्रतिनिःसर्गो व्ययीभावः क्षयो विरागो  
निरोधो व्युपशमोऽस्तंगमः, इदमुच्यते  
दुःखनिरोधमार्यसत्यम्॥

"Cessation of suffering, as a noble truth, is this: It is remainderless fading and ceasing, giving up, relinquishing, letting go and rejecting, of that same craving. *AN 10.92 Vera Sutta Animosity Translated from the Pali by Thanissaro Bhikkhu*

९९. निरोधसत्ये चत्वार आकाराः। तद्यथा-निरोधतः,  
शान्ततः, प्रणीततः, निःसरणतश्चेति ॥

### द्वादशाकारधर्मचक्रप्रवर्तकं

Dvadasakaradharmachakrapravartakam – practicing the third Noble truth

(I) तथेदं दुःखनिरोधमार्यसत्यमिति हि प्रत्येकम्।

'Cessation of suffering, as a noble truth, is this.

(II) इदं दुःखनिरोधमार्यसत्यं तत्र खल्वभिज्ञाय साक्षात्कर्तव्यमिति हीत्यादि द्वितीयम्।

'This Cessation of suffering, as a noble truth, should be realized'.

(III) इदं दुःखनिरोधमार्यसत्यं तत्र खल्वभिज्ञाय साक्षात्कृतमिति तृतीयम्॥

'This cessation of suffering, as a noble truth, has been verified.'

अविद्यानिरोधात्संस्कारनिरोधः। संस्कारनिरोधाद्विज्ञानानिरोधः।  
विज्ञाननिरोधान्नामरूपनिरोधः। नामरूपनिरोधात्षडायतननिरोधः।  
षडायतननिरोधात्स्पर्शननिरोधः। स्पर्शननिरोधाद्वेदनानिरोधः।  
वेदनानिरोधात्तृष्णानिरोधः। तृष्णानिरोधादुपादाननिरोधः।  
उपादाननिरोधाद्भवनिरोधः। भवनिरोधाज्जातिनिरोधः।  
जातिनिरोधाज्जरामरणशोकपरिदेवदुःखदौर्मनस्योपायासा निरुध्यन्ते।  
एवमस्य केवलस्य महतो दुःखस्कन्धस्य निरोधो भवति॥

**dvādaśāṅgaḥ pratītyasamutpādaḥ Patiloma** or cessation cycle of dependant origination:  
Now from the remainderless fading and cessation of that very ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

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

From the cessation of name-and-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 old age and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering.

*The third noble truth is Nirodha. This word means to confine. 'Rodha' originally meant an earth bank. 'Ni' means down. The image is of being down behind a sheltering bank of earth or of putting a bank around something so as to both confine and protect it. Here again we are talking about the art of containing a fire.—David Brazier (The Feeling Buddha)*

**Lokuttara (transcendental dependent co-arising) Faith Cycle (Upanisa Sutta)**  
suffering is the supporting condition for faith(saddha) , faith is the supporting condition for joy(pamojja), joy is the supporting condition for rapture(piti) , rapture is the supporting condition for tranquillity(passaddhi), tranquillity is the supporting condition for happiness(sukha), happiness is the supporting condition for concentration(samadhi), concentration is the supporting condition for the knowledge and vision of things as they really are(yathabhutañānadassana), the knowledge and vision of things as they really are is the supporting condition for disenchantment(nibbida), disenchantment is the supporting condition for dispassion(viraga), dispassion is the supporting condition for emancipation(vimutti) , and emancipation is the supporting condition for the knowledge of the destruction (of the cankers)(asavakkhaye ñāna)."



### Kimattha Sutta *What is the Purpose?Sila?*

"Thus in this way, Ananda, skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward. Freedom from remorse has joy as its purpose, joy as its reward. Joy has rapture as its purpose, rapture as its reward. Rapture has serenity as its purpose, serenity as its reward. Serenity has pleasure as its purpose, pleasure as its reward. Pleasure has concentration as its purpose, concentration 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. Knowledge & vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward.

"In this way, Ananda, skillful virtues lead step-by-step to the consummation of arahantship."AN 11.1

### Shraddha Sampanna (Perfection of Faith)

बुद्धं शरणं गच्छामि।

धर्मं शरणं गच्छामि।

संघं शरणं गच्छामि।

AN 8.54

Dighajanu (Vyagghapajja) Sutta Conditions of Welfare

"What is the accomplishment of faith?

"Herein a householder is possessed of faith, he believes in the Enlightenment of the Perfect One (*Tathagata*): Thus, indeed, is that Blessed One: he is the pure one, fully enlightened, endowed with knowledge and conduct, well-gone, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and men, all-knowing and blessed. This is called the accomplishment of faith.

*Recollecting the One Self-awakened,  
self-tamed & centered,  
untiring both day & night,  
I'll stay  
in the grove. Thag 5.8*

Nandakalicchavi Sutta.SN 55.30 Baptism in faith

evaṃ vutte aññataro puriso nandakaṃ licchavimahāmatthaṃ  
etadavoca: nahānakālo, bhante ti.

When this was said, a man said to Nandaka, minister of the Licchavis: "It is time for your bath, sir."

alam dāni, bhaṇe, etena bāhirena nahānena. alamidaṃ ajjhattaṃ  
nahānaṃ bhavissati, yadidaṃ, bhagavati pasādo.

"Enough now, I say, with that external bath. This internal bath will suffice, namely, faith in the Blessed One."



SN 9.11

**Ayoniso-manasikara Sutta  
Inappropriate Attention**

I have heard that on one occasion a certain monk was dwelling among the Kosalans in a forest thicket. Now at that time, he spent the day's abiding thinking evil, unskillful thoughts: i.e., thoughts of sensuality, thoughts of ill will, thoughts of doing harm.

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.

*Mahanama Sutta*

*To Mahanama (2)AN 11.13*

"One who is aroused to practice is one of conviction (faith), not without conviction (faith). 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.

"Established in these five qualities, you should further develop six qualities:

**"Mahanama, you should develop this recollection of the Buddha (...The Dharma, Sangha, Sila, Dana, Devas) while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.**

At any time when a disciple of the noble ones is recollecting the Buddha (...The Dharma, Sangha, Sila, Dana, Devas), 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.

**AN 4.123 Jhana Sutta Mental Absorption (1)**

**Disciples of Buddha safe from hell**A run-of-the-mill person having stayed there, having used up all the life-span of those devas, goes to hell, to the animal womb, to the state of the hungry shades. But a disciple of the Blessed One, having stayed there, having used up all the life-span of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

**SN 55.1The Emperor Raja Sutta**

At Savatthi. There the Blessed One said, "Monks, even though a wheel-turning emperor, having exercised sovereign lordship over the four continents, on the break-up of the body, after death, reappears in the good destination, the heavenly world, in the company of the devas of the Thirty-three, and enjoys himself there in the Nandana grove, surrounded by a consort of nymphs, supplied and endowed with the five strings of heavenly sensual pleasure, still — because he is not endowed with four qualities — he is not freed from [the possibility of going to] hell, not freed from the animal womb, not freed from the realm of hungry shades, not freed from the plane of deprivation, the bad destinations, the lower realms.

"And even though a disciple of the noble ones lives off lumps of alms food and wears rag-robcs, still — because he is endowed with four qualities — he is freed from hell, freed from the animal womb, freed from the realm of hungry shades, freed from the plane of deprivation, the bad destinations, the lower realms.

"And what are the 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<sup>1</sup> — 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.

"He/she is endowed with these four qualities.

"And between the gaining of the four continents and the gaining of these four qualities, the gaining of the four continents is not equal to one sixteenth of the gaining of these four qualities."



## The Buddha gives nectar of immortality (amrit)

### SN 22.1 Nakulapita Sutta To Nakulapita (Amrit)

“...sprinkled by the Blessed One with the deathless ambrosia of a Dhamma talk.”

**bhagavatā dhammiyā kathāya amatena abhisitto”ti**

§ 112. {Iti 4.13; Iti 121}

whatever the Tathagata has said, spoken, explained is just so (*tatha*) and not otherwise. Thus he is called the Tathagata.

"The Tathagata is one who does in line with (*tatha*) what he teaches, one who teaches in line with what he does. Thus he is called the Tathagata.

### MN 18 Madhupindika Sutta The Ball of Honey

Knowing, the Blessed One knows; seeing, he sees. **He is the Eye, he is Knowledge, he is Dhamma, he is Brahma.** He is the speaker, the proclaimer, the elucidator of meaning, **the giver of the Deathless, the lord of the Dhamma**, the Tathagata.

bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī tathāgato.

1. Namo te purisajāñña  
namo te **purisuttama**  
sadevakasmim lokasmim  
natthi te patipuggalo.

Homage to you so nobly bred.  
Homage to you amongst men supreme.  
Peerless are you in all the world.  
May all worship be given to you.

SN 44.2

### Anuradha Sutta To Anuradha

Yo so āvuso tathāgato uttamapuriso paramapuriso paramapattipatto

"Friends, the Tathagata — **the supreme man, the superlative man**, attainer of the superlative attainment

### § 90. Foremost Faith {Iti 3.41; Iti 87}

"Whatever beings there are, whether footless or two-footed or four-footed, with form or without form, percipient or non-percipient or neither-percipient-nor-non-percipient, of these the Tathagata is reckoned foremost, the Arahant, the Fully Enlightened One. Those who have faith in the Buddha have faith in the foremost, and for those with faith in the foremost the result will be foremost.

### 4 factors for Stream Entry (Amrit Shrota):

1) tatra katamāni catvāri srotaāpattyaṅgāni ? iha bhikṣavaḥ śrāvako'vetya **buddhe prasādena samanvāgato bhavati-**

**ityapi sa bhagavāṃs tathāgato arhan samyaksaṃbuddho**

**vidyācaraṇasaṃpannaḥ sugato lokavidanuttaraḥ puruṣadamyasārathiḥ śāstā**  
**devamanuṣyāṇāṃ buddho bhagavāniti|**

इत्यपि स भगवांस्तथागतोऽर्हन् सम्यक्संबुद्धो विद्याचरणसंपन्नः सुगतो लोकविदनुत्तरः  
पुरुषदम्यसारथिः शास्ता देवमनुष्याणां बुद्धो भगवानिति

'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.'

And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Tathagata... As he is recollecting the Tathagata, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Brahma-Uposatha. He lives with Brahma [= the Buddha]. It is owing to Brahma that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

2)dharme'vetya prasādena samanvāgato bhavati-

**svākyāto bhagavatā dharmāḥ sām̐dr̥ṣṭiko ākālika aupanāyikaḥ chipaśyakaḥ**  
**pratyātmavedanīyo vijñairyaduta**

स्वाख्यातो भगवता धर्मः सांघटिको आकालिक औपनायिकः इहपश्यकः प्रत्यात्मवेदनीयो  
विज्ञैर्यदुत





'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.'

This is how the body is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Dhamma... As he is recollecting the Dhamma, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Dhamma-Uposatha. He lives with Dhamma. It is owing to Dhamma that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

Buddha is the giver of Ambrosia, **the Dhamma is the stream of Ambrosia** and the Sangha of the Blessed One are those who have tasted the ambrosia and are destined for immortality.

सद्धर्मस्तु आदौ कल्याणः, मध्ये कल्याणः, पर्यवसाने कल्याणः,

35. So ca sabbadado hoti  
yo dadati upassayam  
amatam dado ca so hoti  
yo dhammam anusasati.

Giving shelter one gives all;  
but one who instructs in the Dhamma,  
the excellent teaching of the Buddha,  
such a person gives ambrosia. (Danavagga Giving)

3)saṃghe'vetya prasādena samanvāgato bhavati-

supratipanno bhagavataḥ āryaśrāvakaśaṃgho nyāyapratipannaḥ sapratipannaḥ  
sāmicipratipanno

सुप्रतिपन्नो भगवतः आर्यश्रावकसंघो ऋजूप्रतिपन्नो भगवतः आर्यश्रावकसंघो न्यायप्रतिपन्नः

भगवतः आर्यश्रावकसंघो सामीचिप्रतिपन्नो भगवतः आर्यश्रावकसंघो

yaduta cattvāri puruṣayugāni, aṣṭau puruṣapudgalāḥ| eṣa bhagavataḥ  
śrāvakaśaṃghaḥ

यदुत चत्वारि पुरुषयुगानि, अष्टौ पुरुषपुद्गलाः। एष भगवतः श्रावकसंघः

āhavanīyaḥ prāhavanīyaḥ añjalikaraṇīyaḥ sāmīcīkaraṇīyaḥ anuttaraṃ puṇyakṣetraṃ  
darśanīyo lokasya

आहवनीयः प्राहवनीयः दक्षिनीयः अञ्जलीकरणीयः अनुतरं पुण्यक्षेत्रं लोकस्य

'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straightforwardly... 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.'

This is how clothing is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Sangha... As he is recollecting the Sangha, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Sangha-Uposatha. He lives with the Sangha. It is owing to the Sangha that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

4)yaduta āryakāntaiḥ śīlaiḥ samanvāgato yāni śīlāni

akhaṇḍāni acchidrāṇi aśabalāni akalmaṣāṇi bhujiṣyāṇi aparāmrṣṭāni  
susamastāni vijñāpraśastāni | imāni catvāri srotaāpattyaṅgāni||

अखण्डानि अच्छिद्राणि अशबलानि अकल्मषाणि भुजिष्याणि अपरामृष्टानि  
विज्ञप्रशस्तानि समाधि सम्बर्तकानि

'[They are] untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, concentration ending the world.'

This is how a mirror is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects his own virtues... As he is recollecting virtue, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the virtue-Uposatha. He lives with virtue. It is owing to virtue that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.





## 6) Devata Anusmriti

सन्ति देवाः चातुर्माहाराजकायिकाः । सन्ति देवाः त्रायस्त्रिंशः । सन्ति देवाः तुषिताः । सन्ति देवाः यामाः । सन्ति देवाः निर्माणरतयः । सन्ति देवाः परनिर्मितवशवर्तिनश । सन्ति देवाः ब्रह्मकायिकाः । सन्ति देवाः तत् उत्तरि । १ यथारूपाया श्रद्धाया समनवागत त देवता इतो च्युत ततस उप पन्न मयि तथारूप श्रद्धा संविद्यते । २ यथारूपाया शीलेन समनवागत त देवता इतो च्युत ततस उप पन्न मयि तथारूप शीलं संविद्यते ।

### 2. Dhammavagga (Dhamma) □

6. Kittayissami te dhammam  
ditthe dhamme anitiham  
yam veditva sato caram  
tare loka visattikam.

I will teach you a Dhamma,  
not hearsay but to be directly seen.  
Whoever discovers it and knows it,  
and lives by it with mindfulness,  
will transcend craving for the world.

