

## Expounding on the Dhamma-sets from the Saṅgīti Sutta

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### Initial Comment:

The **Saṅgīti Sutta** serves as the fundamental root text for Buddhist education. As such, it appears as just a list of 230 dhammas without any explanation. To better present this text for students learning higher levels of Dhamma: following each specific Dhamma-set is a complete explanation or reference for its unit found in other discourses. Each of the 230 dhammas are listed below, followed by the actual Pali-language verse, and then a citation-reference for the actual explanation of the dhamma-set from a location in the Tipitaka where it could have been actually explained by the Buddha, before Sariputta took it for use in his discourse. Additional material related to the dhamma-concept being discussed may also be involved in explaining the dhamma-set. In doing so, this revised chapter becomes a textual-commentary, and is developed as such. This should be evident from the below presentation.<sup>1</sup>

### 4.1: Sets of One:

- **All beings are maintained by nutriment:** [*Sabbe sattā āhāraṅghitikkā*] Biologically speaking, this is correct: plants need soil, water and sun; animals eat other animals or plants; and smaller species like bacteria feed on cells or other microscopic entities. Beings need nutrients for sustaining their life, to promote growth, and is also needed so that the body can repair itself. A discourse suggests: "...a monk takes food with reflection and judgment, not for sport, not for indulgence, not for personal charm, not for beautifying, but just enough for support, for the upkeep of the body, for its resting unharmed, for helping the living of the [noble-life]; [taking food<sup>2</sup> with the following thought]: Thus do I check my former feeling and set going no new feeling; thus maintenance shall be mine, blameless and comfort in life. Then some time later, though dependent on food, he abandons food. As to the saying that body has come into being through food, whatever was thus said, was said in this

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<sup>1</sup> Assisting in the perceptions of this chapter are the following texts: W. Stede (editor of materials left unfinished by T.W. Rhys Davids and J. Estlin Carpenter): *The Sumanā-gala-Vilāsinī – Buddhaghosa's Commentary on the Dīgha-Nikāya, Part III (Suttas 21-34)* (London: Pāli Text Society, 1971) – *The Saṅgīti-Sutta-Vaṇṇanā*, pp. 971-1052; T. W. Rhys Davids: *Sacred Books of the Buddhists, Vol. IV [Dīgha-Nikāya]* (Oxford: Pāli Text Society, 1991), pp. 198-249. Further, inside Buddhaghosa's commentary, he mentions the *Visuddhimagga*, so: this text is also available as a resource for exposing the understanding of the dhammas in the Discourse, although any reference or venture into that text will strictly be kept at an absolute minimum. Additionally, what may be provided here as explanatory material may be randomly derived from Tipitaka sources, and may not be the actual reference that Sāriputta had in his mind. Liberties were taken to find the material throughout different major texts: the *Anguttara-Nikāya*, the *Majjhima-Nikāya* and the *Dīgha-Nikāya*. If material was not found from these, then attempts were undertaken to find the material in the *Saṃyutta-Nikāya*, and then finally, the *Visuddhimagga* or various *Abhidhamma* texts. All Pali-language citations are taken from the *Saṅgīti Sutta*, from this website: <http://buddhistlibraryonline.com/index.php/dighanikaya/pathikavaggapali/dn33-sangiti-sutta/79-sangiti> - it would be too laborious to retype the discourse, so indeed, I cut and pasted the 230 sets into this document to appease readers who wanted the Pali included into the document. Any material from the commentary comes from the Digital Pali Reader.

<sup>2</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 97-98 further pertains to eating and the disposal of food-remnants – this is the *Dhammadāyāda Sutta*.

connection.”<sup>3</sup> Further: “...And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment? There are four kinds of nutriment for the maintenance of beings that already have come to be. What four? They are: physical food (*kabaliṅkārahāra*) as nutriment, gross or subtle; contact (*phassa*) as the second (as agreeable, disagreeable or neutral); mental volition (*manosañcetanā*) as the third (such as *kamma* feeding rebirth, for dependent origination); and consciousness (*viññāṇa*) as the fourth (towards name-form at the conception moment). With the arising of craving there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment. The way leading to the cessation of nutriment is just right speech; right action; right livelihood; right effort, right mindfulness and right concentration. ...entirely abandoning the underlying tendencies to greed, ...to aversion, ...to view and conceit ‘I am’, and abandoning ignorance and arousing true knowledge – he, here and now, makes an end of suffering...”<sup>4</sup> That is also expressed later in the discourse, in Section 4:17, where it mentions that nutriment is material good, gross or subtle, can come from contact, mental volitions and consciousness. Further: “These four kinds of nutriment have what as their source, what as their origin, from what are they born and produced? These four kinds of nutriment have craving as their source, craving as their origin; they are born and produced from craving. And this craving has what as its source...? [and the remaining links in dependent origination follow].”<sup>5</sup> With or without nutriment, we face the inevitable experience of the truth of impermanence. Within the *Cūlahatthipadopama Sutta*, the Buddha even recalls his nutriment from his past lives:<sup>6</sup> The fact that all beings must be maintained by nutriment - this alone illustrates that beings are impermanent and subjected to suffering. As such, they need to be maintained physically, by nutriment – and by default, through the very essence of the life-concept, there is no ‘self’ to be seen. The necessary circumstance of nutriment establishes that the conditioned (its rising is apparent, its passing away is apparent and while persisting – change is evident) and unconditioned (no arising appears, no passing away appears, and while persisting – no change is evident) elements. These elements have the following forms: of form; the formless element; the element of cessation.

- **All beings are maintained by conditions** (processes<sup>7</sup>, or constructions<sup>8</sup>): [*Sabbe sattā saṅkhāraṭṭhitikā*] we can already see from the above the relationship between nutriment and conditions. Something does not become nutriment if there are no conditions that warrant the consumption of the object. Hunger and the desire for nutriment converts the object into sustenance. A commentary suggests: “Nutriment (*ojā*) is that which generates (*janeti*) materiality immediately upon its arising (*udaya*).”<sup>9</sup> The following becomes obvious: “Food, understood as nutriment, originates materiality originating from food at the time of eating, but only at the

<sup>3</sup> F.L. Woodward: *The Book of the Gradual Sayings – Anguttara-Nikāya*, Vol. II (London: Pāli Text Society, 1973), p. 149 or *Anguttara-Nikāya IV, XVI, 159*

<sup>4</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 134 – in the *Sammādiṭṭhi Sutta*.

<sup>5</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 353 – in the *Mahātaṇhāsankhaya Sutta*.

<sup>6</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi: *The Middle Length Discourses of the Buddha – A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications, 1995), pp. 269-277.

<sup>7</sup> Richard Gombrich: *What the Buddha Thought* (London: Equinox Publishing, 2009), p. 11

<sup>8</sup> Richard Gombrich: *What the Buddha Thought* (London: Equinox Publishing, 2009), p. 140

<sup>9</sup> R. P. Wijeratne & Rupert Gethin (trans.): *Summary of the Topics of Abhidhamma & Exposition of the Topics of Abhidhamma* (Lancaster: Pali Text Society, 2007), p. 235

stage of presence.”<sup>10</sup> A commentary suggests: “The foods (*āhāra*) are what feed (*āharanti*) the materiality...; food consisting of contact [feeds] the three feelings: wholesome and unwholesome kamma, understood as food consisting of the mind’s volitions, feeds relinking in the three types of existence; and relinking consciousness, understood as the food consisting of consciousness, feeds the conascent mind and materiality.”<sup>11</sup> It is important for the sake of Buddhist analytical thinking skills to illustrate that the criteria is that all beings, every living being, is maintained (enduring or fighting against impermanence), through nutriment, or the conditions which assist the enduring, against impermanence. The word: “condition” also has various usages. Beyond the existing present state, in which consumption occurs, condition also implies that something will be influenced by the consumption, as it is brought into the future – a sort of consequence or result. Beings are maintained as a result or consequence of the consumption of nutriment, the nutriment itself is a consequence of it’s own consumption and growth processes – and the species is maintained through its own reproductive processes.

