

## **Bandarawela retreat, June 2016**

### ***AN 11.2: Volition (extract)***

(1)–(2) “Bhikkhus, for a virtuous person, one whose behaviour is virtuous, no volition need be exerted: ‘Let non-regret arise in me.’ It is natural that non-regret arises in one who is virtuous, one whose behaviour is virtuous.

(3) “For one without regret no volition need be exerted: ‘Let joy arise in me.’ It is natural that joy arises in one without regret.

(4) “For one who is joyful no volition need be exerted: ‘Let rapture arise in me.’ It is natural that rapture arises in one who is joyful.

(5) “For one with a rapturous mind no volition need be exerted: ‘Let my body become tranquil.’ It is natural that the body of one with a rapturous mind is tranquil.

(6) “For one tranquil in body no volition need be exerted: ‘Let me feel pleasure.’ It is natural that one tranquil in body feels pleasure.

(7) “For one feeling pleasure no volition need be exerted: ‘Let my mind be concentrated.’ It is natural that the mind of one feeling pleasure is concentrated.

(8) “For one who is concentrated no volition need be exerted: ‘Let me know and see things as they really are.’ It is natural that one who is concentrated knows and sees things as they really are.

### ***SN 56.31: The Siṃsapā Grove***

On one occasion the Blessed One was dwelling at Kosambī in a siṃsapā grove. Then the Blessed One took up a few siṃsapā leaves in his hand and addressed the monks thus: “What do you think, bhikkhus, which is more numerous: these few leaves that I have taken up in my hand or those in the grove overhead?”

“Venerable sir, the leaves that the Blessed One has taken up in his hand are few, but those in the grove overhead are numerous.”

“So too, bhikkhus, the things I have directly known but have not taught you are numerous, while the things I have taught you are few. And why, bhikkhus, have I not taught those many things? Because they are unbeneficial, irrelevant to the fundamentals of the spiritual life, and do not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have not taught them.

“And what, bhikkhus, have I taught? I have taught: ‘This is suffering’; I have taught: ‘This is the origin of suffering’; I have taught: ‘This is the cessation of suffering’; I have taught: ‘This is the way leading to the cessation of suffering.’ And why, bhikkhus, have I taught this? Because this is beneficial, relevant to the fundamentals of the spiritual life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have taught this.

“Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering.’... An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’”

### ***SN 12.1: Dependent Origination***

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, I will teach you dependent origination. Listen to that and attend closely, I will speak." – "Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, old-age-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. This, bhikkhus, is called dependent origination.

"But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, old-age-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering."

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement.

### ***SN 12.2: Analysis of Dependent Origination (extract)***

"And what, bhikkhus, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance."

### ***SN 56.11: Setting in Motion the Wheel of the Dhamma (extract)***

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus:

"Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

"And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives

rise to vision ... which leads to Nibbāna? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“Now this, bhikkhus, is the noble truth of suffering: birth is suffering, old age is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

“Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.

“Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non reliance on it.

“Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

### ***AN 10.62: Ignorance (extract)***

“Bhikkhus, it is said: ‘A first point of craving for existence, bhikkhus, is not seen such that before this there was no craving for existence and afterward it came into being.’ Still, craving for existence is seen to have a specific condition.

“I say, bhikkhus, that craving for existence has a nutriment; it is not without nutriment. And what is the nutriment for craving for existence? It should be said: ignorance. Ignorance, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for ignorance? It should be said: the five hindrances. ...

### ***SN 12.1: Dependent Origination (extract)***

“Ignorance is the condition for volitional formations; volitional formations are the condition for consciousness ...

“But with the remainderless fading away and cessation of ignorance comes the cessation of volitional formations; with the cessation of volitional formations comes the cessation of consciousness ...”

### ***SN 12.2: Analysis of Dependent Origination (extract)***

“And what, bhikkhus, are the volitional formations? There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional formations.

“And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness.

### ***SN 12.40: Volition***

At Sāvatthī. “Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishing of consciousness. When consciousness is established and has come to growth, there is inclination. When there is inclination, there is coming and going. When there is coming and going, there is passing away and being reborn. When there is passing away and being reborn, future birth, old-age-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

“If, bhikkhus, one does not intend, and one does not plan, but one still has a tendency towards something, this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishing of consciousness.... Such is the origin of this whole mass of suffering.

“But, bhikkhus, when one does not intend, and one does not plan, and one does not have a tendency towards anything, no basis exists for the maintenance of consciousness. When there is no basis, there is no support for the establishing of consciousness. When consciousness is unestablished and does not come to growth, there is no inclination. When there is no inclination, there is no coming and going. When there is no coming and going, there is no passing away and being reborn. When there is no passing away and being reborn, future birth, old-age-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.”

### ***SN 12.1: Dependent Origination (extract)***

“Consciousness is the condition for name-and-form ...

“... with the cessation of consciousness comes the cessation of name-and-form ...”

### ***SN 12.2: Analysis of Dependent Origination (extract)***

“And what, bhikkhus, is name-and-form? Feeling, perception, volition, contact, attention: this is called name. The four great elements and the form derived from the four great elements: this is called form. Thus this name and this form are together called name-and-form.

### ***DN 15: The Great Discourse on Origination (extract)***

Thus have I heard. On one occasion the Exalted One was living among the Kurus, where there was a town of the Kurus named Kammāsadhama. Then the Venerable Ānanda approached the Exalted One, paid homage to him, and sat down to one side. Seated, he said to the Exalted One:

“It is wonderful and marvellous, venerable sir, how this dependent arising is so deep and appears so deep, yet to myself it seems as clear as clear can be.”

“Do not say so, Ānanda! Do not say so, Ānanda! This dependent arising, Ānanda, is deep and it appears deep. Because of not understanding and not penetrating this Dhamma, Ānanda, this generation has become like a tangled skein, like a knotted

ball of thread, like matted rushes and reeds, and does not pass beyond saṃsāra with its plane of misery, unfortunate destinations, and lower realms.

...

“It was said: ‘With consciousness as condition there is mentality-materiality.’

How that is so, Ānanda, should be understood in this way: If consciousness were not to descend into the mother’s womb, would mentality-materiality take shape in the womb?”

“Certainly not, venerable sir.”

“If, after descending into the womb, consciousness were to depart, would mentality-materiality be generated into this present state of being?”

“Certainly not, venerable sir.”

“If the consciousness of a young boy or girl were to be cut off, would mentality-materiality grow up, develop, and reach maturity?”

“Certainly not, venerable sir.”

“Therefore, Ānanda, this is the cause, source, origin, and condition for mentality-materiality, namely, consciousness.

“It was said: ‘With mentality-materiality as condition there is consciousness.’ How that is so, Ānanda, should be understood in this way: If consciousness were not to gain a footing in mentality-materiality, would an origination of the mass of suffering—of future birth, aging, and death—be discerned?”

“Certainly not, venerable sir.”

“Therefore, Ānanda, this is the cause, source, origin, and condition for consciousness, namely, mentality-materiality.

“It is to this extent, Ānanda, that one can be born, age, and die, pass away and re-arise, to this extent that there is a pathway for designation, to this extent that there is a pathway for language, to this extent that there is a pathway for description, to this extent that there is a sphere for wisdom, to this extent that the round turns for describing this state of being, that is, when there is mentality-materiality together with consciousness.”

### ***SN 12.15: Kaccā nagotta***

At Sāvatthī. Then the Venerable Kaccā nagotta approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, it is said, ‘right view, right view.’ In what way, venerable sir, is there right view?”

“This world, Kaccāna, for the most part depends upon a duality—upon the notion of existence and the notion of nonexistence. But for one who sees the origin of the world as it really is with correct wisdom, there is no notion of nonexistence in regard to the world. And for one who sees the cessation of the world as it really is with correct wisdom, there is no notion of existence in regard to the world.

“This world, Kaccāna, is for the most part shackled by engagement, clinging, and adherence. But this one [with right view] does not become engaged and cling through that engagement and clinging, mental standpoint, adherence, underlying tendency; he does not take a stand about ‘my self.’ He has no perplexity or doubt that what arises is only suffering arising, what ceases is only suffering ceasing. His

knowledge about this is independent of others. It is in this way, Kaccā na, that there is right view. “‘All exists’: Kaccā na, this is one extreme. ‘All does not exist’: this is the second extreme. Without veering towards either of these extremes, the Tathā gata teaches the Dhamma by the middle: ‘With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.’”

### ***SN 12.64: If There Is Lust***

At Sā vatthī. “Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be. What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.

“If, bhikkhus, there is lust for the nutriment edible food, if there is delight, if there is craving, consciousness becomes established there and comes to growth. Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form. Where there is a descent of name-and-form, there is the growth of volitional formations. Where there is the growth of volitional formations, there is the production of future renewed existence. Where there is the production of future renewed existence, there is future birth, old age, and death. Where there is future birth, old age, and death, I say that is accompanied by sorrow, anguish, and despair.

“If, bhikkhus, there is lust for the nutriment contact, or for the nutriment mental volition, or for the nutriment consciousness, if there is delight, if there is craving, consciousness becomes established there and comes to growth. Wherever consciousness becomes established and comes to growth ... I say that is accompanied by sorrow, anguish, and despair.

“Suppose, bhikkhus, an artist or a painter, using dye or lac or turmeric or indigo or crimson, would create the figure of a man or a woman complete in all its features on a well-polished plank or wall or canvas. So too, if there is lust for the nutriment edible food, or for the nutriment contact, or for the nutriment mental volition, or for the nutriment consciousness, if there is delight, if there is craving, consciousness becomes established there and comes to growth. Wherever consciousness becomes established and comes to growth ... I say that is accompanied by sorrow, anguish, and despair.