7. Suvijano bhavam hoti  
suvijano parabhavo  
Dhammakamo bhavam hoti  
dhammadessi parabhavo.

Prosperity in life is plain,  
decline in life is also plain:  
one who loves the Dhamma  
prosper, one who hates the Dhamma  
declines.

8. Yo ca dhammam abhiññaya  
dhammam aññaya pandito  
rahado va nivato ca  
anejo vupasammati.

Thoroughly understanding the  
Dhamma  
and freed from longing through  
insight,

the wise one rid of all desire  
is calm as a pool unstirred by wind.

9. Yesam dhamma asammuttha  
paravadesu na niyare  
te sambuddha sammadañña  
caranti visame samam.

Those to whom the Dhamma is clear  
are not led into other doctrines;  
perfectly enlightened with perfect  
knowledge,  
they walk evenly over the uneven.

10. Na udakena suci hoti  
bahv ettha nhayati jano  
yamhi saccañ ca dhammo ca  
so suci so ca brahmano.

Not by water is one made pure  
though many people may here  
bathe,<sup>3</sup>  
but one in whom there is truth and  
Dhamma,  
he is pure, he is a brahman.

11. Ujuko nama so maggo  
abhaya nama sa disa  
ratho akujano nama  
dhammacakkehi samyuto.

The path is called "straight,"  
without fear" is the destination;

the carriage is called "silent"  
and its wheels are right effort.

12. Hiri tassa apalambo  
satv-assa parivaranam  
dhammaham sarathim brumi  
sammaditthipure javam.

Conscience is the rails and  
mindfulness the upholstery,  
Dhamma is the driver and  
right view runs ahead of it.

13. Yassa etadisam yanam  
itthiya purisassa va  
sa ve etena yanena  
nibbanassa'eva santike.

And whether it be a woman,  
or whether it be a man,  
whoever travels by this carriage  
shall draw close to Nibbana.

14. Ye keci osadha loka  
vijjanti vividha bahu  
dhammosadhasamam na'tthi  
etam pivatha bhikkhavo.

Of all the medicines in the world,  
manifold and various,  
there is none like the medicine of  
Dhamma:  
therefore, O monks, drink of this.

15. Dhammosadham pivitvana  
ajaramarana siyum  
bhavayitva ca passitva  
nibbuta upadhikkhaye.

Having drunk this Dhamma  
medicine,  
you will be ageless and beyond  
death;  
having developed and seen the truth,  
you will be quenched, free from  
craving.





#### 4) दुःखनिरोधगामिनी प्रतिपदा आर्यसत्यं

|| The Noble Truth of the Path Leading to the End of Suffering.

यदुत सम्यग्दृश्या(ष्टयादि ?)

#### आर्याष्टाङ्गिकमार्गः ॥

सम्यग्दृष्टिः, सम्यक्संकल्पः, सम्यग्वाक्,  
सम्यक्कर्मन्तः, सम्यग्व्यायामः, सम्यक्स्मृतिः,  
सम्यक्समाधिश्चेति।

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 (will), right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

मार्गसत्ये चत्वार आकाराः। तद्यथा-मार्गतः,  
न्यायतः, प्रतिपत्तितः, नैर्याणिक(त)श्चेति॥

#### Noble Eightfold Path: A Divine Chariot

One morning the Venerable Ananda dressed, and taking his bowl and outer robe, he went into Savatthi for alms. He saw Janussoni the brahman driving out of Savatthi in a chariot drawn by four mares, all in

white: white steeds, white harnesses, white chariot, white upholstery, white sandals; and he was even being fanned with a white fan. When people saw this, they said: "What a divine vehicle! Now that is like a divine vehicle!"

On his return, the Venerable Ananda told the Blessed One about it, and he asked: "Lord, can a divine vehicle be pointed to in this Dhamma and Discipline?"

"It can, Ananda," the Blessed One said. "'Divine vehicle' is a name for the Noble Eightfold Path; and so is 'vehicle of Dhamma,' and so is 'peerless victory in battle'; for all the components of the Noble Eightfold Path culminate in the expulsion of lust, hate, and delusion." SN 45:4

(Mahācattārisaka Sutta)

"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.

#### MN 78 Samana Mundika Sutta

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?

प्रज्ञा स्कन्धाः	Prajñā Skandha
1)सम्यग्दृष्टिः।	1) samyag-dṛṣṭiḥ
2)सम्यक्संकल्पः।	2) samyak-saṃkalpaḥ
शील स्कन्धाः	Śīla Skandha
3)सम्यग्वाक्।	3) samyag-vāc
4)सम्यक्कर्मन्तः।	4) samyak-karmānta
5)सम्यग्वाजीवः।	5) samyag-ājīva
समाधि स्कन्धाः	Samādhi Skandha
6)सम्यग्व्यायामः।	6) samyag-vyāyāma
7)सम्यक्स्मृतिः।	7) samyak-smṛtiḥ
8)सम्यक्समाधिरिति॥	8) samyak-samādhi

The three saṃskaras of purity of body, speech and mind are fulfilled. Purity of body through 4,5. Purity of speech through 3, and purity of mind through the samādhi skandha.



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 thought & evaluation, 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.

"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."

#### Noble 10 Fold Path of the Arahant

प्रज्ञा स्कन्धाः	Prajñā Skandha
1)सम्यग्दृष्टिः।	1) samyag-dr̥ṣṭiḥ
2)सम्यक्संकल्पः।	2) samyak-saṁkalpaḥ
शील स्कन्धाः	Śīla Skandha
3)सम्यग्वाक्।	3) samyag-vāc
4)सम्यक्कर्मन्तः।	4) samyak-karmānta
5)सम्यगाजीवः।	5) samyag-ājīva
समाधि स्कन्धाः	Samādhi Skandha
6)सम्यग्व्यायामः।	6) samyag-vyāyāma
7)सम्यक्स्मृतिः।	7) samyak-smṛtiḥ
8)सम्यक्समाधिरिति ॥	8) samyak-samādhi
विमुक्तिदर्शन स्कन्धाः	Vimuktidarśana Skandhāḥ
9)सम्यक्ज्ञानम्	9)samyak jñānam
10)सम्यक्विमुक्ति	10)samyak vimukti

#### द्वादशाकारधर्मचक्रप्रवर्तकं

Dvadasakaradharmachakrapravartakam – practicing the first Noble truth

(I)तथेयं दुःखमार्गगामिनी प्रतिपदित्यार्यसत्यमिति प्रत्येकम्।

'The way leading to cessation of suffering, as a noble truth, is this

(II) इयं दुःखमोक्षगामिनी प्रतिपदित्यार्यसत्यं तत्र खल्वभिविज्ञाय भावयितव्यमिति हि भिक्षव इत्यादि द्वितीयम्।

'This way leading to the cessation of suffering, as a noble truth, should be developed.'

(III)इदं दुःखमोक्षगामिनी प्रतिपदित्यार्यसत्यं तत्र खल्वभिविज्ञाय

भावितमितितृतीयम्॥

'This way leading to the cessation of suffering, as a noble truth, has been developed.'

#### Developing the path

४३. सप्तत्रिंशद्वोधिपाक्षिका धर्माः। thirty-seven practices to enlightenment (bodhipaksika)

चत्वारि स्मृत्युपस्थानानि॥४॥

चत्वारि सम्यक्प्रहाणानि॥८॥

चत्वार ऋद्धिपादाः॥१२॥

पञ्चेन्द्रियाणि॥१७॥

पञ्च बलानि॥२२॥

सप्त बोध्यङ्गानि॥२९॥

आर्याष्टाङ्गिकमार्गश्चेति॥३७॥

The thirty-seven practices to enlightenment (bodhipaksika), which includes the four applications of mindfulness (satipatthana), four right efforts (samyak-prahana), four bases of spiritual power (riddhipada), five faculties (indriya), five powers (bala), seven limbs of enlightenment (sapta-bodhyangani), and the Eightfold Noble Path.



४४. तत्र कतमानि स्मृत्युपस्थानानि ? तद्यथा-काये कायानुदर्शस्मृत्युपस्थानम्, वेदनायां वेदानुदर्शस्मृत्युपस्थानम्, चित्ते चित्तानुदर्शस्मृत्युपस्थानम्, धर्मे धर्मानुदर्शस्मृत्युपस्थानम्॥

४५. कतमानि चत्वारि सम्यक्प्रहाणानि ? तद्यथा-उत्पन्नानां कुशलमूलानां संरक्षणम्। अनुत्पन्नानां समुत्पादः। उत्पन्नानामकुशलानां धर्माणां प्रहाणम्। अनुत्पन्नानां पुनरनुत्पादश्चेति॥

४६. चत्वारः ऋद्धिपादाः। तद्यथा-छन्दसमाधिप्रहाणाय संस्कारसमन्वागत ऋद्धिपादः। एवं चित्तऋद्धिपादः। वीर्यऋद्धिपादः। मीमांसासमाधिप्रहाणाय संस्कारसमन्वागतऋद्धिपादश्चेति॥

तत्र कतमे चत्वार ऋद्धिपादाः? इह भिक्षवो भिक्षुः छन्दसमाधिप्रहाणसंस्कारसमन्वागतमृद्धिपादं भावयति विवेकनिश्चितं विरागनिश्चितं निरोधनिश्चितं व्यवसर्गपरिणतम्। एषा.....वीर्यमभिलीनं न भविष्यति नाभिगृहीतम्॥ २॥ चित्तसमाधिप्रहाणसंस्कारसमन्वागतमृद्धिपादं भावयति विवेकनिश्चितं विरागनिश्चितं निरोधनिश्चितं व्यवसर्गपरिणतं मा मे चित्तमतिलीनं भविष्यति नाभिगृहीतम्॥ ३॥ मीमांसासमाधिप्रहाणसंस्कारसमन्वागतमृद्धिपादं भावयति विवेकनिश्चितं विरागनिश्चितं निरोधनिश्चितं व्यवसर्गपरिणतं मा मे मीमांसा नातिलीना भविष्यति नाभिगृहीतम्॥ ४॥ इमे भिक्षवश्चत्वार ऋद्धिपादाः॥

४७. पञ्चेन्द्रियाणि। तद्यथा- श्रद्धासमाधिवीर्यस्मृतिप्रज्ञेन्द्रियं चेति॥

[१६] तत्र भिक्षवः कतमानि पञ्चेन्द्रियाणि ? यदुत श्रद्धेन्द्रियं वीर्येन्द्रियं स्मृतीन्द्रियं समाधीन्द्रियं प्रज्ञेन्द्रियम्। तत्र कतमच्छ्रद्धेन्द्रियम्? यया श्रद्धया चतुरो धर्मान् श्रद्धधाति। कतमांश्चतुरः? संसारावचरालौकिकीं सम्यग्दृष्टिं दधाति। स कर्मविपाकप्रतिशरणो भवति।

यद्यदेव कर्म करिष्यामि कल्याणं वा पापकं वा, तस्य कर्मणो विपाकं प्रतिसंवेदयामि। स जीवितहेतोरपि पापकं कर्म नाभिसंस्करोति। इदमुच्यते श्रद्धेन्द्रियम्॥ तत्र कतमवीर्येन्द्रियम्? यान् धर्मान् श्रद्धेन्द्रियेण श्रद्धधाति, तान् धर्मान् वीर्येन्द्रियेण समुदानयति। इदमुच्यते वीर्येन्द्रियम्॥ तत्र कतमस्मृतीन्द्रियम्? यान् धर्मान् वीर्येन्द्रियेण समुदानयति, तान् धर्मान् स्मृतीन्द्रियेण.....॥.....विप्रणाशयति। इदमुच्यते समाधीन्द्रियम्॥ तत्र कतमप्रज्ञेन्द्रियम्? यान् धर्मान्

समाधीन्द्रियेण एकाग्रीकरोति, तान् धर्मान् प्रज्ञेन्द्रियेण प्रतिविध्यति। स तेषु धर्मेषु प्रत्यवेक्षणजातीयो भवति। इदमुच्यते प्रज्ञेन्द्रियम्॥ इमानि भिक्षवः पञ्चेन्द्रियाणि॥

४८. पञ्च बलानि। श्रद्धावीर्यस्मृतिसमाधिप्रज्ञाबलं चेति॥

[१७] तत्र भिक्षवः कतमानि पञ्च बलानि? यदुत श्रद्धाबलं वीर्यबलं स्मृतिबलं समाधिबलं प्रज्ञाबलम्। इमे च भृत्यार्थे क्लेशैरनवमृद्यत्वात्(?)। इमानि भिक्षवः पञ्च बलानि॥

४९. सप्त बोध्यङ्गानि। तद्यथा-स्मृतिसंबोध्यङ्गम्, धर्मविचयसंबोध्यङ्गम्, वीर्यसंबोध्यङ्गम्, प्रीतिसंबोध्यङ्गम्, प्रसब्धिसंबोध्यङ्गम्, समाधिसंबोध्यङ्गम्, उपेक्षासंबोध्यङ्गमिति॥

५०. आर्याष्टाङ्गिकमार्गः॥ सम्यग्दृष्टिः, सम्यक्संकल्पः, सम्यग्वाक्, सम्यक्कर्मन्तः, सम्यग्व्यायामः, सम्यक्स्मृतिः, सम्यक्समाधिश्चेति। एते सप्तत्रिंशदधिपाक्षिका धर्माः॥

"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...

#### SN 46.51 Ahara Food(For the Factors for Awakening)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 the release of the mind [through good will, compassion, appreciation, or equanimity]. 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 stillness 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 on arousing persistence, on virtue, on concentration, on discernment, on release, and on the knowledge & of analysis of qualities... once it has arisen. vision of release. This is the third prerequisite for the development of the wings to self-awakening.

"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. "Furthermore, 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 fourth prerequisite for the development of the wings to self-awakening." Furthermore, he is discerning, endowed with the discernment of arising & passing away — noble, penetrating, leading to the right ending of stress. This is the fifth prerequisite for the development of the wings to self-awakening."

"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 physical serenity & there is mental serenity. Not fostering 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."

#### AN 9.1Sambodhi Sutta

The Blessed One said, "If wanderers who are members of other sects should ask you, '**What, friend, are the prerequisites for the development of the wings to self-awakening?**'"

you should answer, 'There is the case where a monk has admirable friends, admirable companions, admirable comrades. This is the first prerequisite for the development of the wings to self-awakening.

"Furthermore, the 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. This is the second prerequisite for the development of the wings to self-awakening.

"Furthermore, he gets to hear at will, easily & without difficulty, talk that is truly sobering & conducive to the opening of awareness, i.e., talk on modesty, on contentment, on seclusion, on non-entanglement,

"Monks, 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 & sphere of activity, and will train himself, having undertaken the training rules, seeing danger in the slightest faults.

"When a monk has admirable friends, admirable companions, admirable comrades, it is to be expected that he will get to hear at will, easily & 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 & vision of release.

"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 mental qualities, and for taking on skillful mental

qualities — steadfast, solid in his effort, not shirking his duties with regard to skillful mental 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 & passing away — noble, penetrating, leading to the right ending of stress.