#### 4.2: Sets of Two<sup>12</sup>:

- **Mind and body:** [*Nāmañca rūpañca*] Of our ‘composition’, we have our living physical bodies composed of elements<sup>13</sup>, and we have our mind or mentality; and we distinguish between them. “...What is the origin of mentality-materiality, what is the cessation of mentality-materiality, what is the way leading to the cessation of mentality-materiality? Feeling, perception, volition, contact and attention – these are called mentality. The four great elements and the material form derived from the four great elements – these are called materiality. ...with the arising of consciousness there is the arising of mentality-materiality. With the cessation of consciousness there is the cessation of mentality-materiality. The way leading to the cessation of mentality-materiality is just this Noble Eightfold Path...”<sup>14</sup> The analysis of body-and-mind are suitable for stages in the development of insight.
- **ignorance and craving for existence:** [*Avijjā ca bhavataṇhā ca*] ignorance is a delusional state of unknowing, and it is one of the unwholesome roots of consciousness. Ignorance is also the determination made for not knowing the four noble truths. The Subbāsava Sutta pertains to the elimination of the taints, and in doing thus, this leads to the elimination of ignorance. The taints are generally listed as: sense-desires, existence, wrong views, and ignorance – ignorance can be the lack of knowing the unwholesome roots of consciousness, such as greed, hatred and delusion. The Visuddhimagga claims that ignorance

<sup>10</sup> R. P. Wijeratne & Rupert Gethin (trans.): Summary of the Topics of Abhidhamma & Exposition of the Topics of Abhidhamma (Lancaster: Pali Text Society, 2007), p. 241

<sup>11</sup> R. P. Wijeratne & Rupert Gethin (trans.): Summary of the Topics of Abhidhamma & Exposition of the Topics of Abhidhamma (Lancaster: Pali Text Society, 2007), pp. 267-268

<sup>12</sup> It is very important to note that the Dhammasaṅgani follows this section in its Suttanta Pairs of Terms, taking notice of the footnote on page 314, and the similar criteria with the Saṅgīti Sutta beginning on page 317. Consider the footnote beginning on page 314: “Buddhaghosa’s exegesis is voluble over these pairs, but as to why they are incorporated here, he is characteristically silent.” – Then in section [1309] it begins: “In this connection...” – and nowhere is the parallel to the Saṅgīti Sutta. See: Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgani) (Oxford: Pāli Text Society, 2004), pp. 314-333. A footnote, #1 on page 319 suggests referring to the Dīgha-Nikāya’s Brahmajāla Sutta, and I agree with its suggestion to refer to its section on morality.

<sup>13</sup> Sue Hamilton: Early Buddhism: A New Approach – The I of the Beholder (New York: Routledge, 2000), p. 29: “...solidity, mobility, temperature, fluidity...”, as earth-element, air-element, fire-element, and water-element. Sciences would assert the four states of matter are: solids, liquids, gasses and plasma. There are more but most are theoretical, and not seen in nature.

<sup>14</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 141 – in the Sammādiṭṭhi Sutta.

and craving for becoming/existence is the hub or root of the wheel of dependent-origination and the unknowing of suffering.<sup>15</sup> “Formations have ignorance as a condition.”<sup>16</sup> “Ignorance is the counterpart of neither-painful-nor-pleasant feeling. What is the counterpart of ignorance? True knowledge is the counterpart of ignorance.”<sup>17</sup> “The poisonous humor of ignorance is spread about by desire, lust and ill-will.”<sup>18</sup> “...What things should be fully understood by direct knowledge? The answer to that is: the five aggregates affected by clinging, that is: the material form aggregate affected by clinging; the feeling aggregate affected by clinging; the perception aggregate affected by clinging; the formations aggregate affected by clinging; the consciousness aggregate affected by clinging. These are the things that should be fully understood by direct knowledge. And what things should be abandoned by direct knowledge? Ignorance and craving for being. These are the things that should be abandoned by direct knowledge.”<sup>19</sup> On another occasion, the Buddha reiterated: In the three realms: realm of the senses, realm of form, and the formless realm measures of discernment should be taken to reject the idea of a renewed existence, otherwise someone may produce a renewed existence: ignorance and craving binds the sufferer. It is well established, through Buddhism, that ignorance should be eradicated; many problematic subjects are conquered through direct knowledge. There are these four things<sup>20</sup>:

1. The five aggregates subjected to clinging are to be fully understood by direct knowledge.
2. Ignorance and craving for existence are to be abandoned by direct knowledge.
3. Serenity and insight are things to be developed by direct knowledge.
4. True knowledge and liberation are things to be realized by direct knowledge.

Direct knowledge, not second-hand and third-hand knowledge is the key for liberation. On another occasion the Buddha asserts: “...a trifling about of blood is foul-smelling, so to I do not praise even a trifling about of existence, even for a mere finger snap.”<sup>21</sup> On another occasion, the Venerable Ananda inquired: “...In what way, Bhante, is there existence?”, and the Buddha replies: “...for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness is theseed, and craving the moisture for their consciousness to be established in [an inferior realm, ...a middling realm, ...a superior realm]. In this way there is the production of renewed existence in the future.”<sup>22</sup> Related to renewed existence, the Buddha reiterates: “...Noble virtuous behavior has been understood and penetrated. Noble concentration has been understood and

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<sup>15</sup> Bhadantacariya Buddhaghosa [trns. by Bhikkhu Ñāṇamoli]: *Visuddhimagga – The Path of Purification* (Kandy: Buddhist Publication Society, 1999), p. 193

<sup>16</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 355 – in the *Mahātaṇhāsankhaya Sutta*.

<sup>17</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 403 – in the *Cūḷavedalla Sutta*.

<sup>18</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 864 – in the *Sunakkhatta Sutta*.

<sup>19</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 1139 – in the *Mahāsaḷāyatanika Sutta*.

<sup>20</sup> Bhikkhu Bodhi: *The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya* (Somerville: Wisdom Publication, 2012), pp. 613-614

<sup>21</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), p. 121

<sup>22</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), pp. 309-310

penetrated. Noble wisdom has been understood and penetrated. Noble liberation has been understood and penetrated. Craving for existence has been cut off; the conduit to existence has been destroyed; now there is no more renewed existence.”<sup>23</sup> Furthermore: The emphasis here is that we must comprehend the value of virtuous behavior and how this becomes or endures as something valuable. Behavior, concentration, wisdom, liberation – these four criteria are to be fully comprehended. As a result, craving is no longer a factor in our pursuits, towards liberation from suffering. The key is that we have to fully comprehend and penetrate into the essence of the scrutinized factor: comprehend our behavior, comprehend our concentration, comprehend our wisdom, and comprehend our liberation. How can we comprehend? This research document is full of tools to assist someone interested in applying them towards their liberation. We gather from above: craving for existence... - what is bringing this craving into our minds or our lives?

“...The desire, lust, delight, craving, engagement, and clinging, mental standpoints, adherences, and underlying tendencies regarding form: this is called the conduit to existence. Their cessation is the cessation of the conduit to existence.”<sup>24</sup>

All of those criteria, pertaining to aspects of form are channels for the incoming craving to be recognized. Maybe we still don't completely comprehend (ignorance) nor fully penetrated craving for existence:

“Then, the Venerable Ananda approached the Blessed One... and said to him: ‘Bhante, it is said: ...existence, existence. In what way, Bhante, is there existence?’

1. If, Ananda, there were no kamma ripening in the sensory realm, would sense-sphere existence be discerned? [Ananda replies: “No, Bhante.”] Thus, Ananda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their volition and aspiration to be established in an inferior realm. In this way there is the production of renewed existence in the future.
2. If, Ananda, there were no kamma ripening in the form realm, would form-sphere existence be discerned? [Ananda replies: “No, Bhante.”] Thus, Ananda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness is the seed, and craving the moisture for their volition and aspiration to be established in a middling realm. In this way there is the production of renewed existence in the future.
3. If, Ananda, there were no kamma ripening in the formless realm, would formless-sphere existence be discerned? [Ananda replies: “No, Bhante.”] Thus, Ananda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness is the seed, and craving the moisture for their volition and aspiration to be

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<sup>23</sup> Bhikkhu Bodhi: *The Numerical Discourses of the Buddha – a translation of the Āṅguttara-Nikāya* (Somerville: Wisdom Publication, 2012), p. 387

<sup>24</sup> Bhikkhu Bodhi: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya* (Somerville: Wisdom Publication, 2000), p. 985 – from the single volume edition.

established in a superior realm. In this way, there is the production of renewed existence in the future.  
It is in this way Ananda, that there is existence.”<sup>25</sup>

Dhamma that is emancipating, conducive to peace and well-expounded pertains to, or rather has roots in the eradication of ignorance, because when ignorance is abandoned and true knowledge has arisen, “then with the fading away of ignorance and the arising of true knowledge he no longer clings to sensual pleasures, no longer clings to views, no longer clings to rules and observances, no longer clings to a doctrine of self. When he does not cling, he is not agitated, when he is not agitated, he personally attains Nibbāna. [One] understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’”<sup>26</sup> The preceding suggests to the reader that education is important, because through learning and investigating, a person eradicates ignorance. Education is more important, obviously in our university setting, where there are different sorts of students, filling the chairs for various reasons:

“There are these four kinds of persons found existing in the world. What four? One of little learning who is not intent on what he has learned; one of little learning who is intent on what he has learned; one of much learning who is not intent on what he has learned; and one of much learning who is intent on what he has learned.”<sup>27</sup> [What is to be learned are: the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts and question-and-answers – ideally, one should comprehend the meanings of what one has learned.]