“If, bhikkhus, there is no lust for the nutriment edible food, or for the nutriment contact, or for the nutriment mental volition, or for the nutriment consciousness, if there is no delight, if there is no craving, consciousness does not become established there and come to growth. Where consciousness does not become established and come to growth, there is no descent of name-and-form. Where there is no descent of name-and-form, there is no growth of volitional formations. Where there is no growth of volitional formations, there is no production of future renewed existence. Where there is no production of future renewed existence, there is no future birth, old age, and death. Where there is no future birth, old age, and death, I

say that is without sorrow, anguish, and despair.

“Suppose, bhikkhus, there was a house or a hall with a peaked roof, with windows on the northern, southern, and eastern sides. When the sun rises and a beam of light enters through a window, where would it become established?”

“On the western wall, venerable sir.”

“If there were no western wall, where would it become established?”

“On the earth, venerable sir.”

“If there were no earth, where would it become established?”

“On the water, venerable sir.”

“If there were no water, where would it become established?”

“It would not become established anywhere, venerable sir.”

“So too, bhikkhus, if there is no lust for the nutriment edible food ... for the nutriment contact ... for the nutriment mental volition ... for the nutriment consciousness ... consciousness does not become established there and come to growth. Where consciousness does not become established and come to growth ... I say that is without sorrow, anguish, and despair.”

### ***SN 12.1: Dependent Origination (extract)***

“Name-and-form is the condition for the six sense bases; the six sense bases are the condition for contact ...

“With the cessation of name-and-form there is the cessation of the six sense bases; with the cessation of the six sense bases there is the cessation of contact ...”

### ***SN 12.2: Analysis of Dependent Origination (extract)***

“And what, bhikkhus, are the six sense bases? The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

“And what, bhikkhus, is contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

### ***DN 15: The Great Discourse on Origination (extract)***

“It was said: ‘With mentality-materiality as condition there is contact.’ How that is so, Ānanda, should be understood in this way: If those qualities, traits, signs, and indicators through which there is a description of the material body were all absent, would designation-contact be discerned in the material body?”

“Certainly not, venerable sir.”

“If those qualities, traits, signs, and indicators through which there is a description of the material body were all absent, would impingement-contact be discerned in the material body?”

“Certainly not, venerable sir.”

“If those qualities, traits, signs, and indicators through which there is a description of

the mental body and the material body were all absent, would either designation-contact or impingement-contact be discerned?"

"Certainly not, venerable sir."

"If those qualities, traits, signs, and indicators through which there is a description of mentality-materiality were all absent, would contact be discerned?"

"Certainly not, venerable sir."

"Therefore, Ānanda, this is the cause, source, origin, and condition for contact, namely, mentality-materiality.

***SN 12.1: Dependent Origination (extract)***

"Contact is the condition for feeling; feeling is the condition for craving ...

"With the cessation of contact there is the cessation of feeling; with the cessation of feeling there is the cessation of craving ..."

***SN 12.2: Analysis of Dependent Origination (extract)***

"And what, bhikkhus, is feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling.

"And what, bhikkhus, is craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental phenomena. This is called craving.

***AN 3.61: Sectarian (extract)***

Now it is for one who feels that I proclaim: 'This is suffering,' and 'This is the origin of suffering,' and 'This is the cessation of suffering,' and 'This is the way leading to the cessation of suffering.'

***SN 12.1: Dependent Origination (extract)***

"Craving is the condition for clinging ...

"With the cessation of craving there is the, cessation of clinging ..."

***SN 12.2: Analysis of Dependent Origination (extract)***

"And what, bhikkhus, is clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. This is called clinging.

***MN 87: Born from those who are dear***

Thus have I heard. On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

Now on that occasion a certain householder's dear and beloved only son had died. After his son's death, he had no more desire to work or to eat. He kept going to the



charnel ground and crying: "My only son, where are you? My only son, where are you?" Then that householder went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One said to him: "Householder, your faculties are not those of one in control of his own mind. Your faculties are deranged."

"How could my faculties not be deranged, venerable sir? For my dear and beloved only son has died. Since he died I have no more desire to work or to eat. I keep going to the charnel ground and crying: 'My only son, where are you? My only son, where are you?'"

"So it is, householder, so it is! Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear."

"Venerable sir, who would ever think that sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear? Venerable sir, happiness and joy are born from those who are dear, arise from those who are dear." Then, displeased with the Blessed One's words, disapproving of them, the householder rose from his seat and left.

Now on that occasion some gamblers were playing with dice not far from the Blessed One. Then the householder went to those gamblers and said: "Just now, sirs, I went to the recluse Gotama, and after paying homage to him, I sat down at one side. When I had done so, the recluse Gotama said to me: 'Householder, your faculties are not those of one in control of his own mind.' ... (repeat the entire conversation as above) ... 'Venerable sir, happiness and joy are born from those who are dear, arise from those who are dear.' Then, displeased with the recluse Gotama's words, disapproving of them, I rose from my seat and left."

"So it is, householder, so it is! Happiness and joy are born from those who are dear, arise from those who are dear."

Then the householder left thinking: "I agree with the gamblers."

Eventually this story reached the king's palace. Then King Pasenadi of Kosala told Queen Mallikā : "This is what has been said by the recluse Gotama, Mallikā : 'Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear.'"

"If that has been said by the Blessed One, sire, then it is so."

"No matter what the recluse Gotama says, Mallikā applauds it thus: 'If that has been said by the Blessed One, sire, then it is so.' Just as a pupil applauds whatever his teacher says to him, saying: 'So it is, teacher, so it is!'; so too, Mallikā , no matter what the recluse Gotama says, you applaud it thus: 'If that has been said by the Blessed One, sire, then it is so.' Be off, Mallikā , away with you!"

Then Queen Mallikā addressed the brahmin Nā ijāṅgha: "Come, brahmin, go to the Blessed One and pay homage in my name with your head at his feet, and ask whether he is free from illness and affliction and is healthy, strong, and abiding in comfort, saying: 'Venerable sir, Queen Mallikā pays homage with her head at the Blessed One's feet and asks whether the Blessed One is free from illness ... and abiding in comfort.' Then say this: 'Venerable sir, have these words been uttered by the Blessed One: "Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear"?' Learn well what the Blessed One replies and report it to me; for Tathā gatas do not speak untruth."

"Yes, madam," he replied, and he went to the Blessed One and exchanged greetings

with him. When this courteous and amiable talk was finished, he sat down at one side and said: “Master Gotama, Queen Mallikā pays homage with her head at Master Gotama’s feet and asks whether he is free from illness ... and abiding in comfort. And she says this: ‘Venerable sir, have these words been spoken by the Blessed One: “Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear”?’”

“So it is, brahmin, so it is! Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear.

“It can be understood from this, brahmin, how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear. Once in this same Sā vatthī there was a certain woman whose mother died. Owing to her mother’s death, she went mad, lost her mind, and wandered from street to street and from crossroad to crossroad, saying: ‘Have you seen my mother? Have you seen my mother?’

“And it can also be understood from this how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear. Once in this same Sā vatthī there was a certain woman whose father died ... whose brother died ... whose sister died ... whose son died ... whose daughter died ... whose husband died. Owing to her husband’s death, she went mad, lost her mind, and wandered from street to street and from crossroad to crossroad, saying: ‘Have you seen my husband? Have you seen my husband?’

“And it can also be understood from this how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear. Once in this same Sā vatthī there was a certain man whose mother died ... whose father died ... whose brother died ... whose sister died ... whose son died ... whose daughter died ... whose wife died. Owing to his wife’s death, he went mad, lost his mind, and wandered from street to street and from crossroad to crossroad, saying: ‘Have you seen my wife? Have you seen my wife?’

“And it can also be understood from this how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear. Once in this same Sā vatthī there was a certain woman who went to live with her relatives’ family. Her relatives wanted to divorce her from her husband and give her to another whom she did not want. Then the woman said to her husband: ‘Lord, these relatives of mine want to divorce me from you and give me to another whom I do not want.’ Then the man cut the woman in two and disemboweled himself, thinking: ‘We shall be together in the after-life.’ It can also be understood from this how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear.”

Then, delighting and rejoicing in the Blessed One’s words, the brahmin Nā ḷ ijangha rose from his seat, went to Queen Mallikā , and reported to her his entire conversation with the Blessed One.

Then Queen Mallikā went to King Pasenadi of Kosala and asked him: “What do you think, sire? Is Princess Vajī rī dear to you?”

“Yes, Mallikā , Princess Vajī rī is dear to me.”

“What do you think, sire? If change and alteration took place in Princess Vajī rī , would sorrow, lamentation, pain, grief, and despair arise in you?”

“Change and alteration in Princess Vaḷī rī would mean an alteration in my life. How could sorrow, lamentation, pain, grief, and despair not arise in me?”

“It was with reference to this, sire, that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear.’”

“What do you think, sire? Is the noble Queen Vā sabhā dear to you? ... Is General Viḍ ū ḍ abha dear to you? ... Am I dear to you? ... Are Kā si and Kosala dear to you?”

“Yes, Mallikā , Kā si and Kosala are dear to me. We owe it to Kā si and Kosala that we use Kā si sandalwood and wear garlands, scents, and unguents.”

“What do you think, sire? If change and alteration took place in Kā si and Kosala, would sorrow, lamentation, pain, grief, and despair arise in you?”

“Change and alteration in Kā si and Kosala would mean an alteration in my life. How could sorrow, lamentation, pain, grief, and despair not arise in me?”