"And furthermore, monks, 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-&-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 & now."

#### MN 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... 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 present; not knowing, not seeing ideas... consciousness at the intellect... contact at the intellect as they actually are present; not knowing, not seeing whatever arises conditioned through intellect-contact — experienced as pleasure, pain, or neither-pleasure-nor-pain — as it actually is present, one is infatuated with the intellect... ideas... consciousness at the intellect... contact at the intellect... whatever arises conditioned by contact at the intellect 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.

"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. 1 [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... Knowing & seeing the nose... Knowing & seeing the tongue... Knowing & seeing the body...

"Knowing & seeing the intellect as it actually is present, knowing & seeing ideas... consciousness at the intellect... contact at the intellect as they actually are present, knowing & seeing whatever arises conditioned through intellect-contact — experienced as pleasure, pain, or neither-pleasure-nor-pain — as it actually is present, one is not infatuated with the intellect... ideas... consciousness at the intellect... contact at the intellect... whatever arises conditioned by contact at the intellect 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. [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."

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

#### **SN 51.20Iddhipada-vibhanga Sutta Analysis of the Bases of Power**

"These four bases of power, when developed & pursued, are of great fruit & great benefit. And how are the four bases of power developed & pursued so as to be of great fruit & great benefit?

1)"There is the case where a monk develops the base of power endowed with concentration founded on desire & 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 & 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.

2)"He develops the base of power endowed with concentration founded on persistence...

3)"He develops the base of power endowed with concentration founded on intent...

4)"He develops the base of power endowed with concentration founded on discrimination & 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 & 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<sup>1</sup> 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<sup>2</sup> & 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.)*

"When a monk has thus developed & pursued the four bases of power, he experiences manifold supranormal powers. Having been one he becomes many; having been many he

becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in & out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting crosslegged he flies through the air like a winged bird. With his hand he

touches & strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahma worlds.

"He hears — by means of the divine ear-element, purified & surpassing the human — both kinds of sounds: divine & human, whether near or far.

"He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion.

He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind.

"He recollects his manifold past lives,<sup>3</sup> i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction & expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes & details.

"He sees — by means of the divine eye, purified & surpassing the human — beings passing away and re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings — who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views — with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad

destination, the lower realms, in hell. But these beings — who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views — with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus — by means of the divine eye, purified & surpassing the human — he sees beings passing away and re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"Through the ending of the mental effluents, he remains in the effluent-free awareness-release & discernment-release, having known & made them manifest for himself right in the here & now.

"This is how these four bases of power, when developed & pursued, are of great fruit & great benefit."







*Prajñā Skandha* प्रज्ञा स्कन्धाः

### 1) सम्यग्दृष्टिः | Right view

अस्त्ययं लोकः, अस्ति परलोकः, अस्ति पिता, अस्ति दत्तम्, अस्ति हुतम्, अस्ति  
इष्टानिष्टसुकृतदुष्कृतानां कर्मणां फलविपाकः, सन्ति लोके सम्यग्गताः सम्यक्प्रतिपन्ना इति। इयं  
भिक्षवः सम्यग्दृष्टिः।

tatra katamā samyagdr̥ṣṭiḥ? yā lokottarā nātmadr̥ṣṭisamutthitā na sa .....nājīvan  
soṣaṇapuruṣanapudgalanamānavadr̥ṣṭisamutthitā nocchedaśāśvatadr̥ṣṭisamutthitā na  
bhavavibhavadr̥ṣṭisamutthitā na kuśalāvyākṛtadr̥ṣṭisamutthitā, yā ca na sarīṣāranirvāṇadr̥ṣṭisamutthitā  
iyamucyate samyagdr̥ṣṭiḥ||

लोकोत्तरा नात्मदृष्टिसमुत्थिता न स .....नजीवन्  
सोषणपुरुषनपुद्गलनमनुजनमानवदृष्टिसमुत्थिता नोच्छेदशश्वतदृष्टिसमुत्थिता न  
भवविभवदृष्टिसमुत्थिता न कुशलाव्याकृतदृष्टिसमुत्थिता, या च न संसारनिर्वाणदृष्टिसमुत्थिता।

### इयमुच्यते सम्यग्दृष्टिः॥

"And what is right view? Right view, I tell you, is of two sorts: There is right view with fermentations [*asrava*], siding with merit, resulting in the acquisitions [of becoming]; and there is noble right view, without fermentations, transcendent, a factor of the path."

Lokatiya: And what is the right view that has fermentations, 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 fermentations, sides with merit, & results in acquisitions."

**Lokuttara : And what is the right view that is without fermentations, 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 in one developing the noble path whose mind is noble, whose mind is free from fermentations, who is fully possessed of the noble path. This is the right view that is without fermentations, 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.**

"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... (mahacattarisaka sutta MN 117)

[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. **Maha-cattarisaka Sutta The Great Forty**

"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it actually is present, I also discern the higher escape from it as it actually is present." AN 10.93 Ditthi Sutta Views Translated from the Pali by Thanissaro Bhikkhu





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. SN 45.8Maggavibhanga Sutta An Analysis of the Path Translated from the Pali by Thanissaro Bhikkhu

"...no..."

"Then does Master Gotama hold the view: 'The soul & the body are the same: only this is true, anything otherwise is worthless'?"

"...no..."

AN 5.25Anugghita Sutta

"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."

MN 72

Aggi-Vacchagotta Sutta

To Vacchagotta on Fire

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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 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: "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'?"

"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'...



"...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'... 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, like an uprooted palm tree, deprived of the conditions of existence, 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, like an uprooted palm tree, deprived of the conditions of existence, 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."

Cula-Malunkyovada Sutta  
The Shorter Instructions to Malunkya  
Translated from the Pali by  
Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Then, as Ven. Malunkyaputta 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. If he declares to me that 'The cosmos is eternal,' that 'The cosmos is not eternal,' that 'The cosmos is finite,' that 'The cosmos is infinite,' that 'The soul & the body are the same,' that 'The soul is one thing and the body another,' that 'After death a Tathagata exists,' that 'After death a Tathagata does not exist,' that 'After death a Tathagata both exists & does not exist,' or that 'After death a Tathagata neither exists nor does not exist,' then I will live the holy life under him. If he does not declare to me that 'The cosmos is eternal,'... or that 'After death a Tathagata neither exists nor does not exist,' then I will renounce the training and return to the lower life."

Then, when it was evening, Ven. Malunkyaputta arose from seclusion and went to the Blessed One. On arrival, having bowed down, he sat to one side. As he was sitting there he said to the Blessed One, "Lord, just now, as I was alone in seclusion, this train of thought arose in my awareness: 'These positions that are undeclared, set aside, discarded by the Blessed One... 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. If he declares to me that "The cosmos is eternal,"... or that "After death a Tathagata

neither exists nor does not exist," then I will live the holy life under him. If he does not declare to me that "The cosmos is eternal,"... or that "After death a Tathagata neither exists nor does not exist," then I will renounce the training and return to the lower life.'

"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.'"

"Malunkyaputta, did I ever say to you, 'Come, Malunkyaputta, 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 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."

"Then that being the case, foolish man, who are you to be claiming grievances/making demands of anyone?"

"Malunkyaputta, 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.

"Malunkyaputta, 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 undeclared. And what is undeclared by me? 'The cosmos is eternal,' is undeclared by me. 'The cosmos is finite,' is undeclared by me. '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,' is undeclared by me.

"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.

MN 22

Alagaddupama Sutta

The Water-Snake Simile

I have heard that on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's park. Now on that occasion this pernicious viewpoint (*ditthigata*) had arisen in the monk Arittha Formerly-of-the-Vulture-Killers: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions." A large number of monks heard, "They say that this pernicious viewpoint has arisen in the monk Arittha Formerly-of-the-Vulture-Killers: 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions.'" So they went to the monk Arittha Formerly-of-the-Vulture-Killers and on arrival said to him, "Is it true, friend Arittha, that this pernicious viewpoint has arisen in you — 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions'?"

"Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."





Then those monks, desiring to pry the monk Arittha Formerly-of-the-Vulture-Killers away from that pernicious viewpoint, quizzed him back and forth and rebuked him, saying, "Don't say that, friend Arittha. Don't misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions. The Blessed One has said that sensual pleasures are of little satisfaction, much

stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's ax and chopping block... swords and spears... a snake's head: of much stress, much despair, & greater drawbacks." <sup>1</sup> And yet even though he was quizzed back & forth and rebuked by those monks, the monk Arittha Formerly-of-the-Vulture-Killers, through stubbornness and attachment to that very same pernicious viewpoint, continued to insist, "Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

So when the monks were unable to pry the monk Arittha Formerly-of-the-Vulture-Killers away from that pernicious viewpoint, they went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they [told him what had happened.]

So the Blessed One told a certain monk, "Come, monk. In my name, call the monk Arittha Formerly-of-the-Vulture-Killers, saying, 'The Teacher calls you, friend Arittha.'"

"As you say, lord," the monk answered and, having gone to the monk Arittha Formerly-of-the-Vulture-Killers, on arrival he said, "The Teacher calls you, friend Arittha."

"As you say, my friend," the monk Arittha Formerly-of-the-Vulture-Killers 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, Arittha, that this pernicious viewpoint has arisen in you — 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions?'"

"Yes, indeed, lord. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

"Worthless man, from whom have you understood that Dhamma taught by me in such a way? Worthless man, haven't I in many ways described obstructive acts? And when indulged in they are genuine obstructions. I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's ax and chopping block... swords and spears... a snake' head: of much stress, much despair, & greater drawbacks. But you, worthless man, through your own wrong grasp [of the Dhamma], have both misrepresented us as well as

injuring yourself and accumulating much demerit for yourself, for that will lead to your long-term harm & suffering." <sup>2</sup>

Then the Blessed One said to the monks, "What do you think, monks? Is this monk Arittha Formerly-of-the-Vulture-Killers even warm <sup>3</sup> in this Doctrine & Discipline?"

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

When this was said, the monk Arittha Formerly-of-the-Vulture-Killers sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words.

Then the Blessed One, seeing that the monk Arittha Formerly-of-the-Vulture-Killers was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words, said to him, "Worthless man, you will be recognized for your own pernicious viewpoint. I will cross-examine the monks on this matter."

Then the Blessed One addressed the monks, "Monks, do you, too, understand the Dhamma as taught by me in the same way that the monk Arittha Formerly-of-the-Vulture-Killers does when, through his own wrong grasp, both misrepresents us as well as injuring himself and accumulating much demerit for himself?"

"No, lord, for in many ways the Blessed One has described obstructive acts to us, and when indulged in they are genuine obstructions. The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. The Blessed One has compared sensual

pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's ax and chopping block... swords and spears... a snake' head: of much stress, much despair, & greater drawbacks."

"It's good, monks, that you understand the Dhamma taught by me in this way, for in many ways I have described obstructive acts to you, and when indulged in they are genuine obstructions. I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks. I have compared sensual pleasures to a lump of flesh... a grass torch... a pit of glowing embers... a dream... borrowed goods... the fruits of a tree... a butcher's ax and chopping block... swords and spears... a snake' head: of much stress, much despair, & greater drawbacks. But this monk Arittha Formerly-of-the-Vulture-Killers, through his own wrong grasp [of the Dhamma], has both misrepresented us as well as injuring himself and accumulating much demerit for himself, and that will lead to this worthless man's long-term harm & suffering. For a person to indulge in sensual pleasures without sensual passion, without sensual perception, without sensual thinking: That isn't possible. <sup>4</sup>





### The Water-Snake Simile

"Monks, there is the case where some worthless men study the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings]. Having studied the Dhamma, they don't ascertain the meaning (or: the purpose) of those Dhammas <sup>5</sup> with their discernment. Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering. They

study the Dhamma both for attacking others and for defending themselves in debate. They don't reach the goal for which [people] study the Dhamma. Their wrong grasp of those Dhammas will lead to their long-term harm & suffering. Why is that? Because of the wrong-graspedness of the Dhammas.

"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake. He would see a large water-snake and grasp it by the coils or by the tail. The water-snake, turning around, would bite him on the hand, on the arm, or on one of his limbs, and from that cause he would suffer death or death-like suffering. Why is that? Because of the wrong-graspedness of the water-snake. In the same way, there is the case where some worthless men study the Dhamma... Having studied the Dhamma, they don't ascertain the

meaning of those Dhammas with their discernment. Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering. They study the Dhamma both for attacking others and for defending themselves in debate. They don't reach the goal for which [people] study the Dhamma. Their wrong grasp of those Dhammas will lead to their long-term harm & suffering. Why is that? Because of the wrong-graspedness of the Dhammas.

"But then there is the case where some clansmen study the Dhamma... Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment. Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering. They don't study the Dhamma either for attacking others or for defending themselves in debate. They reach the goal for

which people study the Dhamma. Their right grasp of those Dhammas will lead to their long-term welfare & happiness. Why is that? Because of the right-graspedness of the Dhammas.

"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake. He would see a large water-snake and pin it down firmly with a cleft stick. Having pinned it down firmly with a forked stick, he would grasp it firmly by the neck. Then no matter how much the water-snake might wrap its coils around his hand, his arm, or any of his limbs, he would not from that cause suffer death or death-like suffering. Why is that? Because of the right-graspedness of the water-snake. In the same way, there is the case where some clansmen study the Dhamma... Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment. Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering. They don't study the Dhamma either for attacking others or for defending themselves in debate. They reach the goal for which people study the Dhamma. Their right grasp of those Dhammas will lead to their long-term welfare & happiness. Why is that? Because of the right-graspedness of the Dhammas. <sup>6</sup>

"Therefore, monks, when you understand the meaning of my statements, that is how you should remember them. But when you don't understand the meaning of my statements, then right there you should ask me or the experienced monks.

### The Raft Simile

**"Monks, I will teach you the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Listen & pay close attention. I will speak."**

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said: "Suppose a man were traveling along a path. He would see a great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. The thought would occur to him, 'Here is this great expanse of water, with the near shore dubious & risky, the

further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. What if I were to gather grass, twigs, branches, & leaves and, having bound them together to make a raft, were to cross over to safety on the other shore in dependence on the raft, making an effort with my hands & feet?' Then the man, having gathered grass, twigs, branches, & leaves, having bound them together to make a raft, would cross over to safety on

the other shore in dependence on the raft, making an effort with his hands & feet. <sup>7</sup> Having crossed over to the further shore, he might think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having hoisted it on my head or carrying on my back, go wherever I like?' What do you think, monks: Would the man, in doing that, be doing what should be done with the raft?"

"No, lord."

"And what should the man do in order to be doing what should be done with the raft? There is the case where the man, having crossed over, would think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having dragged it on dry land or sinking it in the water, go wherever I like?' In doing this, he would be doing what should be done with the raft. In the same way, monks, I have taught the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Understanding the Dhamma as taught compared to a raft, **you should let go even of Dhammas, to say nothing of non-Dhammas.**"



## Six View-Positions

"Monks, there are these six view-positions (*ditthitthana*). Which six? 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 about form: 'This is me, this is my self, this is what I am.'