They allow us or force us to be susceptible to craving, which is a weakening of our mind state that has pushed us away from normalcy.

- **belief in continued existence and belief in non-existence:** [*Bhavadiṭṭhi ca vibhavadiṭṭhi ca*] Bhava is a process of existence, this is why: “With being as condition there is birth.”<sup>28</sup> However, maintaining the view of existence is more akin towards an eternal personality. “When, friends, a noble disciple understands being, the origins of being, the cessation of being, and the way leading to the cessation of being, in that way he is one of right view [of the Noble Eightfold Path].”<sup>29</sup> As a function of the origin of knowledge there are two sorts of views related to what is associated and not associated with false views – these being of three sorts: craving for sense-desires, craving for becoming and craving for non-becoming.<sup>30</sup> Further, there is an episode where the Buddha does not claim either view, and instead states: “After reflecting thus,

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<sup>25</sup> Bhikkhu Bodhi: *The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya* (Somerville: Wisdom Publication, 2012), p. 311

<sup>26</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi: *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 163

<sup>27</sup> Bhikkhu Bodhi: *The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya* (Somerville: Wisdom Publication, 2012), p. 392

<sup>28</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 88 – in the Mūlapariyāya Sutta

<sup>29</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 136 – in the Sammādiṭṭhi Sutta

<sup>30</sup> Bhadantacariya Buddhaghosa [trns. by Bhikkhu Ñāṇamoli]: *Visuddhimagga – The Path of Purification* (Kandy: Buddhist Publication Society, 1999), XVI, 93, p. 521

he practices the way to dispassion towards being, to the fading away and cessation of being.”<sup>31</sup> This terminates the speculative eternalistic viewpoint and would further terminate the annihilationistic viewpoint.

- **lack of moral shame and lack of moral dread:** [*Ahiraikañca (ahirikañca (katthaci) anottappañca*] “These two states are dark (unwholesome).”<sup>32</sup> Consider them as the opposite of the below criteria, as if someone disregards morality:
- **moral shame and moral dread:** [*Hirī ca ottappañca*] “Monks, if these two states did not protect the world, then there would be seen no mother or mother’s sister, no uncle’s wife nor teacher’s wife, nor wife of honorable men; but the world would come to confusion, - promiscuity such as exists among goats and sheep, fowls and swine, dogs and jackals. But, monks, since these two bright states do protect the world, therefore there are seen mothers... (and the rest).”<sup>33</sup> “He has shame; he is ashamed of misconduct in body, speech, and mind – ashamed of engaging in evil, unwholesome deeds. He has fear of wrongdoing; he is afraid of misconduct in body, speech and mind – afraid of engaging in evil unwholesome deeds.”<sup>34</sup> “Shame has the characteristic of disgust with evil, is dominated by a sense of self-respect, and manifests itself as conscience. Fear of wrongdoing has the characteristic of dread of evil, is dominated by a concern for the opinions of others, and manifests itself as fear of doing evil.”<sup>35</sup> “Conscience has the characteristic of disgust at evil, while shame has the characteristic of dread of it. Conscience has the function of not doing evil and that in the mode of modesty, while shame has the function of not doing it and that in the mode of dread. They are manifested as shrinking from evil in the way already stated. Their proximate causes are self-respect and respect for others (respectfully)... these two states should be regarded as the guardians of the world.”<sup>36</sup> These are also considered two of seven noble virtues (7:1) and are within right-practice (7:5).<sup>37</sup>
- **roughness and friendship with evil:** [*Dovacassatā ca pāpamittatā ca*] The Buddha said: “I do not see even a single thing that so causes unarisen unwholesome qualities to arise and arisen wholesome qualities to decline as bad friendship. For one with bad friends, unarisen unwholesome qualities arise and arisen wholesome qualities decline.”<sup>38</sup> Bad friends, an external factor, lead to great harm and the decline & disappearance of Dhamma.<sup>39</sup> Bad friendships should be abandoned for good friendships.<sup>40</sup> The Buddha taught a discourse on the topic of ‘disgust;’, where he propagated: “...And what kind of person, bhikkhus, is to be looked upon with disgust, not to be associated with, followed

<sup>31</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 516 – in the Apanṇaka Sutta

<sup>32</sup> F.L. Woodward: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. I* (London: PTS, 1970), p. 46

<sup>33</sup> F.L. Woodward: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. I* (London: PTS, 1970), p. 46

<sup>34</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 462 – in the Sekha Sutta.

<sup>35</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 1233, fn #416.

<sup>36</sup> Bhadantacariya Buddhaghosa [trns. by Bhikkhu Ñāṇamoli]: *Visuddhimagga – The Path of Purification* (Kandy: Buddhist Publication Society, 1999), XIV 142, p. 467

<sup>37</sup> Phra Prayudh Payutto: *Dictionary of Buddhism*: (Bangkok: Mahachulalongkorn University Press, 2000), p. 259

<sup>38</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), p. 101

<sup>39</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), p. 103 & 104, and 104-105

<sup>40</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), pp. 987-988

and served? Here, some person is immoral, of bad character, impure, of suspect behavior, secretive in his actions, not an ascetic though claiming to be one, not a celibate but claiming to be one, inwardly rotten, corrupt, depraved. Such a person is to be looked upon with disgust, not to be associated with followed and served. For what reason? Even though one does not follow the example of such a person, a bad report still circulates about oneself. ‘He has bad friends, bad companions, bad comrades’. Therefore, such a person is to be looked upon with disgust, not to be associated with, followed and served.”<sup>41</sup> You are tainted via your association with bad friends<sup>42</sup>, and the bad friends are said to reduce one’s vitality.<sup>43</sup> You may begin to follow their bad examples, which include: not fulfilling the duty of proper conduct; not fulfilling the duty of a trainee; not fulfilling virtuous behavior; not abandoning sensual lust; still lusting after form and the formless.<sup>44</sup> A further explanation is below.

- **gentleness and friendship with good:** [*Sovacassatā ca kalyāṇamittatā ca*] The Pāli Text Society version of the Saṅgīti Sutta references the Buddhist Psychological Ethics (Dhammasaṅgaṇi), which in turn references a certain-partial jātaḱa which suggests to read the full Khandiraṅgāra-Jātaḱa [#40, in the PTS version]. It may be best to quote from the Dhammasaṅgaṇi over the types of people described in the Anguttara-Nikāya<sup>45</sup>: “What is contumacy? The being surly, refractious, contumacious when that which is in accordance with the Dhamma has been said, contrariness, captiousness, want of regard, of consideration, of reverence, of deference. What is friendship with evil? To follow after, to frequent the company of, and associate with such persons as are unbelievers, immoral, uneducated, mean-spirited, and witless; to resort to and consort with them, to be devoted to them, enthusiastic about them and entangled with them. What is suavity? The being gentle, tractable, amenable when that which is in accordance with the Norm has been said, the refraining from contradiction and from captiousness; the showing regard and consideration, devotion and deference. What is friendship with good? To follow after, frequent the company of, and associate with, such person as are believers, virtuous, well educated, generous and wise; to resort to and to consort with them, to be devoted to them, enthusiastic about them, mixed up with them.”
- **skill in knowing offenses and the procedure for rehabilitation from them:** [*Āpattikusalatā ca āpattivuṭṭhānakusalatā ca*] Skill here refers to insight, understanding, search and research, when applied to: the offenses termed the Five Groups of Offenses and the Seven Groups of Offenses; restoration from [the effects of] those offenses...<sup>46</sup> This skill involves knowing what kind of monastic-code violation fits into what sort of form of punishment; and knowing