“It was with reference to this, sire, that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear.’”

“It is wonderful, Mallikā , it is marvellous how far the Blessed One penetrates with wisdom and sees with wisdom! Come, Mallikā , give me the ablution water.”

Then King Pasenadi of Kosala rose from his seat, and arranging his upper robe on one shoulder, he extended his hands in reverential salutation towards the Blessed One and uttered this exclamation three times: “Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened!”

### ***SN 12.52: Clinging***

At Sā vatthī. “Bhikkhus, when one dwells contemplating gratification in things that can be clung to, craving increases. With craving as condition, clinging [comes to be]; with clinging as condition, existence; with existence as condition, birth; with birth as condition, old-age-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

“Suppose, bhikkhus, a great bonfire was burning, consuming ten, twenty, thirty, or forty loads of wood, and a man would cast dry grass, dry cowdung, and dry wood into it from time to time. Thus, sustained by that material, fuelled by it, that great bonfire would burn for a very long time. So too, when one lives contemplating gratification in things that can be clung to, craving increases.... Such is the origin of this whole mass of suffering.

“Bhikkhus, when one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of existence ... cessation of birth ... old-age-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.

“Suppose, bhikkhus, a great bonfire was burning, consuming ten, twenty, thirty, or forty loads of wood, and a man would not cast dry grass, dry cowdung, or dry wood into it from time to time. Thus, when the former supply of fuel is exhausted, that

great bonfire, not being fed with any more fuel, lacking sustenance, would be extinguished. So too, when one lives contemplating danger in things that can be clung to, craving ceases.... Such is the cessation of this whole mass of suffering.”

***SN 22.80: Alms-gatherer (extract)***

“There are, bhikkhus, these two views: the view of existence and the view of extermination. Therein, bhikkhus, the instructed noble disciple reflects thus: ‘Is there anything in the world that I could cling to without being blameworthy?’ He understands thus: ‘There is nothing in the world that I could cling to without being blameworthy. For if I should cling, it is only form that I would be clinging to, only feeling ... only perception ... only volitional formations ... only consciousness that I would be clinging to. With that clinging of mine as condition, there would be existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair would come to be. Such would be the origin of this whole mass of suffering.’

***SN 12.1: Dependent Origination (extract)***

“Clinging is the condition for existence ...

“With the cessation of clinging there is the cessation of existence ...”

***SN 12.2: Analysis of Dependent Origination (extract)***

“And what, bhikkhus, is existence? There are these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. This is called existence.

***AN 3.76: Existence***

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Bhante, it is said: ‘existence, existence.’ In what way, Bhante, is there existence?”

(1) “If, Ānanda, there were no kamma ripening in the sensory realm, would sense-sphere existence be discerned?”

“No, Bhante.”

“Thus, Ānanda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness to be established in an inferior realm. In this way there is the production of renewed existence in the future.

(2) “If, Ānanda, there were no kamma ripening in the form realm, would form-sphere existence be discerned?”

“No, Bhante.”

“Thus, Ānanda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness to be established in a middling realm. In this way there is the production of renewed existence in the future.

(3) “If, Ānanda, there were no kamma ripening in the formless realm, would formless-sphere existence be discerned?”

“No, Bhante.”

“Thus, Ānanda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness to be established in a superior realm. In this way there is the production of renewed existence in the future.

“It is in this way, Ānanda, that there is existence.”

### ***SN 22.100: The Leash***

“Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving....

“Suppose, bhikkhus, a dog tied up on a leash was bound to a strong post or pillar. If it walks, it walks close to that post or pillar. If it stands, it stands close to that post or pillar. If it sits down, it sits down close to that post or pillar. If it lies down, it lies down close to that post or pillar.

“So too, bhikkhus, the uninstructed worldling regards form thus: ‘This is mine, this I am, this is my self.’ He regards feeling ... perception ... volitional formations ... consciousness thus: ‘This is mine, this I am, this is my self.’ If he walks, he walks close to those five aggregates subject to clinging. If he stands, he stands close to those five aggregates subject to clinging. If he sits down, he sits down close to those five aggregates subject to clinging. If he lies down, he lies down close to those five aggregates subject to clinging.

“Therefore, bhikkhus, one should often reflect upon one’s own mind thus: ‘For a long time this mind has been defiled by lust, hatred, and delusion.’ Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified.

“Bhikkhus, have you seen the picture called ‘Faring On’?”

“Yes, venerable sir.”

“Even that picture called ‘Faring On’ has been designed in its diversity by the mind, yet the mind is even more diverse than that picture called ‘Faring On.’

“Therefore, bhikkhus, one should often reflect upon one’s own mind thus: ‘For a long time this mind has been defiled by lust, hatred, and delusion.’ Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified.

“Bhikkhus, I do not see any other order of living beings so diversified as those in the animal realm. Even those beings in the animal realm have been diversified by the mind, yet the mind is even more diverse than those beings in the animal realm.

“Therefore, bhikkhus, one should often reflect upon one’s own mind thus: ‘For a long time this mind has been defiled by lust, hatred, and delusion.’ Through the defilements of the mind beings are defiled; with the cleansing of the mind beings are purified.

“Suppose, bhikkhus, an artist or a painter, using dye or lac or turmeric or indigo or crimson, would create the figure of a man or a woman complete in all its features on

a well-polished plank or wall or canvas. So too, when the uninstructed worldling produces anything, it is only form that he produces; only feeling that he produces; only perception that he produces; only volitional formations that he produces; only consciousness that he produces.

“What do you think, bhikkhus, is form permanent or impermanent?” -  
“Impermanent, venerable sir.” ... - “Therefore ... Seeing thus ... He understands: ‘... there is no more for this state of being.’”

### ***SN 12.1: Dependent Origination (extract)***

“Existence is the condition for birth; birth is the condition for old-age-and-death, sorrow, lamentation, pain, displeasure, and despair. Such is the origination of this whole mass of suffering.

“With the cessation of existence there is the cessation of birth; with the cessation of birth there is the old-age-and-death, sorrow, lamentation, pain, displeasure, and despair. Such is the cessation of this whole mass of suffering.”

### ***SN 12.2: Analysis of Dependent Origination (extract)***

“And what, bhikkhus, is birth? The birth of the various beings into the various orders of beings, their being born, descent [into the womb], production, the manifestation of the aggregates, the obtaining of the sense bases. This is called birth.

“And what, bhikkhus, is old-age-and-death? The old age of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called old age. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death. Thus this old age and this death are together called old-age-and-death.

### ***AN 3.35: Divine messengers***

“When, monks, King Yama has questioned, examined, and addressed him thus concerning the second divine messenger, he again questions, examines, and addresses the man about the third one, saying: ‘Didn’t you ever see, my good man, the third divine messenger appearing among humankind?’

“No, Lord, I did not see him.’

“But, my good man, didn’t you ever see a woman or a man one, two, or three days dead, the corpse swollen, discolored, and festering?’

“Yes, Lord, I have seen this.’

“Then, my good man, didn’t it ever occur to you, an intelligent and mature person, ‘I too am subject to death and cannot escape it. Let me now do noble deeds by body, speech, and mind’?”

“No, Lord, I could not do it. I was negligent.’

“Through negligence, my good man, you have failed to do noble deeds by body, speech, and mind. Well, you will be treated as befits your negligence. That evil action of yours was not done by mother or father, brothers, sisters, friends or companions,

nor by relatives, devas, ascetics, or brahmins. But you alone have done that evil deed, and you will have to experience the fruit.”

### ***SN 15.3: Tears***

At Sā vatthī. “Bhikkhus, this *saṃ sā ra* is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. What do you think, bhikkhus, which is more: the stream of tears that you have shed as you roamed and wandered on through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this or the water in the four great oceans?”

“As we understand the Dhamma taught by the Blessed One, venerable sir, the stream of tears that we have shed as we roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans.”

“Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in such a way. The stream of tears that you have shed as you roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans. For a long time, bhikkhus, you have experienced the death of a mother; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans.

“For a long time, bhikkhus, you have experienced the death of a father ... the death of a brother ... the death of a sister ... the death of a son ... the death of a daughter ... the loss of relatives ... the loss of wealth ... loss through illness; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans. For what reason? Because, bhikkhus, this *saṃ sā ra* is without discoverable beginning.... It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.”

### ***MN 38: The Greater Discourse on the Destruction of Craving (extract)***

“Bhikkhus, the descent of the embryo takes place through the union of three things. Here, there is the union of the mother and father, but the mother is not in season, and the gandhabba is not present—in this case no descent of an embryo takes place. Here, there is the union of the mother and father, and the mother is in season, but the gandhabba is not present—in this case too no descent of the embryo takes place. But when there is the union of the mother and father, and the mother is in season, and the gandhabba is present, through the union of these three things the descent of the embryo takes place.

“The mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy burden. Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden. Then, when the child is born, she

nourishes it with her own blood; for the mother's breast-milk is called blood in the Noble One's Discipline.

"When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat, somersaults, toy windmills, toy measures, toy cars, and a toy bow and arrow.

"When he grows up and his faculties mature [still further], the youth enjoys himself provided and endowed with the five cords of sensual pleasure, with forms cognizable by the eye... sounds cognizable by the ear...odours cognizable by the nose... flavours cognizable by the tongue...tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.

"On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Engaged as he is in favouring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it. As he does so, delight arises in him. Now delight in feelings is clinging. With his clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

### ***AN 10.62: Ignorance***

"Bhikkhus, it is said: 'A first point of craving for existence, bhikkhus, is not seen such that before this there was no craving for existence and afterward it came into being.' Still, craving for existence is seen to have a specific condition.