"He assumes about feeling: 'This is me, this is my self, this is what I am.'

"He assumes about perception: 'This is me, this is my self, this is what I am.'

"He assumes about fabrications: 'This is me, this is my self, this is what I am.'

"He assumes about what seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: 'This is me, this is my self, this is what I am.'

"He assumes about the view-position — 'This cosmos is the self. 8 After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity': 'This is me, this is my self, this is what I am.'

"Then 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 assumes about form: 'This is not me, this is not my self, this is not what I am.'

"He assumes about feeling: 'This is not me, this is not my self, this is not what I am.'

"He assumes about perception: 'This is not me, this is not my self, this is not what I am.'

"He assumes about fabrications: 'This is not me, this is not my self, this is not what I am.'

"He assumes about what seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: 'This is not me, this is not my self, this is not what I am.'

"He assumes about the view-position — 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity': 'This is not me, this is not my self, this is not what I am.'

"Seeing thus, he is not agitated over what is not present." 9

When this was said, a certain monk said to the Blessed One, "Lord, might there be agitation over what is externally not present?"

"There might, monk," the Blessed One said. "There is the case where someone thinks, 'O, it was mine! O, what was mine is not! O, may it be mine! O, I don't obtain it!' He grieves & is tormented, weeps, beats his breast, & grows delirious. It's thus that there is agitation over what is externally not present."

"But, lord, might there be non-agitation over what is externally not present?"

"There might, monk," the Blessed One said. "There is the case where someone doesn't think, 'O, it was mine! O, what was mine is not! O, may it be mine! O, I don't obtain it!' He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious. It's thus that there is non-agitation over what is externally not present."

## Agitation & Non-Agitation

"But, lord, might there be agitation over what is internally not present?"

"There might, monk," the Blessed One said. "There is the case where someone has this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will

stay just like that for an eternity.' He hears a Tathagata or a Tathagata's disciple teaching the Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the stilling of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; Unbinding. The thought occurs to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!' He grieves & is tormented, weeps, beats his breast, & grows delirious. It's thus that there is agitation over what is internally not present."

"But, lord, might there be non-agitation over what is internally not present?"

"There might, monk," the Blessed One said. "There is the case where someone doesn't have this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity.' He hears a Tathagata or a Tathagata's disciple teaching the

Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the stilling of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; Unbinding. The thought doesn't occur to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!' He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious. It's thus that there is non-agitation over what is internally not present."

## Abandoning Possessions & Views

"Monks, you would do well to possess that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity. But do you see that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity?"

"No, lord."

"Very good, monks. I, too, do not envision a possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity."



"Monks, you would do well to cling to that clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair. But do you see a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair?"

"No, lord."

"Very good, monks. I, too, do not envision a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair.

"Monks, you would do well to depend on a view-dependency (*ditthi-nissaya*), depending on which there would not arise sorrow, lamentation, pain, grief, & despair. But do you see a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair?"

"No, lord."

"Very good, monks. I, too, do not envision a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair.

"Monks, where there is a self, would there be [the thought,] 'belonging to my self'?"

"Yes, lord."

"Or, monks, where there is what belongs to self, would there be [the thought,] 'my self'?"

"Yes, lord."

"Monks, where a self or what belongs to self are not pinned down as a truth or reality, then the view-position — 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity' — Isn't it utterly & completely a fool's teaching?"

"What else could it be, lord? It's utterly & completely a fool's teaching."

"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 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.'

"This, monks, is called a monk whose cross-bar is thrown off, [10](#) whose moat is filled in, whose pillar is pulled out, whose bolt is withdrawn, a noble one with banner lowered, burden placed down, unfettered.

"And how is a monk one whose cross-bar is thrown off? There is the case where a monk's ignorance is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk is one whose cross-bar is thrown off.

"And how is a monk one whose moat is filled in? There is the case where a monk's wandering-on to birth, leading on to further-becoming, is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk is one whose moat is filled in.

"And how is a monk one whose pillar is pulled out? There is the case where a monk's craving is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk is one whose pillar is pulled out.

"And how is a monk one whose bolt is withdrawn? There is the case where a monk's five lower fetters are abandoned, their root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk is one whose bolt is withdrawn.

"And how is a monk a noble one with banner lowered, burden placed down, unfettered? There is the case where a monk's conceit 'I am' is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk is a noble one with banner lowered, burden placed down, unfettered.





"And when the devas, together with Indra, the Brahmas, & Pajapati, search for the monk whose mind is thus released, they cannot find that 'The consciousness of the one truly gone (tathagata) [11](#) is dependent on this.' Why is that? The one truly gone is untraceable even in the here & now. [12](#)

"Speaking in this way, teaching in this way, I have been erroneously, vainly, falsely, unfactly misrepresented by some brahmins and contemplatives [who say], 'Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.' But as I am not that, as I do not say that, so I have been erroneously, vainly, falsely, unfactly misrepresented by those

venerable brahmins and contemplatives [who say], 'Gotama the contemplative is one who misleads. He declares the annihilation, destruction,

extermination of the existing being.' [13](#)"Both formerly and now, monks, I declare only stress and the cessation of stress. [14](#) And if others insult, abuse, taunt, bother, & harass the Tathagata for that, he feels no hatred, no resentment, no dissatisfaction of heart because of that. And if others honor, respect, revere, & venerate the Tathagata for that, he feels no joy, no happiness, no elation of heart because of that. And if others honor, respect, revere, & venerate the Tathagata for that, he thinks, 'They do me such service at this that has already been comprehended.' [15](#)

"Therefore, monks, if others insult, abuse, taunt, bother, & harass you as well, you should feel no hatred, no resentment, no dissatisfaction of heart because of that. And if others honor,

respect, revere, & venerate you as well, you should feel no joy, no gladness, no elation of heart because of that. And if others honor, respect, revere, & venerate you, you should think, 'They do us [16](#) such service at this that has already been comprehended.'

"Therefore, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form (body) isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. Feeling isn't yours... Perception... Thought fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness."What do you think, monks: If 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 belong to our self."

"Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours... Feeling isn't yours... Perception... Thought fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

### The Well-Proclaimed Dhamma

"The Dhamma thus well-proclaimed by me is clear, open, evident, stripped of rags. In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — there is for those monks who are arahants — whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis — no (future) cycle for manifestation. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags. [17](#)

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have abandoned the five lower fetters are all due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have abandoned the three fetters, with the attenuation of passion, aversion, & delusion, are all once-

returners who, on returning only one more time to this world, will make an ending to stress. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have abandoned the three fetters, are all stream-winners, steadfast, never again destined for states of woe, headed for

self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who are Dhamma-followers and conviction-followers [18](#) are all headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — those monks who have a [sufficient] measure of conviction in me, a [sufficient] measure of love for me, are all headed for heaven. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags."

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





## Prajñā Skandha प्रज्ञा स्कन्धाः cont'd

### 2) सम्यक्संकल्पः | right resolve

बुद्धत्वादिपरिणामितं दानम्, शीलं च चक्रवर्त्यादिपरिणामितम्। अयं भिक्षवः सम्यक्संकल्पः॥  
tatra katamaḥ samyaksamkalyaḥ? yaīḥ samkalpai rāga dveṣa mohakleśāḥ samuttiṣṭhanti, tān  
samkalpān na samkalpayati| yaīḥ (saṁ)kalpaiḥ śīlasamādhiprajñā vimuktidarśanaskandhāḥ  
samuttiṣṭhanti, tān samkalpān samkalpayati| ayamucyate samyaksamkalpaḥ||

यैः संकल्पैः रागद्वेष मोहक्लेशाः समुत्तिष्ठन्ति, तान् संकल्पान् न संकल्पयति। यैः (सं)कल्पैः  
शीलसमाधिप्रज्ञा विमुक्तिदर्शनस्कन्धाः समुत्तिष्ठन्ति, तान् संकल्पान् संकल्पयति। अयमुच्यते  
सम्यक्संकल्पः॥

"And what is right resolve? Right intention, I tell you, is of two sorts: There is right resolve with fermentations, siding with merit, resulting in the acquisitions [of becoming]; and there is noble right resolve, without fermentations, transcendent, a factor of the path. And **what is the right resolve that has fermentations, sides with merit, & results in acquisitions?**

- 1) Being resolved on renunciation, (freedom from sensuality )
- 2) on freedom from ill will,
- 3) on harmlessness.

This is the right resolve that has fermentations, sides with merit, & results in acquisitions."

And what is the right resolve that is without fermentations, transcendent, a factor of the path? The thinking, directed thinking, resolve, mental absorption, mental fixity, focused awareness, & verbal fabrications in one developing the noble path whose mind is noble, whose mind is without fermentations, who is fully possessed of the noble path. This is the right resolve that is without fermentations, 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.** MN 117Maha -cattarisaka Sutta

"Here, bhikkhus, a certain person 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 finds gratification in that, finds it desirable and looks to it for his well-being; steady and resolute thereon, he abides much in it, and if he dies without losing it, he reappears among the gods of a High Divinity's retinue.

"Now the gods of a High Divinity's retinue have a life-span of one aeon. An ordinary person [who has not attained the Noble Eightfold Path] stays there for his life-span; but after he has used up the whole

life-span enjoyed by those gods, he leaves it all, and [according to what his past deeds may have been] he may go down even to hell, or to an animal womb, or to the ghost realm. But one who has given ear to the Perfect One stays there [in that heaven] for his life-span, and after that he has used up the whole life span enjoyed by those gods, he eventually attains complete extinction of lust, hate and delusion in that same kind of heavenly existence.

**"It is this that distinguishes, that differentiates, the wise hearer who is ennobled [by attainment of the Noble Path] from the unwise ordinary man, when, that is to say, there is a destination for reappearance [after death, but an arahant has made an end of birth]. AN 4.125 Metta Sutta 110. {Iti 4.11; Iti 115}**

*This was said by the Blessed One, said by the Arahant, so I have heard:* "If, while he is walking, there arises in a monk a thought of sensuality, a thought of ill-will, or a thought of harmfulness, and he does not quickly abandon, dispel, demolish, or wipe that thought out of existence, then a monk walking with such a lack of ardency & concern is called continually & continuously lethargic & low in his persistence.

"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 does not quickly abandon, dispel, demolish, or wipe that thought out of existence, then a monk lying down with such a lack of ardency & concern is called continually & continuously lethargic & low in his persistence.

"But if, while he is walking, 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 walking with such ardency & concern is called continually & continuously resolute, one with persistence aroused.

"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.



## Śīla Skandha शील स्कन्धाः

The following are the five precepts (Sanskrit: *pañcaśīla*, Pāli: *pañcasīla*, a.k.a. *Kuru Dhamma in the Kuru Dhamma Jataka*) rendered in English and then Pali.

1. I undertake the precept to refrain from taking the life (killing) of living beings.  
*Pānātipātā veramani sikkhāpadam samādiyāmi*
2. I undertake the precept to refrain from stealing.  
*Adinnādānā veramani sikkhāpadam samādiyāmi*
3. I undertake the precept to refrain from sexual misconduct (adultery, rape, etc).  
*Kāmesu micchācāra veramani sikkhāpadam samādiyāmi*
4. I undertake the precept to refrain from false speech (lying).  
*Musāvāda veramani sikkhāpadam samādiyāmi*
5. I undertake the precept to refrain from intoxicants which lead to heedlessness.  
*Surā meraya majja pamādatthānā veramani sikkhāpadam samādiyāmi*

### 3) सम्यग्वाक् | right speech

इह भिक्षवः पारुष्यान्तपैशुन्यसंभिन्नप्रलापवर्जिता अनमृतवाक्। इयमुच्यते सम्यग्वाक्॥

tatra katamā samyagvāk? yayā rāge nātmānaṃ na parāṃśca tāpayati, nātmānaṃ na parāṃśca kleśayati, nātmānaṃ parānnānupahanti, tayā samāhitayuktayā vācā samanvāgato bhavati, yayā samyagvā samavavadati, iyamucyate samyagvāk||

यया रागे नात्मानं न परांश्च तापयति, नात्मानं न परांश्च क्लेशयति, नात्मानं परान्नानुपहन्ति, तथा समाहितयुक्तया वाचा समन्वागतो भवति, यया सम्यग्वा समववदति, इयमुच्यते सम्यग्वाक्॥

"And what is right speech? Right speech, I tell you, is of two sorts: There is right speech with fermentations, siding with merit, resulting in the acquisitions [of becoming]; and there is noble right speech, without fermentations, transcendent, a factor of the path." And what is the right speech that has fermentations, sides with merit, & results in acquisitions? **Abstaining from**

- 1) **lying,**
- 2) **from divisive tale-bearing,**
- 3) **from abusive speech,**
- 4) **& from idle chatter.**

This is the right speech that has fermentations, sides with merit, & results in acquisitions.