<sup>41</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikāya (Somerville: Wisdom Publications, 2012), pp. 221-222

<sup>42</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikāya (Somerville: Wisdom Publications, 2012), p. 934

<sup>43</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikāya (Somerville: Wisdom Publications, 2012), p. 742

<sup>44</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikāya (Somerville: Wisdom Publications, 2012), p. 968

<sup>45</sup> Robert Chalmers [translator] & E.B. Cowell [editor]: The Jātaḱa – Stories of the Buddha’s Former Births (Oxford: Pāli Text Society, 2004), p. 100- 105; F.L. Woodward: The Book of Gradual Sayings – Anguttara-Nikāya Vol. I (London: PTS, 1970), referencing various characteristics from Chapter V on page 65 through Chapter XII on page 81; Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), pp. 319-320

<sup>46</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), pp. 321

the necessary type of rehabilitation in which recovery from the offense may be attained. The Buddha stated that there are two kinds of fools: “One who perceives what is not an offense as an offense [and what is unallowable as allowable] and one who perceives what is an offense as no offense [and one who perceives what is allowable as unallowable].”<sup>47</sup> The Buddha reiterates: “...so too those beings are few who are wise, intelligent, astute, able to understand the meaning of what has been well stated; more numerous are those who are unwise, stupid, unable to understand the meaning of what has been well-stated and badly stated. ...So too those beings are few who are endowed with the noble eye of wisdom; more numerous are those beings who are confused and immersed in ignorance. ...so too those beings are few who, having heard the Dhamma, retain it in mind; more numerous are those who, having heard the Dhamma, do not retain it in mind. ...So too those beings are few who examine the meaning of teachings that have been retained in mind; more numerous are those who do not examine the meaning of the teachings that have been retained in mind. ...So too those beings are few who understand the meaning and the Dhamma and then practice in accordance with the Dhamma; more numerous are those who do not understand the meaning and the Dhamma and do not practice in accordance with the Dhamma...”<sup>48</sup> We need to know what we are getting involved with and pursue wholesomeness, effectively.

- **skill in entering and returning from jhāna:** [*Samāpattikusalatā ca samāpattivuṭṭhānakusalatā ca*] Skill here refers to what is implied to be the correct practice for bhikkhus: the entering and abiding in jhanas – and therefore, this is the cleverness in gaining insight, understanding, search and research, when applied to: a case of attainment with applied and sustained thought, a case of attainment with only sustained thought, and a case of attainment with either mode of thought; and recovery from those attainments.<sup>49</sup> A footnote for these two qualities<sup>50</sup>, reads: “Skillfulness in entering a meditative attainment is facility in entering the attainment after one has understood suitability in food and climate. Skillfulness in emerging from a meditative attainment is skill in emerging at the predetermined time.”<sup>51</sup>
- **skill in knowing the eighteen elements and in paying attention to them:** [*Dhātukusalatā ca manasikārakusalatā ca*] Skill, again, is determined to be insight, through: “Understanding, Search, Research, Searching the doctrine, discernment, discrimination, differentiation, erudition, proficiency, subtlety, criticism, reflection, analysis, breadth, sagacity, as a guide, intuition, intelligence, as a goad, wisdom as a faculty, wisdom as power, wisdom as a sword, wisdom as a height, wisdom as light, wisdom as glory, wisdom as splendor, wisdom as a precious stone, the absence of dullness, searching the

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<sup>47</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), p. 174 – combining two different discourses. The emphasis is on being skillful or wise. Taints increase for the foolish, unwise person. (p. 176)

<sup>48</sup> Bhikkhu Bodhi: *The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya* (Somerville: Wisdom Publication, 2012), pp. 121-122

<sup>49</sup> Caroline A. F. Rhys Davids: *A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi)* (Oxford: Pāli Text Society, 2004), pp. 321-322

<sup>50</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), p. 185

<sup>51</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), p. 1634, citing the commentary (aṭṭakathā) on the Aṅguttara-Nikāya, the *Manorathapūtaṇī*.

Truth, right views – this is the wisdom that there then is.”<sup>52</sup> Further, skill in oral traditions is: acquisition, attention, hearing, remembering and discrimination.<sup>53</sup> Attention is the proficiency in knowing which is the criteria above, when applied to those eighteen elements of the sensual-experience. These criteria should be brought into the skill in knowing the eighteen elements, which are: “...these eighteen elements: the eye element, the form-element, the eye-consciousness element; the ear element, the sound element, the ear-consciousness element; the nose element, the odor element, the nose-consciousness element; the tongue element, the flavor element, the tongue-consciousness element; the body element, the tangible element, the body-consciousness element; the mind element, the mind-object element, the mind-consciousness element. When he knows and sees these eighteen elements, a bhikkhu can be called skilled in the elements.”<sup>54</sup>

- **Skill in knowing the twelve sense-spheres and dependent origination:** [*Āyatanakusalatā ca paṭiccasamuppādakusalatā ca*] Skill again is in the criteria above, but here directed to the twelve sense-spheres and the same criteria applied to dependent origination.<sup>55</sup>
- **Skill in knowing what are affirming causes and what are negating causes [causal relations]:** [*Thānakusalatā ca aṭṭhānakusalatā ca*] This is supposed to be within one of the powers of a Buddha – certain states are causes, whereas other states are not, and may be conditions for others, etc – in the sense of sense-cognition.<sup>56</sup> “Here, the Tathagata<sup>57</sup> understands as it actually is the possible as possible and the impossible as impossible; and that is a Tathagata’s power that the Tathagata has, by virtue of which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahma.”<sup>58</sup> Then, the Vibhaṅga<sup>59</sup>, section #809, also quotes the Bahudhātuka Sutta: “...In what way can a bhikkhu be called skilled in what is possible and what is impossible? “Here, Ananda, a bhikkhu understands:
  - It is impossible, it cannot happen that a person possessing right view could treat any formation as permanent - there is no such possibility
  - It is possible that an ordinary person might treat some formation as permanent - there is such a possibility
  - It is impossible, it cannot happen that a person possessing right view could treat any formation as pleasurable - there is no such possibility
  - It is possible that an ordinary person might treat some formation as

<sup>52</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), p. 16

<sup>53</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), p. 322, footnote #2

<sup>54</sup> Bhikkhu Nāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 926 – in the Bahudhātuka Sutta; also see Appendix II, at the end of this text, a reflection of the Majjhima-Nikāya’s Chachakka Sutta (MN, pp. 1129-1136)

<sup>55</sup> Incidentally, see: Paṭhamakyaw Ashin Thiṭṭila: The Book of Analysis –Vibhaṅga (Oxford: Pāli Text Society, 2002), pp. 180-250 – the entire chapter of this Abhidhamma text deals with dependent origination.

<sup>56</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), pp. 323-324, footnote #4

<sup>57</sup> Jains also use the imagery of the Tathagata: “Some men here say: ‘what has been his past, that will be his future [but] there is no past thing more is there a future one – so opine the Tathagatas” – see: <http://www.sacred-texts.com/jai/sbe22/sbe2218.htm> - accessed on 25 February 2015 – suggesting that the one who has ‘Thus Come’ may stress the element of time of arriving to this point there and now, and would be someone that is wise and has overcome Mara as a gifted-man, or a worthy man, who in this present world can escape creation.

<sup>58</sup> Bhikkhu Nāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 165-167 – in the Mahāsīhanāda Sutta.