"I say, bhikkhus, that craving for existence has a nutriment; it is not without nutriment. And what is the nutriment for craving for existence? It should be said: ignorance. Ignorance, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for ignorance? It should be said: the five hindrances. The five hindrances, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the five hindrances? It should be said: the three kinds of misconduct. The three kinds of misconduct, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the three kinds of misconduct? It should be said: non-restraint of the sense faculties. Non-restraint of the sense faculties, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for non-restraint of the sense faculties? It should be said: lack of mindfulness and clear comprehension. Lack of mindfulness and clear comprehension, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for lack of mindfulness and clear comprehension? It should be said: careless attention. Careless attention, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for careless attention? It should be said: lack of faith. Lack of faith, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for lack of faith? It should be said: not hearing the good Dhamma. Not hearing the good Dhamma, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for not hearing the good Dhamma? It should be said: not associating with good persons.



“Thus not associating with good persons, becoming full, fills up not hearing the good Dhamma. Not hearing the good Dhamma, becoming full, fills up lack of faith. Lack of faith, becoming full, fills up careless attention. Careless attention, becoming full, fills up lack of mindfulness and clear comprehension. Lack of mindfulness and clear comprehension, becoming full, fills up non-restraint of the sense faculties. Non-restraint of the sense faculties, becoming full, fills up the three kinds of misconduct. The three kinds of misconduct, becoming full, fill up the five hindrances. The five hindrances, becoming full, fill up ignorance. Thus there is nutriment for ignorance, and in this way it becomes full.

“Just as, when it is raining and the rain pours down in thick droplets on a mountaintop, the water flows down along the slope and fills the clefts, gullies, and creeks; these, becoming full, fill up the pools; these, becoming full, fill up the lakes; these, becoming full, fill up the streams; these, becoming full, fill up the rivers; and these, becoming full, fill up the great ocean; thus there is nutriment for the great ocean, and in this way it becomes full. So too, not associating with good persons, becoming full, fills up not hearing the good Dhamma.... The five hindrances, becoming full, fill up ignorance. Thus there is nutriment for ignorance, and in this way it becomes full.

“I say, bhikkhus, that (1) true knowledge and liberation have a nutriment; they are not without nutriment. And what is the nutriment for true knowledge and liberation? It should be said: (2) the seven factors of enlightenment. The seven factors of enlightenment, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the seven factors of enlightenment? It should be said: (3) the four establishments of mindfulness. The four establishments of mindfulness, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the four establishments of mindfulness? It should be said: (4) the three kinds of good conduct. The three kinds of good conduct, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for the three kinds of good conduct? It should be said: (5) restraint of the sense faculties. Restraint of the sense faculties, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for restraint of the sense faculties? It should be said: (6) mindfulness and clear comprehension. Mindfulness and clear comprehension, too, I say, have a nutriment; they are not without nutriment. And what is the nutriment for mindfulness and clear comprehension? It should be said: (7) careful attention. Careful attention, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for careful attention? It should be said: (8) faith. Faith, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for faith? It should be said: (9) hearing the good Dhamma. Hearing the good Dhamma, too, I say, has a nutriment; it is not without nutriment. And what is the nutriment for hearing the good Dhamma? It should be said: (10) associating with good persons.

“Thus associating with good persons, becoming full, fills up hearing the good Dhamma. Hearing the good Dhamma, becoming full, fills up faith. Faith, becoming full, fills up careful attention. Careful attention, becoming full, fills up mindfulness and clear comprehension. Mindfulness and clear comprehension, becoming full, fill up restraint of the sense faculties. Restraint of the sense faculties, becoming full, fills up the three kinds of good conduct. The three kinds of good conduct, becoming full, fill up the four establishments of mindfulness. The four establishments of mindfulness, becoming full, fill up the seven factors of enlightenment. The seven

factors of enlightenment, becoming full, fill up true knowledge and liberation. Thus there is nutriment for true knowledge and liberation, and in this way they become full.

“Just as, when it is raining and the rain pours down in thick droplets on a mountaintop, the water flows down along the slope and fills the clefts, gullies, and creeks; these, becoming full, fill up the pools; these, becoming full, fill up the lakes; these, becoming full, fill up the streams; these, becoming full, fill up the rivers; and these, becoming full, fill up the great ocean; thus there is nutriment for the great ocean, and in this way it becomes full. So too, associating with good persons, becoming full, fills up hearing the good Dhamma.... The seven factors of enlightenment, becoming full, fill up true knowledge and liberation. Thus there is nutriment for true knowledge and liberation, and in this way they become full.”

### ***AN 8.54: Dīghajāṇu***

On one occasion the Blessed One was dwelling among the Koliyans where there was a market town of the Koliyans named Kakkarapatta. Then the Koliyan family man Dīghajāṇu approached the Blessed One, paid homage to him, and sat down to one side. So seated, he said to the Blessed One:

“Venerable sir, we are laypeople who enjoy sensual pleasures, dwelling at home in a bed crowded with children, enjoying fine sandalwood, wearing garlands, scents, and unguents, accepting gold and silver. Let the Blessed One teach the Dhamma to us in a way that will lead to our welfare and happiness both in the present life and in the future life as well.”

“There are, Byagghapajja, four things that lead to the welfare and happiness of a family man in this very life. What four? The accomplishment of persistent effort, the accomplishment of protection, good friendship, and balanced living.

“And what is the accomplishment of persistent effort? Here, Byagghapajja, whatever may be the means by which a family man earns his living—whether by farming, trade, cattle raising, archery or civil service, or by some other craft—he is skilful and diligent; he investigates the appropriate means, and is able to act and arrange everything properly. This is called the accomplishment of persistent effort.

“And what is the accomplishment of protection? Here, Byagghapajja, a family man sets up protection and guard over the wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, thinking: ‘How can I prevent kings and bandits from taking this away, fire from burning it, floods from sweeping it off, and unloved heirs from taking it?’ This is called the accomplishment of protection.

“And what is good friendship? Here, Byagghapajja, in whatever village or town a family man dwells, he associates with householders or their sons, whether young or old, who are of mature virtue, accomplished in faith, moral discipline, generosity, and wisdom; he converses with them and engages in discussions with them. He emulates them in regard to their accomplishment in faith, moral discipline, generosity, and wisdom. This is called good friendship.

“And what is balanced living? Here, Byagghapajja, a family man knows his income and expenditures and leads a balanced life, neither extravagant nor miserly, so that his income exceeds his expenditures rather than the reverse. Just as a goldsmith or his apprentice, holding up a scale, knows, ‘By so much it has dipped down, by so

much it has tilted up,' so a family man leads a balanced life.

"The wealth thus amassed has four sources of dissipation: womanizing, drunkenness, gambling, and evil friendship. Just as in the case of a tank with four inlets and outlets, if one should close the inlets and open the outlets, and there would not be adequate rainfall, a decrease rather than an increase of the water could be expected in the tank, so these four things bring about the dissipation of amassed wealth.

"Similarly, there are four sources for the increase of amassed wealth: abstinence from womanizing, from drunkenness, from gambling, and from evil friendship. Just as in the case of a tank with four inlets and outlets, if one should open the inlets and close the outlets, and there would be adequate rainfall, an increase rather than a decrease of the water could be expected in the tank, so these four things bring about the increase of amassed wealth.

"These four things, Byagghapajja, lead to a family man's welfare and happiness in the present life.

"Four other things lead to a family man's welfare and happiness in the future life. What four? Accomplishment in faith, moral discipline, generosity, and wisdom.

"And how is a family man accomplished in faith? Here, Byagghapajja, a family man has faith; he places faith in the enlightenment of the Tathāgata: 'So the Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, sublime, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' In this way a family man is accomplished in faith.

"And how is a family man accomplished in moral discipline? Here, Byagghapajja, a family man abstains from the destruction of life, from stealing, from sexual misconduct, from false speech, and from wines, liquors, and intoxicants, the basis for negligence. In this way a family man is accomplished in moral discipline.

"And how is a family man accomplished in generosity? Here, Byagghapajja, a family man dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing. In this way a family man is accomplished in generosity.

"And how is a family man accomplished in wisdom? Here, Byagghapajja, a family man possesses the wisdom that sees into the arising and passing away of phenomena, that is noble and penetrative and leads to the complete destruction of suffering. In this way a family man is accomplished in wisdom.

"These four things, Byagghapajja, lead to a family man's welfare and happiness in the future life."

### ***AN 3.39: Delicate***

"Bhikkhus, I was delicately nurtured, most delicately nurtured, extremely delicately nurtured. At my father's residence lotus ponds were made just for my enjoyment: in one of them blue lotuses bloomed, in another red lotuses, and in a third white lotuses. I used no sandalwood unless it came from Kāsi and my headdress, jacket, lower garment, and upper garment were made of cloth from Kāsi. By day and by night a white canopy was held over me so that cold and heat, dust, grass, and dew

would not settle on me.

“I had three mansions: one for the winter, one for the summer, and one for the rainy season. I spent the four months of the rains in the rainy-season mansion, being entertained by musicians, none of whom were male, and I did not leave the mansion. While in other people’s homes slaves, workers, and servants are given broken rice together with sour gruel for their meals, in my father’s residence they were given choice hill rice, meat, and boiled rice.

(1) “Amid such splendour and a delicate life, it occurred to me: ‘An uninstructed worldling, though himself subject to old age, not exempt from old age, feels repelled, humiliated, and disgusted when he sees another who is old, overlooking his own situation. Now I too am subject to old age and am not exempt from old age. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who is old, that would not be proper for me.’ When I reflected thus, my intoxication with youth was completely abandoned.