"And what is the right speech that is without fermentations, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of the four forms of verbal misconduct in one developing the noble path whose mind is noble, whose mind is without fermentations, who is fully possessed of the noble path. This is the right speech that is without fermentations, 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** MN 117  
**Maha-cattarisaka Sutta**



4) सम्यक्कर्मन्तः | right action

कायवाङ्मनसां दशकुशलेषु कर्मपथेषु व्यापारः। तत्र कायिकं त्रिविधम्-  
प्राणातिपाताददत्तादानात्काममिथ्याचाराद्विरतिः। वाचिकं चतुर्विधम्-  
अनृतपारुष्यपैशुन्यसंभिन्नप्रलापाद्विरतिः। मानसिकं त्रिविधम्-अभिध्याव्यापादमिथ्यादृष्ट्या  
विरतिः॥ तत्र प्राणातिपातः कतमः ? प्राणी च भवति, प्राणिसंज्ञी च भवति, वधकचित्तं चोत्पादयति  
, जीविताद्व्यपरोपयति। अयमुच्यते भिक्षवः प्राणातिपातः। अन्यत्र प्रमादाददृष्टाद्वा अप्राणिवधः॥  
तत्र अदत्तादानं कतमम् ? स्तेयचित्तस्य परद्रव्यस्वीकरणमदत्तादानम्, अन्यत्र  
मातापितृभ्रातृस्वजनमित्रद्रव्यस्य स्वल्पस्यानुपरोधिना ग्रहणमदत्तादानम्॥ तत्र काममिथ्याचारः  
कतमः ? परस्त्री (णा) मुपभोगो भर्तृराजामातापितृरक्षितानाम्। अथवा अस्थानगम्यादेशकालेषु  
विप्रतिपत्तिः कायिक(की)। एवं त्रिविधः॥ अनृतं कतमम् ? साक्षिप्रश्नेऽयथाभूतान्  
वितथवचनमनहिता वा अर्हन्नस्मीति परिहास्यवस्तु, इदमुच्यते अनृतम्॥ पैशुन्यं कतमम् ?  
अभूतेन सत्येन वा भेदकरणवचनं पैशुन्यम्॥ पारुष्यं कतमम् ?  
परदुःखचिकीर्षोर्यदनिष्टवचनश्रावणदुःखमस्य भवतु, इत्यनया बुद्ध्या यद्  
निष्ठुरवचनश्रावणं क्रियते, तत्पारुष्यम्॥ संभिन्नप्रलापः कतमः ? राजकथा चौरकथा द्यूतकथा  
मद्यकथा स्त्रीकथा आख्यायिकाकथा। अयमुच्यते संभिन्नप्रलापः। वाचिकमेव चतुर्विधम्॥  
अभिध्या कतमा ? परद्रव्यस्वीकरणेच्छया अन्यस्य द्रव्याणि तानिः मम स्युरितीयमुच्यते  
अभिध्या॥ व्यापादः कतमः ? परस्य जीवितव्यपरोपणमवच्छेदनपीडनादिचिन्तनम्। अयमुच्यते  
व्यापादः॥ मिथ्यादृष्टिः कतमा ? नास्त्ययं लोकः, नास्ति परलोकः इत्यादि पूर्ववत्। एतन्मानसं  
त्रिविधम्। इयमुच्यते मिथ्यादृष्टिः॥

यत्कर्म कृष्णं कृष्णविपाकम्, तत्कर्मणा नाभिसंस्करोति, यत्कर्म कृष्णशुक्लं कृष्णशुक्लविपाकम्,  
तत्कर्म नाभिसंस्करोति, यत्कर्म कृष्णशुक्लविपाकं  
कृष्ण(कृत्स्न?) (कर्म) क्षयाय संवर्तते, तत्कर्माभिसंस्करोति। सत्कर्माभिसंस्करोति,  
सत्कर्मप्रतिशरणकर्मान्तः, अयमुच्यते सम्यक्कर्मन्तः॥ तत्र कतमः सम्यगाजीवः? यदार्थवशेन  
गुणसंलेखादुत्सर्जनता न कुह्नता न लपनता न नैष्पेक्षिकता सृवतारवाचाशीलता(?)  
परलोकेषूशकुता(?) आत्मलोकसंतुष्टिः अनवयता आर्यान्तज्ञाताजीविता, अयमुच्यते सम्यगाजीवः॥

"And what is the right action that has fermentations, sides with merit, & results in acquisitions?"

- 1) Abstaining from killing,
- 2) from taking what is not given,
- 3) & from illicit sex.

This is the right action that has fermentations, sides with merit, & results in acquisitions.

"And what is the right action that is without fermentations, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of the three forms of bodily misconduct in one developing the noble path whose mind is noble, whose mind is without fermentations, who is fully possessed of the noble path. This is the right action that is without fermentations, 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.** MN 117 Maha-cattarisaka Sutta

"Monks, these four types of kamma have been directly realized, verified, & made known by me. Which four? There is kamma that is dark with dark result. There is kamma that is bright with bright result. There is kamma that is dark & bright with dark & bright result. There is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma."

"And what is kamma that is dark with dark result? There is the case where a certain person fabricates an injurious bodily fabrication, fabricates an injurious verbal fabrication, fabricates an injurious mental fabrication. Having fabricated an injurious bodily fabrication, having fabricated an injurious verbal fabrication, having fabricated an injurious mental fabrication, he rearises in an injurious world. On rearising in an injurious world, he is there touched by injurious contacts. Touched by injurious contacts, he experiences feelings that are exclusively painful, like those of the beings in hell. This is called kamma that is dark with dark result."

"And what is kamma that is bright with bright result? There is the case where a certain person fabricates a non-injurious bodily fabrication ... a non-injurious verbal fabrication ... a non-injurious mental fabrication ... He rearises in a non-injurious world ... There he is touched by non-injurious contacts ... He experiences feelings that are exclusively pleasant, like those of the Ever-radiant Devas. This is called kamma that is bright with bright result."

"And what is kamma that is dark & bright with dark & bright result? There is the case where a certain person fabricates a bodily fabrication that is injurious & non-injurious ... a verbal fabrication that is injurious & non-injurious ... a mental fabrication that is injurious & non-injurious ... He rearises in an injurious & non-injurious world ... There he is touched by injurious & non-injurious contacts ... He experiences injurious & non-injurious feelings, pleasure mingled with pain, like those of human beings, some devas, and some beings in the lower realms. This is called kamma that is dark & bright with dark & bright result."

"And what is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma."

"These, monks, are the four types of kamma directly realized, verified, & made known by me." AN 4.235 Ariyamagga Sutta The Noble Path



5) सम्यगाजीवः | right livelihood

भिक्षोस्तावत् कुहना लपना नैमित्तिकत्वं नैष्पेषिकत्वं लाभेन लाभप्रतिकाङ्क्षा सम्यगाजीवः। कुहनालपनादयः। तत्र कुहना कतमा ? भिक्षुर्दानपतिं दृष्ट्वा पर्यङ्कं बद्ध्वा पथि शून्यागारे निषीदति ध्यायी-भिक्षुरहन्निति लाभसत्कारो मे भविष्यति, एवमादिका कुहनेत्युच्यते॥ तत्र लपना कतमा ? इह भिक्षुर्लाभसत्कारनिमित्तमेव त्वं मे माता, त्वं मे दुहितेति, एवमन्यान्यपि प्रियवचनानि ब्रवीति। एवमादिका लपनेत्युच्यते॥ तत्र नैमित्तिकत्वं कतमत् ? भिक्षुस्तावत् पिण्डपात्रं परिभुक्त्वा सकृदसकृद् यद् ब्रूते-यादृशोऽयं पिण्डपातः, तादृशोऽन्येषु उपासकगृहेषु न लभ्यते। अलाभसत्कारचित्तस्य तु वदतो नैव दोषः। इदमुच्यते नैमित्तिकत्वम्॥ तत्र नैष्पेषिकत्वं कतमत् ? भिक्षुस्तावद् यत्र गृहे पिण्डपात्रं न लभते, दापयितुकामश्च भवति, तत्र ब्रूते-अदानपतयो निरयं गच्छन्ति। यूयमपि अदानपतयः व्यक्तं निरयगामिनः, इति नरकभयभीतेभ्यः पिण्डपात्रमनु प्रयच्छति, तं च लब्ध्वा परिभुङ्क्ते। इदमुच्यते नैष्पेषिकत्वम्॥ तत्र लाभेन लाभप्रतिकाङ्क्षा कतमा ? भिक्षुस्तावदात्मीयेन धनेन शोभनानिचीवराणि चोपक्रीय उपासकेभ्यो दर्शयति-ईदृशानि वयं वस्त्राणि दानपतिभ्यो लभामहे इति। तेनाञ्जितानि वस्त्राणि प्रयच्छन्ति। तानि परिभुङ्क्ते। इयमुच्यते भिक्षोर्लाभेन लाभप्रतिकाङ्क्षा। अयं भिक्षवो मिथ्याजीवः, तस्माद्विरतिः सम्यगाजीवः॥ इह खलु भिक्षवः उपासकस्य मिथ्याजीवः कतमः ? विषविक्रयः। शस्त्रविक्रयः। सत्त्वविक्रयः। मयविक्रयः। मांसविक्रयः। अप्रवेक्षिततिलसर्षपपीडनम्। अयमुपासकस्य मिथ्याजीवः। अस्माद्विरतिः। अयमुच्यते भिक्षवः सम्यगाजीवः॥ तत्र कतमः सम्यगाजीवः? यदार्थवशेन गुणसंलेखादुत्सर्जनता न कुहनता न लपनता न नैष्पेषिकता सृवतारवाचाशीलता(?) परलोकेषूशकुता(?) आत्मलोकसंतुष्टिः अनवयता आर्यान्तजाताजीविता, अयमुच्यते सम्यगाजीवः॥

[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?

1)Scheming,

2)persuading,

3)hinting,

4)belittling,

5)& 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 fermentations, siding with merit, resulting in the acquisitions [of becoming]; and there is noble right livelihood, without fermentations, transcendent, a factor of the path."And what is the right livelihood that has fermentations, 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 fermentations, sides with merit, & results in acquisitions.

"And what is the right livelihood that is without fermentations, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of wrong livelihood in one developing the noble path whose mind is noble, whose mind is without fermentations, who is fully possessed of the noble path. This is the right livelihood that is without fermentations, 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**. MN 117 Maha-cattarisaka Sutta

"A lay follower should not engage in five types of business. Which five? Business in weapons, business in human beings, business in meat, business in intoxicants, and business in poison." [AN 5.177](#) (Vanijja Sutta)

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." SN45.8

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as: reading marks on the limbs [e.g., palmistry]; reading omens and signs; interpreting celestial events [falling stars, comets]; interpreting dreams; reading marks on the body [e.g., phrenology]; reading marks on cloth gnawed by mice; offering fire oblations, oblations from a ladle,





## Śīla Skandha शील स्कन्धा: cont'd

### 5) सम्यग्जीवः | right livelihood cont'd

oblations of husks, rice powder, rice grains, ghee, and oil; offering oblations from the mouth; offering blood-sacrifices; making predictions based on the fingertips; geomancy; laying demons in a cemetery; placing spells on spirits; reciting house-protection charms; snake charming, poison-lore, scorpion-lore, rat-lore, bird-lore, crow-lore; fortune-telling based on visions; giving protective charms; interpreting the calls of birds and animals — he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as: determining lucky and unlucky gems, garments, staffs, swords, spears, arrows, bows, and other weapons; women, boys, girls, male slaves, female slaves; elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, long-eared rodents, tortoises, and other animals — he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting: the rulers will march forth; the rulers will march forth and return; our rulers will attack, and their rulers will retreat; their rulers will attack, and our rulers will retreat; there will be triumph for our rulers and defeat for their rulers; there will be triumph for their rulers and defeat for our rulers; thus there will be triumph, thus there will be defeat — he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting: there will be a lunar eclipse; there will be a solar eclipse; there will be an occultation of an asterism; the sun and moon will go their normal courses; the sun and moon will go astray; the asterisms will go their normal courses; the asterisms will go astray; there will be a meteor shower; there will be a darkening of the sky; there will be an earthquake; there will be thunder coming from a clear sky; there will be a rising, a setting, a darkening, a brightening of the sun, moon, and asterisms; such will be the result of the lunar eclipse... the rising, setting, darkening, brightening of the sun, moon, and asterisms — he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting: there will be abundant rain; there will be a drought; there will be plenty; there will be famine; there will be rest and security; there will be danger; there will be disease; there will be freedom from disease; or they earn their living by counting, accounting, calculation, composing poetry, or teaching hedonistic arts and doctrines — he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as: calculating auspicious dates for marriages, betrothals, divorces; for collecting debts or making investments and loans; for being attractive or unattractive; curing women who have undergone miscarriages or abortions; reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness; getting oracular answers to questions addressed to a mirror, to a young girl, or to a spirit medium; worshipping the sun, worshipping the Great Brahma, bringing forth flames from the mouth, invoking the goddess of luck — he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as: promising gifts to devas in return for favors; fulfilling such promises; demonology; teaching house-protection spells; inducing virility and impotence; consecrating sites for construction; giving ceremonial mouthwashes and ceremonial bathing; offering sacrificial fires; administering emetics, purges, purges from above, purges from below, head-purges; administering ear-oil, eye-drops, treatments through the nose, ointments, and counter-ointments; practicing eye-surgery (or: extractive surgery), general surgery, pediatrics; administering root-medicines binding medicinal herbs — he abstains from wrong livelihood, from lowly arts such as these. 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.

— DN 2 Samannaphala sutta

## Samādhi Skandha समाधि स्कन्धा:

### 6) सम्यग्व्यायामः | right effort

अभिवादनबहुलप्रत्युपस्थानाञ्जलिः सामीचीकर्मकरणम्। अयमुच्यते भिक्षवः सम्यग्व्यायामः॥  
tatra katamaḥ samyagvyāyamaḥ? yo vyāyāmo mithyā, yo  
ajñānarāgadveṣamohakleśānuśāyitaḥ, taṃ vyāyāmaṃ necchati| yo vyāyamaḥ  
samyagāryamārgasatyāvatāro nirvāṇagāmī pratipadarpayati, taṃ vyāyāmaṃ samanugacchati|  
ayamucyate samyagvyāyamaḥ||  
व्यायामो मिथ्या, यो अज्ञानरागद्वेषमोहक्लेशानुशायितः, तं व्यायामं नेच्छति। यो व्यायामः  
सम्यगार्यमार्गसत्यावतारो निर्वाणगामी प्रतिपदरपयति, तं व्यायामं समनुगच्छति। अयमुच्यते  
सम्यग्व्यायामः॥





(iv) 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. . SN 45.8

Magga-vibhanga Sutta An Analysis of the Path Translated from the Pali by

"One tries to abandon wrong view & to enter into [right view](#): This is one's right effort...

"One tries to abandon wrong resolve & to enter into [right resolve](#): This is one's right effort...

"One tries to abandon wrong speech & to enter into [right speech](#): This is one's right effort...

"One tries to abandon wrong action & to enter into [right action](#): This is one's right effort...

"One tries to abandon wrong livelihood & to enter into [right livelihood](#): This is one's right effort."

— [MN 117](#)

"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 ('penetrate,' 'ferret out') the pitch of the [five] faculties [to that], and there pick up your theme." AN 6.55 Sona Sutta

[१४] तत्र कतमानि भिक्षवश्चत्वारि सम्यक्प्रहाणानि?

(i) इह भिक्षवो भिक्षुरनुत्पन्नानां पापकानामकुशलानां धर्माणामनुत्पादाय छन्दं जनयति, व्यायच्छति, वीर्यमारभते, चित्तं संप्रतिगृह्णाति, सम्यक् प्रणिदधाति। (ii) उत्पन्नानामकुशलानां धर्माणां प्रहाणाय छन्दं जनयति, व्यायच्छति, वीर्यमारभते, चित्तं प्रगृह्णाति, संप्रणिदधाति।

(iii) अनुत्पन्नानां कुशलानां धर्माणामनुत्पादाय छन्दं जनयति, व्यायच्छति, वीर्यमारभते, चित्तं प्रगृह्णाति, सम्यक् प्रणिदधाति।

(iv) उत्पन्नानां कुशलानां धर्माणां स्थितये भावनायै असंमोषाय अपरिहाणाय भूयोभावाय वृद्धिविपुलतायै पारिपूर्ये छन्दं जनयति, व्यायच्छति, वीर्यमारभते, चित्तं प्रतिगृह्णाति सम्यक् प्रणिदधाति। इमानि चत्वारि सम्यक्प्रहाणानि॥

And what, monks, is right effort?

(i) 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.

(ii) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen.