<sup>59</sup> Paṭhamakyaw Ashin Thiṭṭila: The Book of Analysis –Vibhaṅga (Oxford: Pāli Text Society, 2002), pp. 440-443

pleasurable - there is such a possibility

- It is impossible, it cannot happen that a person possessing right view could treat anything as self - there is no such possibility
- It is possible that an ordinary person might treat something as self - there is such a possibility

He understands:

- It is impossible, it cannot happen that a person possessing right view could deprive his mother of life - there is no such possibility
- It is possible that an ordinary person might deprive his mother of life - there is such a possibility
- It is impossible, it cannot happen that a person possessing right view could deprive his father of life... could deprive an arahant of life - there is no such possibility
- It is possible that an ordinary person might deprive his father of life... might deprive an arahant of life - there is such a possibility

He understands:

- It is impossible, it cannot happen that a person possessing right view could, with a mind of hate, shed a Tathagata's blood - there is no such possibility
- It is possible that an ordinary person might, with a mind of hate, shed a Tathagata's blood - there is such a possibility
- It is impossible, it cannot happen that a person possessing right view could cause a schism in the Sangha... could acknowledge another teacher<sup>60</sup> - there is no such possibility
- It is possible that an ordinary person might cause a schism in the Sangha... might acknowledge another teacher - there is such a possibility

He understands:

- It is impossible, it cannot happen that two Accomplished Ones, Fully Enlightened Ones, could arise contemporaneously in one world-system - there is no such possibility
- It is possible that one Accomplished One, a Fully Enlightened One, might arise in one world-system - there is such a possibility
- It is impossible, it cannot happen that two Wheel-turning Monarchs could arise contemporaneously in one world-system - there is no such possibility
- It is possible that one Wheel-turning Monarch might arise in one world-system - there is such a possibility

He understands:

- It is impossible, it cannot happen that a woman could be an Accomplished One, a Fully Enlightened One - there is no such possibility
- It is possible that a man might be an Accomplished One, a Fully Enlightened One - there is such a possibility
- It is impossible, it cannot happen that a woman could be a Wheel-turning Monarch... that a woman could occupy the position of Sakka... that a

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<sup>60</sup> This is interesting, because it pertains to accepting anyone other than the Buddha as the supreme spiritual teacher, yet there are discourses that suggest that a person does not need to convert away from the other religious system one attached to, before coming to learn of the Buddha's Dhamma.

woman could occupy the position of Mara<sup>61</sup>... that a woman could occupy the position of Brahma - there is no such possibility

- It is possible that a man might be a Wheel-turning Monarch... that a man might occupy the position of Sakka... that a man might occupy the position of Mara... that a man might occupy the position of Brahma - there is such a possibility

He understands:

- It is impossible, it cannot happen that an unwished for, undesired, disagreeable result could be produced from good bodily conduct... from good verbal conduct... from good mental conduct - there is no such possibility
- It is possible that a wished for, desired, agreeable result might be produced from good bodily conduct... from good verbal conduct... from good mental conduct - there is such a possibility

He understands:

- It is impossible, it cannot happen that a person engaging in bodily misconduct... engaging in verbal misconduct... engaging in mental misconduct could *on that account, for that reason*, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world - there is no such possibility
- It is possible that a person engaging in bodily misconduct... engaging in verbal misconduct... engaging in mental misconduct might *on that account, for that reason*, on the dissolution of the body, after death, reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell - there is such a possibility

He understands:

- It is impossible, it cannot happen that a person engaging in good bodily conduct... engaging in good verbal conduct... engaging in good mental conduct could *on that account, for that reason*, on the dissolution of the body, after death, reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell - there is no such possibility
- It is possible that a person engaging in good bodily conduct... engaging in good verbal conduct... engaging in good mental conduct might *on that account, for that reason*, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.

In this way, Ananda, a bhikkhu can be called skilled in what is possible and what is impossible.”<sup>62</sup>

- **Straight forwardness and modesty:** [*Ajjavañca lajjavañca* (however the Aṅguttara Nikāya states: *ajjavañca maddavañca*, the word: *lajjavañca* is not used elsewhere. Both words are not used elsewhere.)] uprightness, without deflection, twist, crookedness<sup>63</sup>; and that which is plasticity, gentleness,

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<sup>61</sup> Mara, generally speaking, is the ‘evil’ force in Buddhism, often linked to something of a distractive force – used figuratively like a satanic-type figure to scare people. The Jains also use Mara in their texts: “Knowing the misery that results from action, the deluded and careless one returns to life; disregarding sounds and colors, upright, avoiding Mara, one is liberated from death.” See: <http://www.sacred-texts.com/jai/sbe22/sbe2216.htm> - accessed on 25 February 2015

<sup>62</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 928-930 – the Bahudhātuka Sutta

<sup>63</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgani) (Oxford: Pāli Text Society, 2004), pp. 324

smoothness, pliancy, lowliness of heart (absence of conceit).<sup>64</sup> Bhikkhu Bodhi translates this as: “Rectitude and gentleness”.<sup>65</sup>

- **Patience and gentleness:** [*Khanti ca soraccañca*] That patience which is long-suffering, compliance, absence of rudeness and abruptness, complacency of heart; that which is the absence of excess in deed, in word, and in deed and word together.<sup>66</sup>
- **Gentle speech and politeness:** [*Sākhalyañca paṭisanthāro ca*] What is amity? When all such speech as is insolent, disagreeable, scabrous, harsh to others, vituperative to others, bordering upon anger, not conducive to concentration, is put away and when all such speech as is innocuous, pleasant to the ear, affectionate, such as goes to the heart, is urbane, sweet and acceptable to people generally – when speech of this sort is spoken – polished, friendly and gentle language – this is what is called amity. What is courtesy? The two forms of courtesy: hospitality towards bodily needs and considerations in matters of doctrine. When anyone shows courtesy it is in one or other of these two forms.<sup>67</sup>
- **Harmlessness and purity:** [*Avihimsā ca soceyyañca*] This set is not in the section examined within the Dhammasaṅgaṇi. The Vibhaṅga states: “...what is the element of the absence of cruelty? The mentation, thinking, thought, fixation, focusing, application of the mind, right thought, associated with absence of cruelty. That which in beings is being compassionate, state of being compassionate, compassion that is mental freedom from cruelty. This is called the element of absence of cruelty.”<sup>68</sup> There are seven stages of purity, and these are found in the Rathavināta Sutta, in short: purity of morality, mind, view, transcending doubt, knowledge and vision regarding path and not path, the knowledge and vision of the way of progress, and knowledge and vision.<sup>69</sup> Each of these is for reaching the next one, in sequence.
- **Lack of mindfulness and of clear awareness:** [*Muṭṭhassaccañca asampajaññañca*] According to the Dhammasaṅgaṇi, forgetfulness is: unmindfulness, lapse of memory, non-recollection, non-remembrance, not bearing in mind, superficially, oblivion. What is lack of intelligence?<sup>70</sup> The lack of knowledge, of vision, which there is... the lack of coordination, of judgment, of enlightenment, of penetration; the inability to comprehend, to grasp thoroughly; the inability to compare, to consider, to demonstrate; the folly, childishness, the lack of intelligence; the dullness that is vagueness, obfuscation, ignorance, the flood of ignorance, the bond of ignorance, the bias of ignorance, the obsession of ignorance, the barrier of ignorance; the dullness that is the root of badness – this is the dullness that there then is.<sup>71</sup>

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<sup>64</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), pp. 324

<sup>65</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya (Somerville: Wisdom Publications, 2012), p. 186

<sup>66</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), pp. 324

<sup>67</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), pp. 324-325

<sup>68</sup> Paṭhamakyaw Ashin Thīṭṭila: The Book of Analysis – Vibhaṅga (Oxford: Pāli Text Society, 2002), p. 112

<sup>69</sup> Bhikkhu Nānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 244 – in the Rathavināta Sutta; but the criteria for the shorter presentation was taken from Phra Prayudh Payutto *Dictionary of Buddhism* (Bangkok: Mahachulalongkorn University Press, 2000), #270, pp. 242-243