(2) “[Again, it occurred to me:] ‘An uninstructed worldling, though himself subject to illness, not exempt from illness, feels repelled, humiliated, and disgusted when he sees another who is ill, overlooking his own situation. Now I too am subject to illness and am not exempt from illness. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who is ill, that would not be proper for me.’ When I reflected thus, my intoxication with health was completely abandoned.

(3) “[Again, it occurred to me:] ‘An uninstructed worldling, though himself subject to death, not exempt from death, feels repelled, humiliated, and disgusted when he sees another who has died, overlooking his own situation. Now I too am subject to death and am not exempt from death. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who has died, that would not be proper for me.’ When I reflected thus, my intoxication with life was completely abandoned.

“There are, bhikkhus, these three kinds of intoxication. What three? Intoxication with youth, intoxication with health, and intoxication with life. (1) An uninstructed worldling, intoxicated with youth, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. (2) An uninstructed worldling, intoxicated with health, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. (3) An uninstructed worldling, intoxicated with life, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.

“Intoxicated with youth, a bhikkhu gives up the training and reverts to the lower life; or intoxicated with health, he gives up the training and reverts to the lower life; or intoxicated with life, he gives up the training and reverts to the lower life.

### ***AN 5.162: Removing Resentment***

There the Venerable Sāriputta addressed the bhikkhus: “Friends, bhikkhus!”

“Friend,” those bhikkhus replied. The Venerable Sāriputta said this:

“Friends, there are these five ways of removing resentment by which a bhikkhu

should entirely remove resentment when it has arisen toward anyone. What five? (1) Here, a person's bodily behaviour is impure, but his verbal behaviour is pure; one should remove resentment toward such a person. (2) A person's verbal behaviour is impure, but his bodily behaviour is pure; one should also remove resentment toward such a person. (3) A person's bodily behaviour and verbal behaviour are impure, but from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person. (4) A person's bodily behaviour and verbal behaviour are impure, and he does not gain an opening of the mind, placidity of mind from time to time; one should also remove resentment toward such a person. (5) A person's bodily behaviour and verbal behaviour are pure, and from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person.

(1) "How, friends, should resentment be removed toward the person whose bodily behaviour is impure but whose verbal behaviour is pure? Suppose a rag-robed bhikkhu sees a rag by the roadside. He would press it down with his left foot, spread it out with his right foot, tear off an intact section, and take it away with him; so too, when a person's bodily behaviour is impure but his verbal behaviour is pure, on that occasion one should not attend to the impurity of his bodily behaviour but should instead attend to the purity of his verbal behaviour. In this way resentment toward that person should be removed.

(2) "How, friends, should resentment be removed toward the person whose verbal behaviour is impure but whose bodily behaviour is pure? Suppose there is a pond covered with algae and water plants. A man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would plunge into the pond, sweep away the algae and water plants with his hands, drink from his cupped hands, and then leave; so too, when a person's verbal behaviour is impure but his bodily behaviour is pure, on that occasion one should not attend to the impurity of his verbal behaviour but should instead attend to the purity of his bodily behaviour. In this way resentment toward that person should be removed.

(3) "How, friends, should resentment be removed toward the person whose bodily behaviour and verbal behaviour are impure but who from time to time gains an opening of the mind, placidity of mind? Suppose there is a little water in a puddle. Then a person might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would think: 'This little bit of water is in the puddle. If I try to drink it with my cupped hands or a vessel, I will stir it up, disturb it, and make it undrinkable. Let me get down on all fours, suck it up like a cow, and depart.' He then gets down on all fours, sucks the water up like a cow, and departs. So too, when a person's bodily behaviour and verbal behaviour are impure but from time to time he gains an opening of the mind, placidity of mind, on that occasion one should not attend to the impurity of his bodily and verbal behaviour, but should instead attend to the opening of the mind, the placidity of mind, he gains from time to time. In this way resentment toward that person should be removed.

(4) "How, friends, should resentment be removed toward the person whose bodily and verbal behaviour are impure and who does not gain an opening of the mind, placidity of mind, from time to time? Suppose a sick, afflicted, gravely ill person was travelling along a highway, and the last village behind him and the next village ahead of him were both far away. He would not obtain suitable food and medicine or a qualified attendant; he would not get [to meet] the leader of the village district.

Another man travelling along the highway might see him and arouse sheer compassion, sympathy, and tender concern for him, thinking: 'Oh, may this man obtain suitable food, suitable medicine, and a qualified attendant! May he get [to meet] the leader of the village district! For what reason? So that this man does not encounter calamity and disaster right here.' So too, when a person's bodily and verbal behaviour are impure and he does not gain from time to time an opening of the mind, placidity of mind, on that occasion one should arouse sheer compassion, sympathy, and tender concern for him, thinking, 'Oh, may this venerable one abandon bodily misbehaviour and develop good bodily behaviour; may he abandon verbal misbehaviour and develop good verbal behaviour; may he abandon mental misbehaviour and develop good mental behaviour! For what reason? So that, with the breakup of the body, after death, he will not be reborn in the plane of misery, in a bad destination, in the lower world, in hell.' In this way resentment toward that person should be removed.

(5) "How, friends, should resentment be removed toward the person whose bodily and verbal behaviour are pure and who from time to time gains an opening of the mind, placidity of mind? Suppose there were a pond with clear, sweet, cool water, clean, with smooth banks, a delightful place shaded by various trees. Then a man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. Having plunged into the pond, he would bathe and drink, and then, after coming out, he would sit or lie down in the shade of a tree right there. So too, when a person's bodily and verbal behaviour are pure and from time to time he gains an opening of the mind, placidity of mind, on that occasion one should attend to his pure bodily behaviour, to his pure verbal behaviour, and to the opening of the mind, the placidity of mind, that he gains from time to time. In this way resentment toward that person should be removed. Friends, by means of a person who inspires confidence in every way, the mind gains confidence.

"These, friends, are the five ways of removing resentment by means of which a bhikkhu can entirely remove resentment toward whomever it has arisen."

### ***MN 48: The Kosambians (extract)***

Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, there are these six principles of cordiality that create love and respect and conduce to cohesion, to non-dispute, to concord, and to unity. What are the six?"

"Here a bhikkhu maintains bodily acts of loving-kindness both in public and in private towards his companions in the holy life. This is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

"Again, a bhikkhu maintains verbal acts of loving-kindness both in public and in private towards his companions in the holy life. This too is a principle of cordiality that creates love and respect, and conduces to...unity.

"Again, a bhikkhu maintains mental acts of loving-kindness both in public and in private towards his companions in the holy life. This too is a principle of cordiality that creates love and respect, and conduces to...unity.

"Again, a bhikkhu uses things in common with his virtuous companions in the holy life; without making reservations, he shares with them any gain of a kind that accords with the Dhamma and has been obtained in a way that accords with the

Dhamma, including even the mere contents of his bowl. This too is a principle of cordiality that creates love and respect, and conduces to...unity.

“Again, a bhikkhu dwells both in public and in private possessing in common with his companions in the holy life those virtues that are unbroken, untorn, unblotched, unmottled, liberating, commended by the wise, not misapprehended, and conducive to concentration. This too is a principle of cordiality that creates love and respect, and conduces to...unity.

“Again, a bhikkhu dwells both in public and in private possessing in common with his companions in the holy life that view that is noble and emancipating, and leads one who practises in accordance with it to the complete destruction of suffering. This too is a principle of cordiality that creates love and respect, and conduces to cohesion, to non-dispute, to concord, and to unity.

“These are the six principles of cordiality that create love and respect, and conduce to cohesion, to non-dispute, to concord, and to unity.

### ***MN 21: The Simile of the Saw***

“Bhikkhus, there are these five courses of speech that others may use when they address you: their speech may be timely or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of loving-kindness or with inner hate. When others address you, their speech may be timely or untimely; when others address you, their speech may be true or untrue; when others address you, their speech may be gentle or harsh; when others address you, their speech may be connected with good or with harm; when others address you, their speech may be spoken with a mind of loving-kindness or with inner hate. Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving-kindness, and starting with him, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

“Bhikkhus, suppose a man came with a hoe and a basket and said: ‘I shall make this great earth to be without earth.’ He would dig here and there, strew the soil here and there, spit here and there, and urinate here and there, saying: ‘Be without earth, be without earth!’ What do you think, bhikkhus? Could that man make this great earth to be without earth?”—“No, venerable sir. Why is that? Because this great earth is deep and immeasurable; it is not easy to make it be without earth. Eventually the man would reap only weariness and disappointment.”

“So too, bhikkhus, there are these five courses of speech ...

“Bhikkhus, suppose a man came with crimson, turmeric, indigo, or carmine and said: ‘I shall draw pictures and make pictures appear on empty space.’ What do you think, bhikkhus? Could that man draw pictures and make pictures appear on empty space?”—“No, venerable sir. Why is that? Because empty space is formless and non-manifestive; it is not easy to draw pictures there or make pictures appear there. Eventually the man would reap only weariness and disappointment.”

“So too, bhikkhus, there are these five courses of speech ...

“Bhikkhus, suppose a man came with a blazing grass-torch and said: ‘I shall heat up and burn away the river Ganges with this blazing grass-torch.’ What do you think, bhikkhus? Could that man heat up and burn away the river Ganges with that blazing grass-torch?”—“No, venerable sir. Why is that? Because the river Ganges is deep and immense; it is not easy to heat it up or burn it away with a blazing grass-torch. Eventually the man would reap only weariness and disappointment.”

“So too, bhikkhus, there are these five courses of speech ...