(iii) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

7) सम्यक्स्मृतिः | right mindfulness



इह खलु भिक्षवो भिक्षुः स्त्रियं दृष्ट्वा उत्पन्ने रागे बाह्यात्मिकयोः शरीरयोरशुभाकारेण यथाभूतदर्शी भवति-सन्त्यस्मिन् काये केशा रोमाणि नखा दन्ता रजोमलत्वङ्मांसम्, अस्थिस्नायुसिरा वृक्का हृदयम् (आ) मक आमाशयः पक्काशयः अन्त्राणि अन्त्रगुणा ओदरीयकं यकृत् परीषमश्रु स्वेदः खेलकः सिंघाणको वसा लसीका मज्जा मेदः पित्तं श्लेष्मा पूयं शोणितं मस्तकलुङ्गमुच्चारप्रस्रवैः पूर्णं नानाप्रकारकमशुचिरिति। इयमुच्यते भिक्षवः सम्यक्स्मृतिः॥

There is in this body: hair of the head, hair of the body, nails, teeth, skin, muscle, tendons, bones, bone marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, gorge, feces, gall, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints, urine.' Thus he remains focused on unattractiveness with regard to this very body.

तत्र कतमा सम्यक्स्मृतिः ? या सूपस्थिता अप्रकम्प्या ऋजुका अकुटिला संसारद्वेषादीनवदर्शिका निर्वाणपथप्रणेत्री स्मृतिः स्फरणं आर्यमार्गासंमोषः। इयमुच्यते सम्यक्स्मृतिः॥

i) इह भिक्षवो भिक्षुरध्यात्मं काये कायानुदर्शी विहरति आतापी संप्रजानन् स्मृतिमान् विनीय लोके अभिध्यादौर्मनस्ये। बहिर्धा काये कायानुदर्शी विहरति, अध्यात्मबहिर्धा काये कायानुदर्शी विहरति आतापी संप्रजानन् अनुस्मृतिमान् विनीय लोके अभिध्यादौर्मनस्ये।

ii) अध्यात्मवदेनासु बहिर्धावेदनासु अध्यात्मबहिर्धा वेदनासु वेदनानुदर्शी विहरति आतापी संप्रजानन् स्मृतिमान् विनीय लोके अभिध्यादौर्मनस्ये।

iii) अध्यात्मचित्ते बहिर्धाचित्ते अध्यात्मबहिर्धा चित्तानुदर्शी विहरति आतापी संप्रजानन् स्मृतिमान् विनीय लोके अभिध्यादौर्मनस्ये।

iv) अध्यात्मधर्मेषु बहिर्धाधर्मेषु अध्यात्मबहिर्धाधर्मेषु धर्मानुदर्शी विहरति आतापी संप्रजानन् स्मृतिमान् विनीय लोके अभिध्यादौर्मनस्ये। इतीमानि चत्वारि स्मृत्युपस्थानानि॥

#### Atma (the Self)

"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?

34. "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. (DN 16)

(i) 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. **kayanupassana**

(ii) He remains focused on feelings in & of themselves — ardent, aware, & mindful — putting away greed & distress with reference to the world. **vedananupassana**

(iii) He remains focused on the mind in & of itself — ardent, aware, & mindful — putting away greed & distress with reference to the world. **cittanupassana**

(iv) 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. **dhammanupassan** . SN 45.8 Magga -vibhanga Sutta

#### The Four Frames of Reference

#### SN 47.40 Satipatthana-vibhanga Sutta

#### Developing the Frames of Reference (smṛiti upasthāna)

"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."





**स्मृत्युपस्थानानि ?** तद्यथा-(i)काये कायानुदर्शस्मृत्युपस्थानम्, (ii)वेदनायां वेदानुदर्शस्मृत्युपस्थानम्, (iii)चित्ते चित्तानुदर्शस्मृत्युपस्थानम्, (iv)धर्मे धर्मानुदर्शस्मृत्युपस्थानम्॥

[१३] तत्र कतमानि भिक्षवश्चत्वारि स्मृत्युपस्थानानि? इह भिक्षवो भिक्षुरध्यात्मं काये कायानुदर्शी विहरति आतापी संप्रजानन् स्मृतिमान् विनीय लोके अभिध्यादौर्मनस्ये। बहिर्धा काये कायानुदर्शी विहरति, अध्यात्मबहिर्धा काये कायानुदर्शी विहरति आतापी संप्रजानन् अनुस्मृतिमान् विनीय लोके अभिध्यादौर्मनस्ये। अध्यात्मवेदनासु बहिर्धावेदनासु अध्यात्मबहिर्धा वेदनासु वेदानुदर्शी विहरति आतापी संप्रजानन् स्मृतिमान् विनीय लोके अभिध्यादौर्मनस्ये। अध्यात्मचित्ते बहिर्धाचित्ते अध्यात्मबहिर्धा चित्तानुदर्शी विहरति आतापी संप्रजानन्

स्मृतिमान् विनीय लोके अभिध्यादौर्मनस्ये। अध्यात्मधर्मेषु बहिर्धाधर्मेषु अध्यात्मबहिर्धाधर्मेषु धर्मानुदर्शी विहरति आतापी संप्रजानन् स्मृतिमान् विनीय लोके अभिध्यादौर्मनस्ये। इतीमानि चत्वारि स्मृत्युपस्थानानि॥

**[२०] तत्र कतमा भिक्षवः षोडशाकारा आनापानस्मृतिः ?**

1)ह्रस्वं वा आश्वसन् दीर्घं वा, आश्वसामीति यथाभूतं प्रजानाति। दीर्घं वा प्रश्वसन् दीर्घं प्रश्वसामीति यथाभूतं प्रजानाति। 2)ह्रस्वमाश्वसन् ह्रस्वमाश्वसामीति यथाभूतं प्रजानाति। ह्रस्वं वा प्रश्वसन् ह्रस्वं प्रश्वसामीति यथाभूतं प्रजानाति। 3)कायप्रतिसंवेदी आश्वसन् कायप्रतिसंवेदी आश्वसामीति यथाभूतं प्रजानाति। कायप्रतिसंवेदी प्रश्वसन् कायप्रतिसंवेदी प्रश्वसामीति यथाभूतं प्रजानाति। 4)कायसंस्कारप्रतिसंवेदी आश्वसन् कायसंस्कारप्रतिसंवेदी आश्वसामीति यथाभूतं प्रजानाति। कायसंस्कारप्रतिसंवेदी आश्वसन् कायसंस्कारप्रतिसंवेदी वा प्रश्वसन् यथाभूतं प्रजानाति। सर्वकायप्रतिसंवेदी आश्वसन् सर्वकायप्रतिसंवेदी आश्वसामीति यथाभूतं प्रजानाति। कायसंस्कारप्रतिसंवेदी आश्वसन् कायसंस्काराप्रतिसंवेदी वा प्रश्वसन् यथाभूतं प्रजानाति। सर्वकायप्रतिसंवेदी आश्वसन् सर्वकायप्रतिसंवेदी आश्वसामीति यथाभूतं प्रजानाति। सर्वकायप्रतिसंवेदी प्रश्वसन् सर्वकायप्रतिसंवेदी वा प्रश्वसामीति यथाभूतं प्रजानाति। सर्वकायसंस्काराप्रतिसंवेदी आश्वसन् सर्वकायसंस्कारप्रतिसंवेदी प्रश्वसन् सर्वकाय(संस्कार)

प्रतिसंवेदी प्रश्वसामीति यथाभूतं प्रजानाति। प्रश्वसन् मे कायसंस्कारा आश्वसन् प्रश्वसन् मे कायसंस्कारा आश्वसामीति यथाभूतं प्रजानाति। प्रश्वसन् मे कायसंस्काराः प्रश्वसन् प्रश्वसन् मे कायसंस्काराः प्रश्वसामीति यथाभूतं प्रजानाति। 5)प्रीतिप्रतिसंवेदी आश्वसन् प्रीतिप्रतिसंवेदी आश्वसामीति यथाभूतं प्रजानाति। प्रीतिप्रतिसंवेदी प्रश्वसन् प्रीतिप्रतिसंवेदी (प्रश्वसामीति) यथाभूतं प्रजानाति। 6)सुखप्रतिसंवेदी आश्वसन् सुखप्रतिसंवेदी आश्वसामीति यथाभूतं जानाति। सुखप्रतिसंवेदी प्रश्वसन् सुखप्रतिसंवेदी प्रश्वसामीति यथाभूतं प्रजानाति। 7)चित्तप्रतिसंवेदी आश्वसन् चित्तप्रतिसंवेदी आश्वसामीति यथाभूतं प्रजानाति। चित्तप्रतिसंवेदी प्रश्वसन् चित्तप्रतिसंवेदी (प्रश्वसामीति) यथाभूतं प्रजानाति। 8)चित्तसंस्कारप्रतिसंवेदी आश्वसन् चित्तसंस्कारप्रतिसंवेदी आश्वसामीति यथाभूतं प्रजानाति। चित्तसंस्कारप्रतिसंवेदी प्रश्वसन् चित्तसंस्कारप्रतिसंवेदी प्रश्वसामीति यथाभूतं प्रजानाति। 9)प्रश्वसन् मे चित्तसंस्काराः (आश्वसन्) आश्वसामीति यथाभूतं प्रजानाति। प्रश्वसन् मे चित्तसंस्काराः प्रश्वसन् प्रश्वसामीति यथाभूतं प्रजानाति। 10)अभिमोदति मे चित्तमाश्वसन् अभिमोदति मे चित्तमाश्वसामीति यथाभूतं प्रजानाति। अभिमोदति मे चित्तं प्रश्वसन् अभिमोदति मे चित्तं प्रश्वसामीति यथाभूतं प्रजानाति। 11)विमुच्यति मे चित्तमाश्वसन् विमुच्यति मे चित्तमाश्वसामीति यथाभूतं प्रजानाति। विमुच्यति मे चित्तं प्रश्व(सन् विमु)च्यति मे चित्तं प्रश्वसामीति यथाभूतं प्रजानाति। 12)समाहितं मे चित्तमाश्वसन् समाहितं मे चित्तमाश्वसामीति यथाभूतं प्रजानाति। समाहितं मे चित्तं प्रश्वसन् समाहितं मे चित्तं प्रश्वसामीति यथाभूतं प्रजानाति। (14,15)एवमनित्यानुदर्शी विरागानुदर्शी निरोधानुदर्शी प्रतिनिःसर्गानुदर्शी आश्वसन् प्रतिनिःसर्गानुदर्शी आश्वसामीति यथाभूतं प्रजानाति। .....16)प्रतिनिःसर्गानुदर्शी वा प्रश्वसन् प्रतिनिःसर्गानुदर्शी प्रश्वसामीति यथाभूतं प्रजानाति। इयं भिक्षवः षोडशाकारा

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati satova [sato (sī. syā. kaṃ. pī.)] passasati.

“Dīghaṃ vā assasanto ‘dīghaṃ assasāmi’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmi’ti pajānāti; rassaṃ vā assasanto ‘rassaṃ assasāmi’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmi’ti pajānāti; ‘sabbakāyapaṭisaṃvedī assasissāmi’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmi’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmi’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmi’ti sikkhati.

“Pītipaṭisaṃvedī assasissāmi’ti sikkhati, ‘pītipaṭisaṃvedī passasissāmi’ti sikkhati; ‘sukhapaṭisaṃvedī assasissāmi’ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmi’ti sikkhati; ‘cittasaṅkhārapaṭisaṃvedī assasissāmi’ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmi’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ assasissāmi’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmi’ti sikkhati.





“Cittapaṭisaṃvedī assasissāmī”ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati; ‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati; ‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati. “Aniccānupassī assasissāmī”ti sikkhati, ‘aniccānupassī passasissāmī’ti sikkhati; ‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati; ‘nirōdhānupassī assasissāmī’ti sikkhati, ‘nirōdhānupassī passasissāmī’ti sikkhati; ‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati. Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulikatā mahapphalā hoti mahānisaṃsā.

**"Mindfulness of in-&-out breathing, when developed & pursued, brings the four frames of reference to completion (4 foundations of mindfulness smṛiti upasthāni). The four frames of reference, when developed & pursued, bring the seven factors for Awakening (sat bodhiyaṅgi) to completion. The seven factors for Awakening, when developed & pursued, bring clear knowing & release to completion. SN 44.13Ananda Sutta**

#### **Mindfulness of In-&-Out Breathing (16 steps)**

**"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. <sup>1</sup> 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.' <sup>2</sup> He trains himself, 'I will breathe out sensitive to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication.' <sup>3</sup> He trains himself, 'I will breathe out calming the 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.' <sup>4</sup> 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.'

#### **7) सम्यक्समृतिः | right mindfulness cont'd**

"[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.' <sup>5</sup> [13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [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, <sup>6</sup> 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.**

MN 62

Maha-Rahulovada Sutta

"Rahula, develop the meditation in tune with earth. For when you are developing the meditation in tune with earth, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when people throw what is clean or unclean on the earth — feces, urine, saliva, pus, or blood — the earth is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with earth, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

"Develop the meditation in tune with water. For when you are developing the meditation in tune with water, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when people wash what is clean or unclean in water — feces, urine, saliva, pus, or blood — the water is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with water, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

"Develop the meditation in tune with fire. For when you are developing the meditation in tune with fire, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when fire burns what is clean or unclean — feces, urine, saliva, pus, or blood — it is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with fire, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

"Develop the meditation in tune with wind. For when you are developing the meditation in tune with wind, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when wind blows what is clean or unclean — feces, urine, saliva, pus, or blood — it is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with wind, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

"Develop the meditation in tune with space. For when you are developing the meditation in tune with space, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as space is not established anywhere, in the same way, when you are developing the meditation in tune with space, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.

**"Develop the meditation of good will. For when you are developing the meditation of good will, ill-will will be abandoned.vyàpàdo**

**"Develop the meditation of compassion. For when you are developing the meditation of compassion, cruelty will be abandoned.vihesà**

**"Develop the meditation of appreciation. For when you are developing the meditation of appreciation, resentment will be abandoned.aratī**

**"Develop the meditation of equanimity. For when you are developing the meditation of equanimity, irritation will be abandoned.pañigho**

"Develop the meditation of the unattractive. For when you are developing the meditation of the unattractive, passion will be abandoned.rāgo

"Develop the meditation of the perception of inconstancy. For when you are developing the meditation of the perception of inconstancy, the conceit 'I am' will be abandoned.

"Develop the meditation of mindfulness of in-&-out breathing. Mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, of great benefit.

"And how, Rahula, 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.<sup>4</sup> Always mindful, he breathes in; mindful he breathes out.

(१०) तत्र कतमे चत्वारो ब्रह्मविहारः ?