<sup>70</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), pp. 328-329

<sup>71</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), pp. 94-95

- **Mindfulness and clear awareness:** [*Sati ca sampajaññañca*] the terminology used in Pāli for this phrase is *sati ca sampajaññañca* – *sati* is universally known to be mindfulness and many books have been written on understanding the mind; clear awareness, intelligence, or clarity of consciousness – is popularly paired with mindfulness: “...a Bhikkhu is one who acts in full awareness when going forward and returning; one who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bow; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.”<sup>72</sup> The Dhammasaṅgaṇi as another depiction of mindfulness: “...the faculty of mindfulness... is recollecting, calling back to mind; the mindfulness which is remembering, bearing in mind, the opposite of superficiality and of obliviousness; mindfulness as faculty, mindfulness as power; right mindfulness – this is the faculty of mindfulness that there then is.”<sup>73</sup>
- **Unguarded sense-doors and non-restraint in eating:** [*Indriyesu aguttadvāratā ca bhojane amattaññutā ca*] “What is it to have the door of the faculties unguarded? When a certain individual [experiences an object with the appropriate sense-organ] he is entranced with the general [characteristics or details] of it. He does not set himself to restrain that which might give occasion for wicked states covetous, dejected, to flow in over him, were he to dwell unrestrained as to the [proper sense]. He keeps no watch over his [sense-faculty] nor does he attain mastery over it... That these six faculties should be unguarded, untended, unwatched over, unrestrained, is what is called having the door of the faculties unguarded. What is immoderation in diet? When anyone through carelessness and without judgment takes food for purposes of sport, sensual excess, personal charm and adornment, his insatiableness, immoderation and want of judgment are what is called immoderation in diet.”<sup>74</sup>
- **Guarded sense doors and restraint in eating:** [*Indriyesu guttadvāratā ca bhojane mattaññutā ca*] “What is it to have the door of the faculties guarded? When a certain individual [experiences an object with the appropriate sense-organ] he is not entranced with the general [characteristics or details] of it. He sets himself to restrain that which might give occasion for wicked states covetous, dejected, to flow in over him, were he to dwell unrestrained as to the [proper sense]. He keeps watch over this [sense-faculty] and attains to mastery over it... That these six faculties should be thus guarded, tended, watched over, restrained, is what is called having the door of the faculties guarded. What is moderation in diet? When anyone takes food with reflection and judgment, not for the purposes of sport, excess, personal charm and attractions, but so as to suffice for the sustenance and preservation of the body for allaying the pangs of hunger and for aiding the practice of the higher life, and thinking the while, ‘I

<sup>72</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 147 – in the Satipatthāna Sutta. This is also found in the Sāmaññaphala Sutta of the Dīgha-Nikāya. See: Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 100

<sup>73</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), p. 14

<sup>74</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), p. 327 & Paṭhamakyaw Ashin Thiṭṭila: The Book of Analysis – Vibhaṅga (Oxford: Pāli Text Society, 2002), p. 469

shall subdue that which I have been feeling and shall cause no new feeling to arise, and maintenance shall be mine, blamelessness also and comfort’ – this content, moderation, judgment in diet is what is called moderation of diet.”<sup>75</sup>

This section is important and retained in monastic chanting – within the chants pertaining to the proper use of the four requisites. The Brahmajāla Sutta, of course, has the following statement: “He eats once a day and not at night, refraining from eating at improper times.”<sup>76</sup>

- **Powers of reflection and mental development:** [*Paṭisaṅkhāna-balaṅca* [*paṭisandhānabalaṅca* (syā.)] *bhāvanābalaṅca*] This portion of texts is taken from the Aṅguttara Nikāya, fall under disciplinary-issues, implying that there is a social-context and context for society. Alternative expressions render the phrase as: the powers of judging and of cultivation, or the power of computation and cultivation, or from another translator: the power of reflection and the power of development. Here: “And what, monks, is the power of computation? Herein a certain one thus reflects: evil is the fruit of immorality in body, both in this life and in the life to come. Evil is the fruit of immorality in [body, speech, and mind]... Thus reflecting, he abandons immorality of body, speech and thought, and cultivates morality therein, and so conducts himself in utter purity. This monks, is called, the power of computation. And what, monks, is the power of cultivation? In this case the power of cultivation pertains to those under training. By virtue of the power of training, monks, he abandons lust, abandons hatred, abandons delusion. So doing, he does no ill-deed, he pursues not wickedness. This, monks, is called the power of cultivation. These are the two powers.”<sup>77</sup> Bhikkhu Bodhi clears up the language, and renders the translation through three discourses, as, but consolidated by the researcher for the sake of brevity: “And what is the power of reflection? Here, someone reflects thus: [bodily, verbal, and mental] misconduct has a bad result in the present life and in the future life... Having reflected thus, he abandons [bodily, verbal, and mental] misconduct and develops [bodily, verbal, and mental] good conduct; he maintains himself in purity. This is called the power of reflection. And what is the power of development? [Each consecutive bullet is from a different discourse.]:
  - The power of development is the power of trainees. For relying on the power of a trainee, one abandons lust, hatred and delusion. Having abandoned lust, hatred, and delusion, one does not do anything unwholesome, one does not pursue anything bad. This is called the power of development
  - Here a bhikkhu develops the enlightenment factor of mindfulness... the enlightenment factor of discrimination of phenomena... the enlightenment factor of energy... the enlightenment factor of rapture... the enlightenment factor of tranquility... the enlightenment factor of concentration... the enlightenment factor of equanimity... -that is based upon seclusion, dispassion, and cessation, maturing in release. This is called the power of development.

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<sup>75</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), pp. 327-328

<sup>76</sup> Maurice Walsh: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 69

<sup>77</sup> F.L. Woodward: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. I.* (London: PTS, 1970), p. 47-48; and Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), p. 329 – states: “Moreover, the seven factors of enlightenment are the power of cultivation.”

- And what is the power of development? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu dwells in the first jhana, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, he enters and dwells in the second jhana which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhana, of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhana, neither painful nor pleasant, which has purification of mindfulness by equanimity. This is called the power of development.

These, bhikkhus, are the two powers.”<sup>78</sup>

- **Powers of mindfulness and concentration:** [*Satibalañca samādhibalañca*] Actually, the Anguttara-Nikāya mentions four types; these are two of the four, all of which are: power of energy, power of mindfulness, power of concentration, and the power of wisdom.<sup>79</sup> Although this does not go into detail into the specifics of each respective power and the characteristics of the power. Perhaps the Visuddhimagga offers better advice: this could be a dyad of keeping and avoiding<sup>80</sup>; and also in the context of the Saṅgīti Sutta, there are seven total powers of faith, energy, moral shame, moral dread, mindfulness, concentration and wisdom – which have already been discussed above. To eliminate any above confusion, the *Path of Discrimination* gives focused attention to the topic: “What is the mindfulness power: It is not shaken by negligence, thus it is the mindfulness power. It is the mindfulness power in the sense of stiffening associated ideas. It is the mindfulness power in the sense of terminating defilements. It is the mindfulness power in the sense of purifying the beginning of penetration. It is the mindfulness power in the sense of steadying cognizance. It is the mindfulness power in the sense of cleansing of cognizance. It is the mindfulness power in the sense of arrival at distinction. It is the mindfulness power in the sense of penetrating higher. It is the mindfulness power in the sense of convergence upon actuality. It is the mindfulness power in the sense of establishing in cessation. This is the mindfulness power. What is the concentration power? It is not shaken by negligence, thus it is the concentration power. It is the concentration power in the sense of stiffening associated ideas. It is the concentration power in the sense of terminating defilements. It is the concentration power in the sense of purifying the beginning of penetration. It is the concentration power in the sense of steadying cognizance. It is the concentration power in the sense of cleansing of cognizance. It is the concentration power in the sense of arrival at distinction. It is the concentration power in the sense of penetrating higher. It is the concentration power in the sense of convergence upon actuality. It is the concentration power in the sense

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<sup>78</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikāya* (Somerville: Wisdom Publications, 2012), pp. 143-145

<sup>79</sup> F.L. Woodward: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. II* (London: PTS, 1973), p. 256

<sup>80</sup> Bhadantacariya Buddhaghosa [trns. by Bhikkhu Ñāṇamoli]: *Visuddhimagga – The Path of Purification* (Kandy: Buddhist Publication Society, 1999), I, 26, p. 15

of establishing in cessation. This is the concentration power.”<sup>81</sup> The Path of Discrimination lists 55 kinds of concentration – in numerical sets, from one to ten kinds of concentration, worthy of illustration<sup>82</sup>:

- **One Kind:** Unification of cognizance
- **Two Kinds:** Mundane and supramundane
- **Three Kinds:** Concentration with applied-thought and sustained thought; without applied thought and with only sustained thought; without applied thought and sustained thought
- **Four Kinds:** Concentration partaking of diminution, stagnation, distinction and penetration
- **Five Kinds:** Intentness upon [pervasion] with happiness, pleasure, equanimity, with light, and with the sign of reviewing
- **Six Kinds:** Concentration as mental unification and non-distraction through the recollection of the Enlightened One; through the recollection of the True Idea; through the recollection of the Sangha; recollection of virtue; recollection of generosity; as mental unification and non-distraction through the recollection of deities.
- **Seven Kinds:** Skill in concentration, skill in attainment of concentration, skill in remaining in concentration, skill in emerging from concentration, skill in health of concentration, skill in the domain of concentration, skill in guiding concentration.
- **Eight Kinds:** As mental unification and non-distraction through the earth, water, fire, air, blue, yellow, red, or white kasiṇas
- **Nine Kinds:** There is inferior, medium, and superior material concentration; inferior, medium, and superior immaterial concentration; and void, signless and desireless concentrations.
- **Ten Kinds:** Concentration as mental unification and non-distraction through: the bloated, livid, festering, cut-up, gnawed, scattered, hacked and scattered, bleeding, worm-infested, and through a skeleton.
- **Additional twenty-five meanings of concentration:** in the meaning of embracing, equipment, fulfillment, unification, non-distraction, non-dissipation, non-commotion, non-perturbation, deliverance, owing to steadiness of cognizance through establishment in unity, seeking sameness, not seeking unsameness, owing to sameness being sought, grasping sameness, not grasping sameness, sameness not being sought, enters upon sameness, not entering upon unsameness, owing to sameness being entered upon, owing to unsameness not being entered upon, sameness is lighted, consumes unsameness, sameness being ignored, owing to unsameness being consumed, and concentration since it is sameness, welfare and pleasure.

There is a lot to be done with this: “...on that occasion the bhikkhu develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness goes to fulfillment by development in the bhikkhu.

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<sup>81</sup> Bhikkhu Ñāṇamoli [trs.]: *The Path of Discrimination – Paṭisambhidāmagga* (Oxford: Pāli Text Society, 1997), pp. 349-350

<sup>82</sup> Bhikkhu Ñāṇamoli [trs.]: *The Path of Discrimination – Paṭisambhidāmagga* (Oxford: Pāli Text Society, 1997), pp. 48-49; also someone can deduce criteria from such discourses as the *Majjhima-Nikāya*'s *Bhayabherava Sutta*, which discusses types of activity weighing on the mind, towards being possessed finally of concentration and the pursuit of enlightenment – see: Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 102-107; further, the *Cūḷavedalla Sutta* discusses other aspects of concentration – and it is interesting that this is a discourse by the Bhikkhuni Dhammadinnā, and approved by the Buddha, see pages: 396-404.

Dwelling thus mindfully, he discriminates that Dhamma with wisdom, examines it, makes an investigation of it. Whenever... a bhikkhu dwelling thus mindfully discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of discrimination of states is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of discrimination of states goes to fulfillment by development in the bhikkhu.”<sup>83</sup> When developed, when examined, when investigated, liberation can be fulfilled.

- **Calm and insight:** [*Samatho ca vipassanā ca*] Entire books have been written about this subject.<sup>84</sup> In brevity: calm is any type of relaxing or jhanic endeavor used to pacify or purify the mind; while insight is the scrutiny over the arising of disturbing circumstances which could actually shake one away from the preceding calm. Greater insight can lead one towards a perfected peace; and through pacification, insight enables someone to generate peace – enabling one to remain away from defiling characteristics that may arise. The mind at peace can easily remove these distractions through earned wisdom. Entire systems of meditation have been created over these subjects; articles have been written to suppose or even renounce that one is greater than the other – both are necessary, brought together by the term: “and”.<sup>85</sup> The Dhammasaṅgaṇi adds: “What on that occasion is self-collectedness? The stability, solidity, absorbed steadfastness of thought which on that occasion is the absence of distraction, balance, unperturbed mental procedure, quiet, the faculty and the power of concentration, right concentration – this is the self-collectedness that there then is.”<sup>86</sup> Intuition or insight was discussed above when mentioning wisdom. It would be pertinent to conclude this exploration of calm and insight with the following: “Monks, for the full comprehension of [lust, anger, delusion, hate, hypocrisy and spite, envy and grudging, deceit and treachery, obstinacy and impetuously, pride and overweening pride, mental intoxication and negligence]... for the utter destruction, abandoning, ending, decay, fading out, ending, giving up and renunciation thereof, these two conditions must be cultivated. What two? Calm and insight.”<sup>87</sup> These are the two that must be cultivated – and there is no distinguishment. The Buddha, elsewhere, stated: “...these two things pertain to true knowledge, What two? Serenity and insight. When serenity is developed, what benefit does one experience? The mind is developed. When the mind is developed, what benefit does one experience? Lust is abandoned, When insight is developed, what benefit does one experience? Wisdom is developed. When wisdom is developed, what benefit does one experience? Ignorance is abandoned. A mind defiled by lust is not liberated, and wisdom defiled by ignorance is not developed. Thus bhikkhus, through the fading away of lust there is liberation of mind, and through the fading away of ignorance there is liberation

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<sup>83</sup> Bhikkhu Bodhi: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. II.* (Somerville: Wisdom Publication, 2000), pp. 1782-1783 – from the two-volume set.

<sup>84</sup> For instance, see: Henepola Gunaratana: *The Path of Serenity and Insight* (Delhi: Motilal Banarsidass Publishers, 2002)

<sup>85</sup> Rupert Gethin: *On the Relationship of Calm and Insight* (Bangkok: Mahachulalongkorn University Press, 2007), pp. 125-135 – from the 4<sup>th</sup> International Buddhist Conference on the United Nations Day of Vesak and the Auspicious Occasion of His Majesty the King of Thailand’s 80<sup>th</sup> Birthday Anniversary – Selected Papers on Buddhist Contributions to Good Governance and Development [edited by Dion Peoples]. The main emphasis on my own perceptions and response to this topic is that we must emphasize the word: “and”. “And”, means: together with – thus serenity or calm must be developed or accompanied by insight or wisdom.

<sup>86</sup> Caroline A. F. Rhys Davids: *A Buddhist Manual of Psychological Ethics* (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), pp. 11-12

<sup>87</sup> F.L. Woodward: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. I* (London: PTS, 1970), pp. 85-86

by wisdom.”<sup>88</sup> The Buddha reiterates: For direct knowledge of lust, four things are to be developed<sup>89</sup>:

1. Here, a bhikkhu develops the basis for psychic potency that possesses concentration due to desire and activities of striving.
2. He develops the basis for psychic potency that possesses concentration due to energy.
3. He develops the basis for psychic potency that possesses concentration due to mind.
4. He develops the basis for psychic potency that possesses concentration due to investigation and activities of striving.

Lust can be overcome through strengthening the mind, pacifying the mind, and scrutinizing the mind – proficiently processing calm and insight. There is more to serenity and insight, four types of people have variations of these characteristics – as the Buddha reiterates: “There are these four kinds of people found existing in the world. What four?”

1. Here, some person gains internal serenity of mind but not the higher wisdom of insight into phenomena. [He should ask someone with the experience of gaining the higher wisdom of insight into phenomena, inquiring: ‘how should conditioned phenomena be seen, explored, discerned by insight?’ Then he should base himself on internal serenity of mind and make an effort to gain the higher wisdom of insight into phenomena. Then some time later, he gains both...]
2. Some other person gains the higher wisdom of insight into phenomena but not the internal serenity of mind. [One with the inability should ask: ‘how should the mind be steadied, composed, unified, concentrated?’ Then some time later, he gains both...]
3. Still another gains neither internal serenity of mind nor the higher wisdom of insight into phenomena [He should ask: how should the mind be steadied, composed, unified, concentrated? How should conditioned phenomena be seen, explored, discerned by insight? This person should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to obtain both qualities. Then some time later he gains both...]
4. And still another gains both internal serenity of mind and the higher wisdom of insight into phenomena. [This person should base himself on those same wholesome qualities and make a further effort for the destruction of the taints.]

These are the four kinds of persons found existing in the world.”<sup>90</sup> Indeed, we have to go deeper into our awareness in these conditions.