“Bhikkhus, suppose there were a catskin bag that was rubbed, well rubbed, thoroughly well rubbed, soft, silky, rid of rustling, rid of crackling, and a man came with a stick or a potsherd and said: ‘There is this catskin bag that is rubbed...rid of rustling, rid of crackling. I shall make it rustle and crackle.’ What do you think, bhikkhus? Could that man make it rustle or crackle with the stick or the potsherd?”—“No, venerable sir. Why is that? Because that catskin bag being rubbed...rid of rustling, rid of crackling, it is not easy to make it rustle or crackle with the stick or the potsherd. Eventually the man would reap only weariness and disappointment.”

“So too, bhikkhus, there are these five courses of speech ...

“Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handed saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching. Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading them with a mind imbued with loving-kindness; and starting with them, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

“Bhikkhus, if you keep this advice on the simile of the saw constantly in mind, do you see any course of speech, trivial or gross, that you could not endure?”—“No, venerable sir.”—“Therefore, bhikkhus, you should keep this advice on the simile of the saw constantly in mind. That will lead to your welfare and happiness for a long time.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

### ***MN 7: The Simile of the Cloth (extract)***

“He abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.

“He abides pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will.



***MN 54: Potaliya Sutta (extract)***

“Householder, suppose a dog, overcome by hunger and weakness, was waiting by a butcher’s shop. Then a skilled butcher or his apprentice would toss the dog a well hacked, clean hacked skeleton of meatless bones smeared with blood. What do you think, householder? Would that dog get rid of his hunger and weakness by gnawing such a well hacked, clean hacked skeleton of meatless bones smeared with blood?”

“No, venerable sir. Why is that? Because that was a skeleton of well hacked, clean hacked meatless bones smeared with blood. Eventually that dog would reap weariness and disappointment.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a skeleton by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a vulture, a heron, or a hawk seized a piece of meat and flew away, and then vultures, herons, and hawks pursued it and pecked and clawed it. What do you think, householder? If that vulture, heron, or hawk does not quickly let go of that piece of meat, wouldn’t it incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a piece of meat by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a man took a blazing grass torch and went against the wind. What do you think, householder? If that man does not quickly let go of that blazing grass torch, wouldn’t that blazing grass torch burn his hand or his arm or some other part of his body, so that he might incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a grass torch by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose there were a charcoal pit deeper than a man’s height full of glowing coals without flame or smoke. Then a man came who wanted to live and not to die, who wanted pleasure and recoiled from pain, and two strong men seized him by both arms and dragged him towards that charcoal pit. What do you think, householder? Would that man twist his body this way and that?”

“Yes, venerable sir. Why is that? Because that man knows that if he falls into that charcoal pit, he will incur death or deadly suffering because of that.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a charcoal pit by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a man dreamt about lovely parks, lovely groves, lovely meadows, and lovely lakes, and on waking he saw nothing of it. So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a dream by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a man borrowed goods on loan—a fancy carriage and fine-

jewelled earrings—and preceded and surrounded by those borrowed goods he went to the marketplace. Then people, seeing him, would say: ‘Sirs, that is a rich man! That is how the rich enjoy their wealth!’ Then the owners, whenever they saw him, would take back their things. What do you think, householder? Would that be enough for that man to become dejected?”

“Yes, venerable sir. Why is that? Because the owners took back their things.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to borrowed goods by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose there were a dense grove not far from some village or town, within which there was a tree laden with fruit but none of its fruit had fallen to the ground. Then a man came needing fruit, seeking fruit, wandering in search of fruit, and he entered the grove and saw the tree laden with fruit. Thereupon he thought: ‘This tree is laden with fruit but none of its fruit has fallen to the ground. I know how to climb a tree, so let me climb this tree, eat as much fruit as I want, and fill my bag.’ And he did so. Then a second man came needing fruit, seeking fruit, wandering in search of fruit, and taking a sharp axe, he too entered the grove and saw that tree laden with fruit. Thereupon he thought: ‘This tree is laden with fruit but none of its fruit has fallen to the ground. I do not know how to climb a tree, so let me cut this tree down at its root, eat as much fruit as I want, and fill my bag.’ And he did so. What do you think, householder? If that first man who had climbed the tree doesn’t come down quickly, when the tree falls, wouldn’t he break his hand or his foot or some other part of his body, so that he might incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to fruits on a tree by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

### ***SN 1.20: Samiddhi (extract)***

Thus have I heard. On one occasion the Blessed One was dwelling at Rā jagaha in the Hot Springs Park. Then the Venerable Samiddhi, having risen at the first flush of dawn, went to the hot springs to bathe. Having bathed in the hot springs and come back out, he stood in one robe drying his limbs.

Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire hot springs, approached the Venerable Samiddhi. Having approached, she stood in the air and addressed the Venerable Samiddhi in verse:

“Without having enjoyed you seek alms, bhikkhu,  
You don’t seek alms after you’ve enjoyed.  
First enjoy, bhikkhu, then seek alms:  
Don’t let the time pass you by!”

“I do not know what the time might be;  
The time is hidden and cannot be seen.  
Hence, without enjoying, I seek alms:  
Don’t let the time pass me by!”

Then that devatā alighted on the earth and said to the Venerable Samiddhi: “You

have gone forth while young, bhikkhu, a lad with black hair, endowed with the blessing of youth, in the prime of life, without having dallied with sensual pleasures. Enjoy human sensual pleasures, bhikkhu; do not abandon what is directly visible in order to pursue what takes time.”

“I have not abandoned what is directly visible, friend, in order to pursue what takes time. I have abandoned what takes time in order to pursue what is directly visible. For the Blessed One, friend, has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.”

### ***AN 7.74: Araka (extract)***

“Bhikkhus, in the past there was a teacher named Araka, the founder of a spiritual sect, one without lust for sensual pleasures. The teacher Araka had many hundreds of disciples to whom he taught such a Dhamma as this: ‘Brahmins, short is the life of human beings, limited and fleeting; it has much suffering, much misery. One should wisely understand this. One should do what is wholesome and lead the spiritual life; for none who are born can escape death.

(1) “Just as a drop of dew on the tip of a blade of grass will quickly vanish at sunrise and will not last long, so too, brahmins, human life is like a drop of dew. It is limited and fleeting; it has much suffering, much misery. One should wisely understand this. One should do what is wholesome and lead the spiritual life; for none who are born can escape death.

(2) “Just as, when thick drops of rain are pouring down, a water bubble will quickly vanish and will not last long, so too, brahmins, human life is like a water bubble. It is limited ... for none who are born can escape death.

(3) “Just as a line drawn on water with a stick will quickly vanish and will not last long, so too, brahmins, human life is like a line drawn on water with a stick. It is limited ... for none who are born can escape death.

(4) “Just as a river flowing down from a mountain, going a long distance, with a swift current, carrying along much flotsam, will not stand still for a moment, an instant, a second, but will rush on, swirl, and flow forward, so too, brahmins, human life is like a mountain stream. It is limited ... for none who are born can escape death.

(5) “Just as a strong man might form a lump of spittle at the tip of his tongue and spit it out without difficulty, so too, brahmins, human life is like a lump of spittle. It is limited ... for none who are born can escape death.

(6) “Just as a piece of meat thrown into an iron pan heated all day will quickly vanish and will not last long, so too, brahmins, human life is like this piece of meat. It is limited ... for none who are born can escape death.

(7) “Just as, when a cow to be slaughtered is being led to the slaughterhouse, whatever leg she lifts, she is close to slaughter, close to death, so too, brahmins, human life is like a cow doomed to slaughter. It is limited and fleeting; it has much suffering, much misery. One should wisely understand this. One should do what is wholesome and lead the spiritual life; for none who are born can escape death.’

“But at that time, bhikkhus, the human life span was 60,000 years, and girls were marriageable at the age of five hundred. At that time, people had but six afflictions:

cold, heat, hunger, thirst, excrement, and urine. Though people had such long life spans and lived so long, and though their afflictions were so few, still, the teacher Araka gave his disciples such a teaching: 'Brahmins, short is the life of human beings ... for none who are born can escape death.'

...

Whatever, bhikkhus, should be done by a compassionate teacher out of compassion for his disciples, seeking their welfare, that I have done for you. These are the feet of trees, these are empty huts. Meditate, bhikkhus, do not be heedless. Do not have cause to regret it later. This is our instruction to you."

### ***MN 82: Ratthapala Sutta (extract)***

Then King Koravya addressed his gamekeeper thus: "Good gamekeeper, tidy up the Migā cī ra Garden so that we may go to the pleasure garden to see a pleasing spot."—"Yes, sire," he replied. Now while he was tidying up the Migā cī ra Garden, the gamekeeper saw the venerable Raṭ ṭ hapā la seated at the root of a tree for the day's abiding. When he saw him, he went to King Koravya and told him: "Sire, the Migā cī ra Garden has been tidied up. The clansman Raṭ ṭ hapā la is there, the son of the leading clan in this same Thullakoṭ ṭ hita, of whom you have always spoken highly; he is seated at the root of a tree for the day's abiding."

"Then, good gamekeeper, enough of the pleasure garden for today. Now we shall go to pay respects to that Master Raṭ ṭ hapā la."

Then, saying: "Give away all the food that has been prepared there," King Koravya had a number of state carriages prepared, and mounting one of them, accompanied by the other carriages, he drove out from Thullakoṭ ṭ hita with the full pomp of royalty to see the venerable Raṭ ṭ hapā la. He drove thus as far as the road was passable for carriages, and then he dismounted from his carriage and went forward on foot with a following of the most eminent officials to where the venerable Raṭ ṭ hapā la was. He exchanged greetings with the venerable Raṭ ṭ hapā la, and when this courteous and amiable talk was finished, he stood at one side and said: "Here is an elephant rug. Let Master Raṭ ṭ hapā la be seated on it."