इह भिक्षवो भिक्षुर्मेत्रीसहगतेन चित्तेन अवैरेण असंपन्नेन अच्याबाधेन विपुलेन महद्वतेन अप्रमाणेन सुभाषितेन एकाद्रिसमं विमुच्य स्फुरित्वा उपसंपद्य विहरति, तथा द्वितीयम् , तथा तृतीयम्, तथा चतुर्थम्, इति ऊर्ध्वमधस्तिर्यक् सर्वशः सर्वावन्तमिमं लोकं मैत्री सहगतेन चित्तेन



अवैरेण असंपन्नेन अव्याबाधेन विपुलेन महद्वतेन अद्वयेन अप्रमाणेन सुभावितेन एकां दिशमधिमुच्य स्फुरित्वा उपसंपद्य विहरति।

एवं करुणा सहगतेन,

मुदिता सहगतेन,

उपेक्षा सहगतेन चित्तेन

अवैरेण असंपन्नेन अव्याबाधेन विपुलेन महद्वतेन अद्वयेन अप्रमाणेन सुभावितेन एकां दिशमधिमुच्य स्फुरित्वा उपसंपद्य विहरति। इमे चत्वारो ब्रह्मविहारः॥

#### 4 Brahma Viharas

keeps pervading the first direction [the east] with an awareness imbued with good will (maitri), 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, bewildered, alert, mindful — keeps pervading the first direction with an awareness imbued with compassion (Karuna)... appreciation(mudita)... equanimity(upeksha), 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."

Brahma Viharas and Samadhi or concentration: AN 5.27Samadhi Sutta

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 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."

"But it is in just this way that some worthless men make a request but then, having been told the Dhamma, think they should tag along right behind me."

"May the Blessed One teach me the Dhamma in brief! May the One Well-gone teach me the Dhamma in brief! It may well be that I will understand the Blessed One's words. It may well be that I will become an heir to the Blessed One's words."

"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... Appreciation, 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."

Then that monk, having been admonished by an admonishment from the Blessed One, got up from his seat and bowed down to the Blessed One, circled around him, keeping the Blessed One to his right side,



and left. Then, dwelling alone, secluded, heedful, ardent, & resolute, he 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 he became another one of the arahants.

## AN 8.63 Sankhitta Sutta In Brief

"Wise & mindful, you should develop immeasurable concentration [i.e., concentration based on immeasurable good will, compassion, appreciation, or 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."

## AN 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 viciousness 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 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 — viciousness would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from viciousness: compassion as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although appreciation 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. 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 appreciation 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: appreciation 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. 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 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. 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 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."

### The Seven Factors for Awakening

सप्त बोध्यङ्गानि । तद्यथा-स्मृतिसंबोध्यङ्गम्, धर्मविचयसंबोध्यङ्गम्, वीर्यसंबोध्यङ्गम्, प्रीतिसंबोध्यङ्गम्, प्रसब्धिसंबोध्यङ्गम्, समाधिसंबोध्यङ्गम्, उपेक्षासंबोध्यङ्गमिति ॥

[१८] तत्र भिक्षवः कतमानि सप्त बोध्यङ्गानि ? यदुत स्मृति(सं)बोध्यङ्गं धर्मप्रविचयसंबोध्यङ्गं गाम्भीर्यसंबोध्यङ्गं प्रीतिसंबोध्यङ्गं प्रसब्धिसंबोध्यङ्गं समाधिसंबोध्यङ्गं उपेक्षासंबोध्यङ्गम् ॥

[1] इह भिक्षवो भिक्षुः स्मृतिसंबोध्यङ्गं भावयति विवेकनिश्चितं विरागनिश्चितं निरोधनिश्चितं व्यवसर्गपरिणतम् ॥

[2] एवं धर्मप्रविचयसंबोध्यङ्गं भावयति विवेकनिश्चितं विरागनिश्चितं निरोधनिश्चितं व्यवसर्गपरिणतम् ॥

[3] वीर्यसंबोध्यङ्गं भावयति विवेकनिश्चितं विरागनिश्चितं निरोधनिश्चितं व्यवसर्गपरिणतम् ॥

[4] प्रीतिसंबोध्यङ्गं भावयति विवेकनिश्चितं विरागनिश्चितं निरोधनिश्चितं व्यवसर्गपरिणतम् ॥

[5] प्रसब्धिसंबोध्यङ्गं भावयति विवेकनिश्चितं विरागनिश्चितं निरोधनिश्चितं व्यवसर्गपरिणतम् ॥

[6] समाधिसंबोध्यङ्गं भावयति विवेकनिश्चितं विरागनिश्चितं निरोधनिश्चितं व्यवसर्गपरिणतम् ॥

[7] उपेक्षासंबोध्यङ्गं भावयति विवेकनिश्चितं विरागनिश्चितं निरोधनिश्चितं व्यवसर्गपरिणतम् ॥

इमानि भिक्षवः सप्त संबोध्यङ्गानि ॥

"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 (investigation of causes)* 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 energy* is aroused unflaggingly. When persistence is aroused unflaggingly in one who examines, analyzes, & comes to a comprehension of that quality with discernment, then *energy* 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 energy 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.

### Clear Knowing & Release

"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. MN 118 Anapanasati Sutta *Mindfulness of Breathing*



**DN 1615.** "And how, bhikkhus, does a bhikkhu have clear comprehension? When he remains fully aware of his coming and going, his looking forward and his looking away, his bending and stretching, his wearing of his robe and carrying of his bowl, his eating and drinking, masticating and savoring, his defecating and urinating, his walking, standing, sitting, lying down, going to sleep or keeping awake, his speaking or being silent, then is he said to have clear comprehension.

*Samādhī* **Skandha** समाधि स्कन्धाः cont'd



8) सम्यक्समाधिः| right concentration

**Jhanas - The Footprints of the Lord (Purush charana, charana amrita Buddha Prasad)**



**This, brahman, is called a footprint of the Tathagata** (MN 27Cula-hatthipadopama Sutta)

(i) चत्वारि ध्यानानि। इह भिक्षुः विविक्तं कामैः विविक्तं पापकैरकुशलैर्धर्मैः सवितर्कं सविकारं विवेकजं प्रीतिसुखं प्रथमध्यानमुपसंपद्य विहरति।

(ii) स वितर्कविचारव्युपशमादध्यात्मसंप्रसादाच्चेतस एकोतिभावादवितर्कमविकारं समाधिजं प्रीतिसुखं द्वितीयध्यानमुपसंपद्य विहरति।

(iii) स प्रीतेर्विरागादुपेक्षको विहरति स्मृतः संप्रजानन् सुखं च कायेन प्रतिसंवेदयते-यत्तदार्थं आचक्षते उपेक्षकः स्मृतिमान् सुखविहारी-तृतीयं ध्यानमुपसंपद्य विहरति।

(iv) स सुखस्य च प्रहाणाद्दुःखस्य च प्रहाणात् पूर्वमेव च

सौमनस्यदौर्मनस्ययोरस्तंगमाददुःखासुखमुपेक्षास्मृतिपरिशुद्धंचतुर्थध्यानमुपसंपद्य विहरति। इमानि खलु भिक्षवश्चत्वारि ध्यानानि। अयमुच्यते सम्यक्समाधिः॥

(i) 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.

(ii) With the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation — internal assurance.

(iii) With the fading of rapture, he remains in equanimity, mindful & alert, and physically sensitive of pleasure. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.'

(iv) 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." . SN 45.8Magga-vibhanga Sutta  
tatra katamaḥ samyaksamādhīḥ? yaḥ samyaktvena samādhīḥ| yasmin samādhau sthitah|  
sarvasattvapramokṣāya samyak sthitatvaṁ niyāmamavakrāmati, ayamucyate  
samyaksamādhīḥ| ayamucyate āryāṣṭāṅgo mārgaḥ||

तत्र कतमः सम्यक्समाधिः? यः सम्यक्त्वेन समाधिः। यस्मिन् समाधौ स्थितः सर्वसत्त्वप्रमोक्षाय सम्यक् स्थितत्वं नियाममवक्रामति, अयमुच्यते सम्यक्समाधिः।

"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. When one has attained the second jhana, directed thought & evaluation have been stilled. When one has attained the third jhana, rapture has been stilled. When one has attained the fourth jhana, in-and-out breathing has been stilled. When one has attained the dimension of the infinitude of space, the perception of forms has been stilled. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has been stilled. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has been stilled. When one has attained the dimension of neither-perception nor non-perception, the perception of the dimension of nothingness has been stilled. 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 second jhana, directed thought & evaluation have been calmed. When one has attained the third jhana, rapture has been calmed. When one has attained the fourth jhana, in-and-out breathing 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."

#### AN. 9.34 Nibbana Sutta

Just that is the pleasure here, my friend: where there is nothing felt. 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... smells cognizable via the nose... tastes cognizable via the tongue... tactile sensations cognizable via the body — agreeable, pleasing, charming, endearing, fostering desire, enticing. Whatever pleasure or joy arises in dependence on these five strings of sensuality, that is sensual pleasure.

"Now 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. If, as he remains there, he is beset with attention to perceptions dealing with *sensuality*, that is an affliction for him. Just as pain arises as an affliction in a healthy person for his affliction, even so the attention to perceptions dealing with sensuality that beset the monk is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how Unbinding is pleasant.

"Furthermore, there is the case where a monk, with the stilling of directed thought & evaluation, enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. If, as he remains there, he is beset with attention to perceptions dealing with *directed thought*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the fading of rapture, remains in equanimity, mindful & alert, is physically sensitive to pleasure, and enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' If, as he remains there, he is beset with attention to perceptions dealing with *rapture*, that is an affliction for him...



"Furthermore, there is the case where a monk, with the abandoning of pleasure & stress — as with the earlier disappearance of elation & distress — enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. If, as he remains there, he is beset with attention to perceptions dealing with *equanimity*, that is an affliction for him...

"Furthermore, there is the case where a monk, 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,' enters & remains in the dimension of the infinitude of space. If, as he remains there, he is beset with attention to perceptions dealing with *form*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of the infinitude of space*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains in the dimension of nothingness. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of the infinitude of consciousness*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of nothingness*, that is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how pleasant Unbinding is.

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. And, having seen [that] with discernment, his mental fermentations are completely ended. So by this line of reasoning it may be known how Unbinding is pleasant."

Niramisa Sutta SN 36.31

"There is, O monks, worldly joy, there is unworldly joy, and there is a still greater unworldly joy. There is worldly happiness, there is unworldly happiness, and there is a still greater unworldly happiness. There is worldly equanimity, there is unworldly equanimity, and there is a still greater unworldly equanimity. There is worldly freedom, there is unworldly freedom, and there is a still greater unworldly freedom.

"Now, O monks, what is worldly joy? There are these five cords of sense desire: forms cognizable by the eye that are wished for and desired, agreeable and endearing, associated with sense-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, wished for and desired, agreeable and endearing, associated with sense-desire and tempting to lust. It is the joy that arises dependent on these five cords of sense desire which is called 'worldly joy.'

"Now what is unworldly joy? Quite secluded from sense desires, secluded from unwholesome states of mind, a monk enters upon and abides in the *first meditative absorption*, which is accompanied by thought-conception and discursive thinking, and has joy and happiness born of seclusion. With the stilling of thought-conception and discursive thinking, he enters upon and abides in the *second meditative absorption* which has internal confidence and singleness of mind without thought conception and discursive thinking, and has joy and happiness born of concentration. This is called 'unworldly joy.'





"And what is the still greater unworldly joy? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, freed of delusion, then there arises joy. This called a 'still greater unworldly joy.'

"Now, O monks, what is worldly happiness? There are these five cords of sense desire: forms cognizable by the eye... sounds cognizable by the ear... odors cognizable by the nose... flavors cognizable by the tongue... tangibles cognizable by the body that are wished for and desired,

agreeable and endearing, associated with sense desire and alluring. It is the happiness and gladness that arises dependent on these five cords of sense desire which are called 'worldly happiness.'

"Now what is unworldly happiness? Quite secluded from sense desires, secluded from unwholesome states of mind, a monk enters upon and abides in the *first meditative absorption*... With the stilling of thought-conception and discursive thinking, he enters upon and abides in the *second meditative absorption*... With the fading away of joy as well, he dwells in equanimity, mindfully and fully aware he feels happiness within, and enters upon and abides in the *third meditative absorption* of which the Noble Ones announce: 'He dwells in happiness who has equanimity and is mindful.' This is called 'unworldly happiness.'

"And what is the still greater unworldly happiness? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, freed of delusion, then there arises happiness. This is called a 'still greater unworldly happiness.'

"Now, O monks, what is worldly equanimity? There are these five cords of sensual desire: forms cognizable by the eye... tangibles cognizable by the body that are wished for and

desired, agreeable and endearing, associated with sense desire and alluring. It is the equanimity that arises with regard to these five cords of sense desire which is called 'worldly equanimity.'

"Now, what is unworldly equanimity? With the abandoning of pleasure and pain, and with the previous disappearance of gladness and sadness, a monk enters upon and abides in the *fourth meditative absorption*, which has neither pain-nor-pleasure and has purity of mindfulness due to equanimity. This is called 'unworldly equanimity.'

"And what is the still greater unworldly equanimity? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred and freed of delusion, then there arises equanimity. This is called a 'still greater unworldly equanimity.'

"Now, O monks, what is worldly freedom? The freedom connected with the material. What is unworldly freedom? The freedom connected with the immaterial. And what is the still greater unworldly freedom? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, and freed of delusion, then there arises freedom."

#### MN 44 Culavedalla 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. In this discourse she answers questions put to her by a layman — Visakha — who, according to the commentary, was her former husband, a merchant of Rajagaha, and a non-returner.

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 — 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 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."<sup>1</sup>

"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."<sup>2</sup>

"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."<sup>3</sup>

"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.<sup>4</sup> 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.<sup>5</sup> 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."<sup>6</sup>

"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."<sup>7</sup>

"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 Dhammadinna the nun had said, bowed down to her 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.

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विमुक्तिसंपन्नः विमुक्तिज्ञानदर्शनसंपन्नः आहवनीयः प्राहवनीयः अञ्जलीकरणीयः सामीचिकरणीयः  
अनुत्तरं पुण्यक्षेत्रं दर्शनीयो लोकस्य यदुत आर्यकान्तैः

**शीलैः** समन्वागतो यानि शीलानि अखण्डानि अच्छिद्राणि अधृतीनि अशबलानि अकल्मषाणि  
भुजिष्याणि अपरामृष्टानि सुसमस्तानि विजप्रशस्तानि जयसंपन्नानि अगर्हितानि विजैरिति। इमानि  
चत्वारि स्रोतआपत्यङ्गानि॥

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[२१]बुद्धे प्रसादेन समन्वागतो भवति-इत्यपि स भगवांस्तथागतोऽर्हन् सम्यक्संबुद्धो विद्याचरणसंपन्नः  
सुगतो लोकविदनुत्तरः पुरुषदम्यसारथिः शास्ता देवमनुष्याणां बुद्धो भगवानिति।

**धर्मं** ऽवेत्य प्रसादेन समन्वागतो भवति-स्वाख्यातो भगवता धर्मः सांघट्टिको निज्वरः आकालिक  
औपनायिकः इहपश्यकः प्रत्यात्मवेदनीयो विजैर्यदुत नदनिमदनपथेयासां (?) प्रतिविनय  
आलयसमुद्धातो धर्मोपच्छेदः शून्यतानुपलम्भः तृष्णाक्षयो निरोधो निर्वाणम्।

**संघे** ऽवेत्य प्रसादेन समन्वागतो भवति-सुप्रतिपन्नो भगवतः आर्यश्रावकसंघो न्यायप्रतिपन्नः  
सप्रतिपन्नः सामीचिप्रतिपन्नो धर्मानुधर्मप्रतिपन्नोऽनुधर्मचारी। सन्ति संघे  
स्रोतापतिफलसाक्षात्क्रियायै प्रतिपन्नकाः। सन्ति संघे स्रोतापन्नः। सन्ति संघे  
सकृदागामिफलसाक्षात्क्रियायै प्रतिपन्नकाः। सन्ति संघे सकृदागामिनः। सन्ति संघे  
अनागामिफलसाक्षात्क्रियायै प्रतिपन्नकाः। सन्ति संघे अनागामिनः। सन्ति संघे  
अर्हत्वफलसाक्षात्क्रियायै प्रतिपन्नकाः। सन्ति संघे अर्हन्तः। यदुत चत्वारि पुरुषयुगानि, अष्टौ  
पुरुषपुद्गलाः। एष भगवतः श्रावकसंघः श्रद्धासंपन्नः श्रुतसंपन्नः समाधिसंपन्नः प्रज्ञासंपन्नः

AN 10.176

Cunda Kammaraputta Sutta  
To Cunda the Silversmith  
Translated from the Pali by  
Thanissaro Bhikkhu PTS: A v 263

Source: Transcribed from a file provided by the translator.

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Translator's note: According to the Maha-parinibbana Sutta (DN 16), Cunda the silversmith at a later date presented the Buddha with the final meal before his (the Buddha's) total liberation.

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I have heard that on one occasion the Blessed One was staying near Pava in Cunda the silversmith's mango grove. Then Cunda the silversmith 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: "Cunda, of whose rites of purification do you approve?"

"The brahmins of the Western lands, lord — those who carry water pots, wear garlands of water plants, worship fire, & purify with water: they have declared purification rites of which I approve."

"And what kind of purification rites have they declared, those brahmins of the Western lands who carry water pots, wear garlands of water plants, worship fire, & purify with water?"

"There is the case where the brahmins of the Western lands... get their disciples to undertake their practice thus: 'Come, now, my good man: Get up at the proper time from your bed and touch the earth. If you don't touch the earth, touch wet cow dung. If you don't touch wet cow dung, touch green grass. If you don't touch green grass, worship a fire. If you don't worship a fire, pay homage to the sun with clasped hands. If you don't pay homage to the sun with clasped hands, go down into

the water three times by nightfall.' These are the purification rites declared by the brahmins of the Western lands... of which I approve."

"Cunda, the purification rites declared by the brahmins of the Western lands... are one thing; the purification in the discipline of the noble ones is something else entirely."

"But how is there purification in the discipline of the noble ones, lord? It would be good if the Blessed One would teach me how there is purification in the discipline of the noble ones."

"Then in that case, Cunda, listen & pay close attention. I will speak."

"As you say, lord," Cunda the silversmith responded.

The Blessed One said: "There are three ways in which one is made impure by bodily action, four ways in which one is made impure by verbal action, and three ways in which one is made impure by mental action.

#### Unskillful Bodily Action

"And how is one made impure in three ways by bodily action? There is the case where a certain person takes life, is a hunter, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He takes what is not given. He takes, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them. He engages in sensual misconduct. He gets sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is made impure in three ways by bodily action.



### Unskillful Verbal Action

"And how is one made impure in four ways by verbal action? There is the case where a certain person engages in false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty [i.e., a royal court proceeding], if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I know.' If he does know, he says, 'I don't know.' If he hasn't seen, he says, 'I have seen.' If he has seen, he says, 'I haven't seen.' Thus he consciously tells lies for his own sake, for the sake of another, or for the sake of a certain reward. He engages in divisive speech. What he has heard here he tells there to break those people apart from these people here. What he has heard there he tells here to break these people apart from those people there. Thus breaking apart those who are united and stirring up strife between those who have broken apart, he loves factionalism, delights in factionalism, enjoys factionalism, speaks things that create factionalism. He engages in abusive speech. He speaks words that are harsh, cutting, bitter to others, abusive of others, provoking anger and destroying concentration. He engages in idle chatter. He speaks out of season, speaks what isn't factual, what isn't in accordance with the goal, the Dhamma, & the Vinaya, words that are not worth treasuring. This is how one is made impure in four ways by verbal action.

### Unskillful Mental Action

"And how is one made impure in three ways by mental action? There is the case where a certain person is covetous. He covets the belongings of others, thinking, 'O, that what belongs to others would be mine!' He bears ill will, corrupt in the resolves of his heart: 'May these beings be killed or cut apart or crushed or destroyed, or may they not exist at all!' He has wrong view, is warped in the way he sees things: '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 how one is made impure in three ways by mental action.

"These, Cunda, are the ten courses of unskillful action. When a person is endowed with these ten courses of unskillful action, then even if he gets up at the proper time from his bed and touches the earth, he is still impure. If he doesn't touch the earth, he is still impure. If he touches wet cow dung, he is still impure. If he doesn't touch wet cow dung, he is still impure. If he touches green grass... If he doesn't touch green grass... If he worships a fire... If he doesn't worship a fire... If he pays homage to the sun with clasped hands... If he doesn't pay homage to the sun with clasped hands... If he goes down into the water three times by nightfall... If he doesn't go down into the water three times by nightfall, he is still impure. Why is that? Because these ten courses of unskillful action are impure and cause impurity. Furthermore, as a result of being endowed with these ten courses of unskillful action, [rebirth in] hell is declared, [rebirth in] an animal womb is declared, [rebirth in] the realm of hungry shades is declared — that or any other bad destination.

"Now, Cunda, there are three ways in which one is made pure by bodily action, four ways in which one is made pure by verbal action, and three ways in which one is made pure by mental action.

### Skillful Bodily Action

"And how is one made pure in three ways by bodily action? There is the case where a certain person, abandoning the taking of life, abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given. He does not take, in the manner of a thief,



things in a village or a wilderness that belong to others and have not been given by them. Abandoning sensual misconduct, he abstains from sensual misconduct. He does not get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is made pure in three ways by bodily action.

#### Skillful Verbal Action

"And how is one made pure in four ways by verbal action? There is the case where a certain person, abandoning false speech, abstains from false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty, if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I don't know.' If he does know, he says, 'I know.' If he hasn't seen, he says, 'I haven't seen.' If he has seen, he says, 'I have seen.' Thus he doesn't consciously tell a lie for his own sake, for the sake of another, or for the sake of any reward.

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

Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord. Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing & pleasing to people at large. Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, & the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed,

connected with the goal. This is how one is made pure in four ways by verbal action.

#### Skillful Mental Action

"And how is one made pure in three ways by mental action? There is the case where a certain person is not covetous. He does not covet the belongings of others, thinking, 'O, that what belongs to others would be mine!' He bears no ill will and is not corrupt in the resolves of his heart. [He thinks,] 'May these beings be free from animosity, free from oppression, free from trouble, and may they look after themselves with ease!' He has right view and is not warped in the way he sees things: '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 how one is made pure in three ways by mental action.

"These, Cunda, are the ten courses of skillful action. When a person is endowed with these ten courses of skillful action, then even if he gets up at the proper time from his bed and touches the earth, he is still pure. If he doesn't touch the earth, he is still pure. If he touches wet cow dung, he is still pure. If he doesn't touch wet cow dung, he is still pure. If he touches green grass... If he doesn't touch green grass... If he worships a fire... If he doesn't worship a fire... If he pays homage to the sun with clasped hands... If he doesn't pay homage to the sun with clasped hands... If he goes down into the water three times by nightfall... If he doesn't go down into the water three times by nightfall, he is still pure. Why is that? Because these ten courses of skillful action are pure and cause purity. Furthermore, as a result of being endowed with these ten courses of skillful action, [rebirth





among] the devas is declared, [rebirth among] human beings is declared — that or any other good destination."

When this was said, Cunda the silversmith said to the Blessed One: "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. I go to the Blessed One for refuge, to the Dhamma, and to the community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Even past Buddhas pay homage to Gotama Buddha.

## **AA.taanaa.tiya Paritta** □

### ***Homage to the Seven Past Buddhas***

Vipassissa namatthu  
Cakkhumantassa siriimato  
Sikhissa pi namatthu  
Sabba-bhuutaanukampino  
Homage to Vipassii, possessed of vision & splendor.  
Homage to Sikhii, sympathetic to all beings.  
Vessabhussa namatthu  
Nhaatakassa tapassino  
Namatthu Kakusandhassa  
Maara-senappamaddino  
Homage to Vesabhuu, cleansed, austere.  
Homage to Kakusandha, crusher of Mara's host.

Konaagamanassa namatthu  
Braahma.nassa vusiimato  
Kassapassa namatthu  
Vippamuttassa sabbadhi  
Homage to Konaagamana, the Brahman who lived the life perfected.  
Homage to Kassapa, entirely released.  
A"ngiirasassa namatthu  
Sakya-puttassa siriimato  
Yo ima.m dhammam-adesesi  
Sabba-dukhaapanuudana.m.  
Homage to A"ngiirasa, splendid son of the Sakyans,  
who taught this Dhamma — the dispelling of all stress.  
Ye caapi nibbutaa loke  
Yathaabhuuta.m vipassisu.m  
Te janaa apisu.naa  
Mahantaa viitasaaradaa  
Those unbound in the world, who have seen things as they are,  
Great Ones of gentle speech, thoroughly mature,  
Hita.m deva-manussaana.m  
Ya.m namassanti Gotama.m  
Vijjaa-cara.na-sampanna.m  
Mahanta.m viitasaarada.m  
Even they pay homage to Gotama, the benefit of human & heavenly beings,  
Consummate in knowledge & conduct, the Great One, thoroughly mature.  
Vijjaa-cara.na-sampanna.m  
Buddha.m vandaama Gotamanti  
We revere the Buddha Gotama, consummate in knowledge & conduct.

"Magandiya, it is just as if there were a blind man who couldn't see black objects... white... blue... yellow... red... the sun or the moon. Now suppose that a certain man were to take a grimy, oil-stained rag



and fool him, saying, 'Here, my good man, is a white cloth — beautiful, spotless, & clean.' The blind man would take it and wear it.

"Then suppose his friends, companions, & relatives took him to a doctor, and the doctor treated him with medicine: purges from above & purges from below, ointments & counter-ointments, and treatments through the nose. And thanks to the medicine his eyesight would appear & grow clear. Then together with the arising of his eyesight, he would abandon whatever passion & delight he felt for that grimy, oil-stained rag. And he would regard that man as an enemy & no friend at all, and think that he deserved to be killed. 'My gosh, how long have I been fooled, cheated, & deceived by that man & his grimy, oil-stained rag! — "Here, my good man, is a white cloth — beautiful, spotless, & clean.'"

"In the same way, Magandiya, if I were to teach you the Dhamma — this freedom from Disease, this Unbinding — and you on your part were to understand that freedom from Disease and see that Unbinding, then together with the arising of your eyesight, you would abandon whatever passion & delight you felt with regard for the five aggregates for sustenance. And it would occur to you, 'My gosh, how long have I been fooled, cheated, & deceived by this mind! For in clinging, it was just form that I was clinging to... it was just feeling... just perception... just mental processes... just consciousness that I was clinging to. With my clinging as condition, there is becoming... birth... aging & death... sorrow, lamentation, pains, distresses, & despairs all come into play. And thus is the origination of this entire mass of stress.'"

— [MN 75](#)

"Furthermore, the disciple of the noble ones considers thus: 'Is there, outside of this [Dhamma and discipline], any other priest or contemplative endowed with the sort of view with which I am endowed?'

"He discerns that, 'There is no other priest or contemplative outside [the Buddha's Dispensation] endowed with the sort of view with which I am endowed.' This is the third knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

"Furthermore, the disciple of the noble ones considers thus: 'Am I endowed with the character of a person consummate in view?' What is the character of a person consummate in view? This is the character of a person consummate in view: although he may commit some kind of offence for which a means of rehabilitation has been laid down, still he immediately confesses, reveals, and discloses it to the Teacher or to wise companions in the holy life; having done that, he undertakes restraint for the future. Just as a young, tender infant lying on his back, when he has hit a live ember with his hand or his foot, immediately draws back; in the same way, this is the character of a person consummate in view: although he may commit some kind of offence for which a means of rehabilitation has been laid down, still he immediately confesses, reveals, and discloses it to the Teacher or to wise companions in the holy life; having done that, he undertakes restraint for the future.

"He discerns that, 'I am endowed with the character of a person consummate in view.' This is the fourth knowledge attained by him that is noble, transcendent, not held in common with run-of-the-mill people.

MN 48

"Therefore, Dighavu, when you are established in these four factors of stream-entry, you should further develop six qualities conducive to clear knowing. Remain focused on inconstancy in all fabrications, percipient of stress in what is inconstant, percipient of not-self in what



is stressful, percipient of abandoning, percipient of dispassion, percipient of cessation. That's how you should train yourself."

— SN 55.3

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SN 35.191

Kotthita Sutta

To Kotthita

Translated from the Pali by

Thanissaro Bhikkhu

Source: Transcribed from a file provided by the translator.  
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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. On arrival, he 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, "Now tell me, friend Sariputta, is the eye the fetter of forms, or are forms the fetter of the eye? Is the ear... Is the nose... Is the tongue... Is the body... Is the intellect the fetter of ideas, or are ideas the fetter of the intellect?"

"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... The nose is not the fetter of aromas... The tongue is not the fetter of flavors... The body is not the fetter of tactile sensations... 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. The ear is not the fetter of sounds... The nose is not the fetter of aromas... The tongue is not the fetter of flavors... The body is not the fetter of tactile sensations... 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.

"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.

"If the ear were the fetter...

"If the nose were the fetter...

"If the tongue were the fetter...



"If the body were the fetter...

"If the intellect were the fetter of ideas, or if ideas were the fetter of the intellect, 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.

"And through this line of reasoning 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. The ear is not the fetter of sounds... The nose is not the fetter of aromas... The tongue is not the fetter of flavors... The body is not the fetter of tactile sensations... The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect, but whatever desire & passion arises in dependence on the two of them: That is the fetter there. 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. The ear is not the fetter of sounds... The nose is not the fetter of aromas... The tongue is not the fetter of flavors... The body is not the fetter of tactile sensations... The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect, but whatever desire & passion arises in dependence on the two of them: That is the fetter there."

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