"There is no need, great king. Sit down. I am sitting on my own mat."

King Koravya sat down on a seat made ready and said:

"Master Raṭ ṭ hapā la, there are four kinds of loss. Because they have undergone these four kinds of loss, some people here shave off their hair and beard, put on the yellow robe, and go forth from the home life into homelessness. What are the four? They are loss through ageing, loss through sickness, loss of wealth, and loss of relatives.

"And what is loss through ageing? Here, Master Raṭ ṭ hapā la, someone is old, aged, burdened with years, advanced in life, come to the last stage. He considers thus: 'I am old, aged, burdened with years, advanced in life, come to the last stage. It is no longer easy for me to acquire unacquired wealth or to augment wealth already acquired. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.' Because he has undergone that loss through ageing, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness. This is called loss through ageing. But Master Raṭ ṭ hapā la is now still young, a black-haired young man endowed with the

blessing of youth, in the prime of life. Master Raṭṭhapāla has not undergone any loss through ageing. What has he known or seen or heard that he has gone forth from the home life into homelessness?

“And what is loss through sickness? Here, Master Raṭṭhapāla, someone is afflicted, suffering, and gravely ill. He considers thus: ‘I am afflicted, suffering, and gravely ill. It is no longer easy for me to acquire unacquired wealth ... into homelessness.’ Because he has undergone that loss through sickness ... he goes forth from the home life into homelessness. This is called loss through sickness. But Master Raṭṭhapāla now is free from illness and affliction; he possesses a good digestion that is neither too cool nor too warm but medium. Master Raṭṭhapāla has not undergone any loss through sickness. What has he known or seen or heard that he has gone forth from the home life into homelessness?

“And what is loss of wealth? Here, Master Raṭṭhapāla, someone is rich, of great wealth, of great possessions. Gradually his wealth dwindles away. He considers thus: ‘Formerly I was rich, of great wealth, of great possessions. Gradually my wealth has dwindled away. It is no longer easy for me to acquire unacquired wealth ... into homelessness.’ Because he has undergone that loss of wealth ... he goes forth from the home life into homelessness. This is called loss of wealth. But Master Raṭṭhapāla is the son of the leading clan in this same Thullakoṭṭhita. Master Raṭṭhapāla has not undergone any loss of wealth. What has he known or seen or heard that he has gone forth from the home life into homelessness?

“And what is loss of relatives? Here, Master Raṭṭhapāla, someone has many friends and companions, kinsmen and relatives. Gradually those relatives of his dwindle away. He considers thus: ‘Formerly I had many friends and companions, kinsmen and relatives. Gradually those relatives of mine have dwindled away. It is no longer easy for me to acquire unacquired wealth ... into homelessness.’ Because he has undergone that loss of relatives ... he goes forth from the home life into homelessness. This is called loss of relatives. But Master Raṭṭhapāla has many friends and companions, kinsmen and relatives, in this same Thullakoṭṭhita. Master Raṭṭhapāla has not undergone any loss of relatives. What has he known or seen or heard that he has gone forth from the home life into homelessness?

“Master Raṭṭhapāla, these are the four kinds of loss. Because they have undergone these four kinds of loss, some people here shave off their hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Master Raṭṭhapāla has not undergone any of these. What has he known or seen or heard that he has gone forth from the home life into homelessness?”

“Great king, there are four summaries of the Dhamma that have been taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing them, I went forth from the home life into homelessness. What are the four?

(1) “[Life in] any world is unstable, it is swept away’: this is the first summary of the Dhamma taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing this, I went forth from the home life into homelessness.

(2) “[Life in] any world has no shelter and no protector’: this is the second summary

of the Dhamma taught by the Blessed One who knows and sees ...

(3) “[Life in] any world has nothing of its own; one has to leave all and pass on’: this is the third summary of the Dhamma taught by the Blessed One who knows and sees ...

(4) “[Life in] any world is incomplete, insatiate, the slave of craving’: this is the fourth summary of the Dhamma taught by the Blessed One who knows and sees ...

“Great king, these are the four summaries of the Dhamma that have been taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing them, I went forth from the home life into homelessness.”

“Master Raṭṭhapāla said: ‘[Life in] any world is unstable, it is swept away.’ How should the meaning of that statement be understood?”

“What do you think, great king? When you were twenty or twenty-five years old, were you an expert rider of elephants, an expert horseman, an expert charioteer, an expert archer, an expert swordsman, strong in thighs and arms, sturdy, capable in battle?”

“When I was twenty or twenty-five years old, Master Raṭṭhapāla, I was an expert rider of elephants ... strong in thighs and arms, sturdy, capable in battle. Sometimes I wonder if I had supernormal power then. I do not see anyone who could equal me in strength.”

“What do you think, great king? Are you now as strong in thighs and arms, as sturdy and as capable in battle?”

“No, Master Raṭṭhapāla. Now I am old, aged, burdened with years, advanced in life, come to the last stage; my years have turned eighty. Sometimes I mean to put my foot here and I put my foot somewhere else.”

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘[Life in] any world is unstable, it is swept away’; and when I knew and saw and heard this, I went forth from the home life into homelessness.”

“It is wonderful, Master Raṭṭhapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: ‘[Life in] any world is unstable, it is swept away.’ It is indeed so!

“Master Raṭṭhapāla, there exist in this court elephant troops and cavalry and chariot troops and infantry, which will serve to subdue any threats to us. Now Master Raṭṭhapāla said: ‘[Life in] any world has no shelter and no protector.’ How should the meaning of that statement be understood?”

“What do you think, great king? Do you have any chronic ailment?”

“I have a chronic wind ailment, Master Raṭṭhapāla. Sometimes my friends and companions, kinsmen and relatives, stand around me, thinking: ‘Now King Koravya is about to die, now King Koravya is about to die!’”

“What do you think, great king? Can you command your friends and companions, your kinsmen and relatives: ‘Come, my good friends and companions, my kinsmen and relatives. All of you present share this painful feeling so that I may feel less pain’? Or do you have to feel that pain yourself alone?”

“I cannot command my friends and companions, my kinsmen and relatives thus, Master Raṭṭhapāla. I have to feel that pain alone.”

“Great king, it was on account of this that the Blessed One who knows and sees,

accomplished and fully enlightened, said: '[Life in] any world has no shelter and no protector'; and when I knew and saw and heard this, I went forth from the home life into homelessness."

"It is wonderful, Master Raṭṭ hapā la, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: '[Life in] any world has no shelter and no protector.' It is indeed so!

"Master Raṭṭ hapā la, there exist in this court abundant gold coins and bullion stored away in vaults and lofts. Now Master Raṭṭ hapā la said: '[Life in] any world has nothing of its own; one has to leave all and pass on.' How should the meaning of that statement be understood?"

"What do you think, great king? You now enjoy yourself provided and endowed with the five cords of sensual pleasure, but will you be able to have it of the life to come: 'Let me likewise enjoy myself provided and endowed with these same five cords of sensual pleasure'? Or will others take over this property, while you will have to pass on according to your actions?"

"I cannot have it thus of the life to come, Master Raṭṭ hapā la. On the contrary, others will take over this property while I shall have to pass on according to my actions."

"Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: '[Life in] any world has nothing of its own; one has to leave all and pass on'; and when I knew and saw and heard this, I went forth from the home life into homelessness."

"It is wonderful, Master Raṭṭ hapā la, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: '[Life in] any world has nothing of its own; one has to leave all and pass on.' It is indeed so!

"Now Master Raṭṭ hapā la said: '[Life in] any world is incomplete, insatiate, the slave of craving.' How should the meaning of that statement be understood?"

"What do you think, great king? Do you reign over the rich Kuru country?"

"Yes, Master Raṭṭ hapā la, I do."

"What do you think, great king? Suppose a trustworthy and reliable man came to you from the east and said: 'Please know, great king, that I have come from the east, and there I saw a large country, powerful and rich, very populous and crowded with people. There are plenty of elephant troops there, plenty of cavalry, chariot troops and infantry; there is plenty of ivory there, and plenty of gold coins and bullion both unworked and worked, and plenty of women for wives. With your present forces you can conquer it. Conquer it then, great king.' What would you do?"

"We would conquer it and reign over it, Master Raṭṭ hapā la."

"What do you think, great king? Suppose a trustworthy and reliable man came to you from the west ... from the north ... from the south ... from across the sea and said: 'Please know, great king, that I have come from across the sea, and there I saw a large country, powerful and rich ... Conquer it then, great king.' What would you do?"

"We would conquer it too and reign over it, Master Raṭṭ hapā la."

"Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: '[Life in] any world is incomplete, insatiate,

the slave of craving'; and when I knew and saw and heard this, I went forth from the home life into homelessness."

"It is wonderful, Master Raṭṭhapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: '[Life in] any world is incomplete, insatiate, the slave of craving.' It is indeed so!"

#### ***AN 4.179: Nibbāna***

Then the Venerable Ānanda approached the Venerable Sāriputta ... and said to him:

"Why is it, friend Sāriputta, that some beings do not attain nibbāna in this very life?"

"Here, friend Ānanda, [some] beings do not understand as it really is: 'These perceptions pertain to deterioration; these perceptions pertain to stabilization; these perceptions pertain to distinction; these perceptions pertain to penetration.' This is why some beings here do not attain nibbāna in this very life.

"Why is it, friend Sāriputta, that some beings here attain nibbāna in this very life?"

"Here, friend Ānanda, [some] beings understand as it really is: 'These perceptions pertain to deterioration; these perceptions pertain to stabilization; these perceptions pertain to distinction; these perceptions pertain to penetration.' This is why some beings here attain nibbāna in this very life."

#### ***SN 35.118: Sakka's Question***

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, stood to one side, and said to him:

"Venerable sir, what is the cause and reason why some beings here do not attain Nibbāna in this very life? And what is the cause and reason why some beings here attain Nibbāna in this very life?"

"There are, lord of the devas, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, his consciousness becomes dependent upon them and clings to them. A bhikkhu with clinging does not attain Nibbāna.

"There are, lord of the devas, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, his consciousness becomes dependent upon them and clings to them. A bhikkhu with clinging does not attain Nibbāna.

"This is the cause and reason, lord of the devas, why some beings here do not attain Nibbāna in this very life.

"There are, lord of the devas, forms cognizable by the eye ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, his consciousness does not become dependent upon them or cling to them. A bhikkhu without clinging attains Nibbāna.



“This is the cause and reason, lord of the devas, why some beings here attain Nibbāna in this very life.”

### ***AN 10.60: Girimānanda***

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Venerable Girimānanda was sick, afflicted, and gravely ill. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Bhante, the Venerable Girimānanda is sick, afflicted, and gravely ill. It would be good if the Blessed One would visit him out of compassion.”

“If, Ānanda, you visit the bhikkhu Girimānanda and speak to him about ten perceptions, it is possible that on hearing about them his affliction will immediately subside. What are the ten?

“(1) The perception of impermanence, (2) the perception of non-self, (3) the perception of unattractiveness, (4) the perception of danger, (5) the perception of abandoning, (6) the perception of dispassion, (7) the perception of cessation, (8) the perception of non-delight in the entire world, (9) the perception of impermanence in all conditioned phenomena, and (10) mindfulness of breathing.

(1) “And what, Ānanda, is the perception of impermanence? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: ‘Form is impermanent, feeling is impermanent, perception is impermanent, volitional activities are impermanent, consciousness is impermanent.’ Thus he dwells contemplating impermanence in these five aggregates subject to clinging. This is called the perception of impermanence.

(2) “And what, Ānanda, is the perception of non-self? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: ‘The eye is non-self, forms are non-self; the ear is non-self, sounds are non-self; the nose is non-self, odors are non-self; the tongue is non-self, tastes are non-self; the body is non-self, tactile objects are non-self; the mind is non-self, mental phenomena are non-self.’ Thus he dwells contemplating non-self in these six internal and external sense bases. This is called the perception of non-self.

(3) “And what, Ānanda, is the perception of unattractiveness? Here, a bhikkhu reviews this very body upward from the soles of the feet and downward from the tips of the hairs, enclosed in skin, as full of many kinds of impurities: ‘There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, fluid of the joints, urine.’ Thus he dwells contemplating unattractiveness in this body. This is called the perception of unattractiveness.

(4) “And what, Ānanda, is the perception of danger? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This body is the source of much pain and danger; for all sorts of afflictions arise in this body, that is, eye-disease, disease of the inner ear, nose-disease, tongue-disease, body-disease, head-disease, disease of the external ear, mouth-disease, tooth-disease, cough, asthma, catarrh, pyrexia, fever, stomach ache, fainting, dysentery, gripes, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, ringworm, itch, scab, chickenpox,

scabies, hemorrhage, diabetes, hemorrhoids, cancer, fistula; illnesses originating from bile, phlegm, wind, or their combination; illnesses produced by change of climate; illnesses produced by careless behavior; illnesses produced by assault; or illnesses produced as the result of kamma; and cold, heat, hunger, thirst, defecation, and urination.’ Thus he dwells contemplating danger in this body. This is called the perception of danger.

(5) “And what, Ānanda, is the perception of abandoning? Here, a bhikkhu does not tolerate an arisen sensual thought; he abandons it, dispels it, terminates it, and obliterates it. He does not tolerate an arisen thought of ill will ... an arisen thought of harming ... bad unwholesome states whenever they arise; he abandons them, dispels them, terminates them, and obliterates them. This is called the perception of abandoning.

(6) “And what, Ānanda, is the perception of dispassion? Here, having gone to the forest, to the root of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This is peaceful, this is sublime, that is, the stilling of all activities, the relinquishment of all acquisitions, the destruction of craving, dispassion, nibbāna.’ This is called the perception of dispassion.

(7) “And what, Ānanda, is the perception of cessation? Here, having gone to the forest, to the root of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This is peaceful, this is sublime, that is, the stilling of all activities, the relinquishment of all acquisitions, the destruction of craving, cessation, nibbāna.’ This is called the perception of cessation.

(8) “And what, Ānanda, is the perception of non-delight in the entire world? Here, a bhikkhu refrains from any engagement and clinging, mental standpoints, adherences, and underlying tendencies in regard to the world, abandoning them without clinging to them. This is called the perception of non-delight in the entire world.

(9) “And what, Ānanda, is the perception of impermanence in all conditioned phenomena? Here, a bhikkhu is repelled, humiliated, and disgusted by all conditioned phenomena. This is called the perception of impermanence in all conditioned phenomena.

(10) “And what, Ānanda, is mindfulness of breathing? Here, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and established mindfulness in front of him, just mindful he breathes in, mindful he breathes out.

“Breathing in long, he knows: ‘I breathe in long’; or breathing out long, he knows: ‘I breathe out long.’ Breathing in short, he knows: ‘I breathe in short’; or breathing out short, he knows: ‘I breathe out short.’ He trains thus: ‘Experiencing the whole body, I will breathe in’; he trains thus: ‘Experiencing the whole body, I will breathe out.’ He trains thus: ‘Tranquilizing the bodily activity, I will breathe in’; he trains thus: ‘Tranquilizing the bodily activity, I will breathe out.’

“He trains thus: ‘Experiencing rapture, I will breathe in’; he trains thus: ‘Experiencing rapture, I will breathe out.’ He trains thus: ‘Experiencing happiness, I will breathe in’; he trains thus: ‘Experiencing happiness, I will breathe out.’ He trains thus: ‘Experiencing the mental activity, I will breathe in’; he trains thus: ‘Experiencing the mental activity, I will breathe out.’ He trains thus: ‘Tranquilizing the mental activity, I will breathe in’; he trains thus: ‘Tranquilizing the mental activity, I will breathe out.’

“He trains thus: ‘Experiencing the mind, I will breathe in’; he trains thus:

'Experiencing the mind, I will breathe out.' He trains thus: 'Gladdening the mind, I will breathe in'; he trains thus: 'Gladdening the mind, I will breathe out.' He trains thus: 'Concentrating the mind, I will breathe in'; he trains thus: 'Concentrating the mind, I will breathe out.' He trains thus: 'Liberating the mind, I will breathe in'; he trains thus: 'Liberating the mind, I will breathe out.'

"He trains thus: 'Contemplating impermanence, I will breathe in'; he trains thus: 'Contemplating impermanence, I will breathe out.' He trains thus: 'Contemplating fading away, I will breathe in'; he trains thus: 'Contemplating fading away, I will breathe out.' He trains thus: 'Contemplating cessation, I will breathe in'; he trains thus: 'Contemplating cessation, I will breathe out.' He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"This is called mindfulness of breathing.

"If, Ānanda, you visit the bhikkhu Girimānanda and speak to him about these ten perceptions, it is possible that on hearing about them he will immediately recover from his affliction."

Then, when the Venerable Ānanda had learned these ten perceptions from the Blessed One, he went to the Venerable Girimānanda and spoke to him about them. When the Venerable Girimānanda heard about these ten perceptions, his affliction immediately subsided. The Venerable Girimānanda recovered from that affliction, and that is how he was cured of his affliction.

### ***SN 12.22: The Ten Powers***

At Sāvatthī. "Bhikkhus, possessing the ten powers and the four grounds of self-confidence, the Tathāgata claims the place of the chief bull of the herd, roars his lion's roar in the assemblies, and sets rolling the Brahma-wheel thus: 'Such is form, such its origin, such its passing away; such is feeling, such its origin, such its passing away; such is perception, such its origin, such its passing away; such are volitional formations, such their origin, such their passing away; such is consciousness, such its origin, such its passing away. Thus when this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.'

"Bhikkhus, the Dhamma has thus been well expounded by me, elucidated, disclosed, revealed, stripped of patchwork. When, bhikkhus, the Dhamma has thus been well expounded by me, elucidated, disclosed, revealed, stripped of patchwork, this is enough for a clansman who has gone forth out of faith to arouse his energy thus: 'Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly exertion.'

"Bhikkhus, the lazy person dwells in suffering, soiled by evil unwholesome states, and great is the personal good that he neglects. But the energetic person dwells happily, secluded from evil unwholesome states, and great is the personal good that

he achieves. It is not by the inferior that the supreme is attained; rather, it is by the supreme that the supreme is attained. Bhikkhus, this holy life is a beverage of cream; the Teacher is present. Therefore, bhikkhus, arouse your energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized, [with the thought]: 'In such a way this going forth of ours will not be barren, but fruitful and fertile; and when we use the robes, almsfood, lodgings, and medicinal requisites [offered to us by others], these services they provide for us will be of great fruit and benefit to them.' Thus, bhikkhus, should you train yourselves.

"Considering your own good, bhikkhus, it is enough to strive for the goal with diligence; considering the good of others, it is enough to strive for the goal with diligence; considering the good of both, it is enough to strive for the goal with diligence."