- **The sign of calm and grasping the sign:** [*Samathanimittaṅca paggahanimittaṅca*] There are three major words here to examine: “sign”, “calm”, and “grasp”. Calm was discussed above. The Path of Discrimination has an interesting perception on signs: “The sign of a formation is to be directly known.”<sup>91</sup>

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<sup>88</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), pp. 152-153

<sup>89</sup> Bhikkhu Bodhi: *The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya* (Somerville: Wisdom Publication, 2012), p. 619

<sup>90</sup> Bhikkhu Bodhi: *The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya* (Somerville: Wisdom Publication, 2012), pp. 473-476

<sup>91</sup> Bhikkhu Ñāṇamoli [trs.]: *The Path of Discrimination – Paṭisambhidāmagga* (Oxford: Pāli Text Society, 1997), p. 15

- **Exertion and non-distraction:** [*Paggaho ca avikkhepo ca*] T.W. Rhys Davids has an alternative phrase: mental grasp and balance<sup>92</sup> – quite different words; but, an examination of an older transcribed Anguttara-Nikāya finds: “...there are these two conditions. What two? ...Energy and one-pointedness...”<sup>93</sup> Bhikkhu Bodhi uses exertion and non-distraction.<sup>94</sup> There is no explanation of this criteria.
- **Attainment of morality and right view:** [*Sīlavipatti ca diṭṭhivipatti ca*] “What is moral achievement? Absence of excess in deed, in word, and in deed and word together. What is achievement in view? There is such a thing as alms, sacrifice, and offering; there is fruit, and result of good or evil deeds; there is this world and the next; there is mother and father, and beings springing into birth without them; there are in the world recluses or Brahmins who have reached the highest point, who have attained the height, who, having understood and realized by themselves alone both in this world and the other world, make known the same – all this sort of science, understanding, search, research, searching doctrine, discernment, discrimination, differentiation, erudition, proficiency, subtlety, criticism, reflection, analysis, breadth, sagacity, as a guide, intuition, intelligence, as a goad, progress as a faculty, progress as power, progress as a sword, progress as a height, progress as light, progress as glory, progress as splendor, progress as a precious stone, the absence of dullness, searching the Truth, right views – this is what is called progress in theory. Moreover, all best views are achievement in views.
- **Failure of morality and view:** [*Sīlasampadā ca diṭṭhisampadā ca*] “Excess in deed, excess in word, excess in both together. Moreover, all immorality is moral failure. What is theoretical fallacy? There is no such thing as alms, or sacrifice, or offering; there is neither fruit nor result of good or evil deeds; there is no such things as this world or the next; there is no such thing as mother or father, or beings springing into birth without them; there are in the world no recluses or Brahmins who have reached the highest point, who have attained the height, who, having understood and realized by themselves alone both in this world and the next, make known the same – all this sort of speculation.. this is what is called theoretical fallacy. Moreover, all wrong views are theoretical fallacies.”<sup>95</sup>
- **Purity of morality and view:** [*Sīlavisuddhi ca diṭṭhivisuddhi ca*] “What is purity in morals? Absence of excess in deed, in word, and in deed and word together. What is purity in view? Knowledge of the specific nature of kamma, knowledge of the Truths in their due order, knowledge of him who holds the Path, the knowledge of him who holds the Fruit of the Path.”<sup>96</sup>
- **purity of view and the effort to attain it:** [*Diṭṭhivisuddhi kho pana yathā diṭṭhissa ca padhānam*] “...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

<sup>92</sup> T. W. Rhys Davids: Sacred Books of the Buddhists, Vol. IV [Dīgha-Nikāya] (Oxford: Pāli Text Society, 1991), p. 206

<sup>93</sup> F.L. Woodward: The Book of Gradual Sayings – Anguttara-Nikāya Vol. I (London: PTS, 1970), p. 76

<sup>94</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya (Somerville: Wisdom Publications, 2012), p. 173

<sup>95</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), p. 330.

<sup>96</sup> Caroline A. F. Rhys Davids: A Buddhist Manual of Psychological Ethics (Dhammasaṅgaṇi) (Oxford: Pāli Text Society, 2004), p. 333

the mind, beings are purified.”<sup>97</sup> “There are... these two views: the view of existence and the view of extermination. Therefore... the instructed noble disciple reflects this: ‘Is there anything in the world that I could cling to without being blameworthy?’ He understood 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 perceptions, 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. What do you think... is [form, feelings, perceptions, volitional formations, consciousness] permanent or impermanent? ‘Impermanent...’ Is what is impermanent suffering or happiness? ‘Suffering...’ Is what is impermanent, suffering and subject to change fit to be regarded this: ‘This is mine, this I am, this is my self? ‘No, Venerable Sir.’ Seeing thus... he understands: ‘there is no more for this state of being.’”<sup>98</sup> “...I will teach you the unconditioned and the path leading to the unconditioned. Listen to that... [W]hat... is the unconditioned? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconditioned. What... is the path leading to the unconditioned? Mindfulness directed to the body: this is called the path leading to the unconditioned. ...I have taught you the unconditioned and the path leading to the unconditioned. Whatever should be done... I have done for you. These are the feet of trees... these are empty huts. Meditate... do not be negligent, lest you regret it later. This is our instruction to you. ...and what is the path leading to the unconditioned? The four establishments of mindfulness... the four strivings [generate the desire for the non-arising of unarisen evil unwholesome states – making the effort, arouses the energy, applies his mind, and strives; generates the desire for the abandoning of arisen evil unwholesome states...; generates the desire for the arising of unarisen wholesome states...; generates the desire for the continuance of arisen wholesome states, for their non-decay, increase, expansion, and fulfillment by development; he makes an effort, arouses energy, applies his mind, and strives – this is called the path leading to the unconditioned<sup>99</sup>], ... the four bases for spiritual power... the five spiritual faculties... the five powers... the seven factors of enlightenment... the eightfold noble path [comprising the 37 Factors for Enlightenment].”<sup>100</sup>

- **being moved by a sense of urgency and by what should move one and the systematic effort of one so moved:** [*Samvego ca samvejanīyesu thānesu samvigghassa ca yoniso padhānaṃ*] [research can only find the word urgency in relation to the four Buddhist holy places – devout-pilgrims should seek these places.] The connection can be made here with the various personality characteristics, from the mentioning of “one” – as we are not certain which one is being mentioned, there can be many with different senses. Different people are motivated or moved into urgency by various factors. People can be known

<sup>97</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.I (Somerville: Wisdom Publications, 2000), p. 958

<sup>98</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.I (Somerville: Wisdom Publications, 2000), p. 920-921

<sup>99</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.II (Somerville: Wisdom Publications, 2000), p. 1376

<sup>100</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.II (Somerville: Wisdom Publications, 2000), pp. 1372-1379

by their temperament from observations of: postures, action, eating, seeing; and from the kind of states occurring temperaments can also be recognized.<sup>101</sup>

- **not being content with wholesome acts and not shrinking from exertion:** [*Asantuṭṭhitā ca kusalesu dhammesu appaṭivānitā ca padhānasmim*] This is listed as a virtue of the Buddha – as *upaññāta-dhamma*.<sup>102</sup> The Anguttara-Nikāya states: “...if only I may hold out until I win what may be won by human strength, by human energy, by human striving... By my earnest endeavor, monks, I won enlightenment.”<sup>103</sup>
- **knowledge and liberation:** [*Vijjā ca vimutti ca*] This can be understood as the entire field of intellectual and mystical insight, from the passing away of the hindrances and the attainment of Nibbāna.<sup>104</sup> The Buddha says elsewhere: “...there are these two things. What two? Liberation of mind and liberation by wisdom. These are the two things.”<sup>105</sup>
- **knowledge of the destruction of the defilements and of their non-recurrence:** [*Khayeñāṇaṃ anuppādeñāṇaṃ*] “Here one who is fully aware terminates through renunciation the occurrence of zeal for sensual-desires, he terminates through non-ill-will the occurrence of ill-will, he terminates through perception of light the occurrence stiffness-and-torpor, he terminates through definition of ideas the occurrence of uncertainty, he terminates through knowledge the occurrence of ignorance, he terminates through gladness the occurrence of boredom. ...He terminates through the arahant path all defilements.”<sup>106</sup>

#### 4.4: Sets of Three:

- **The unwholesome roots: greed, hatred and delusion:** [*Tīṇi akusalamūlāni – lobho akusalamūlaṃ, doṣo akusalamūlaṃ, moho akusalamūlaṃ*] “What... are the imperfections that defile the mind? Covetous and unrighteous greed is an imperfection that defiles the mind. Ill-will... anger... revenge... contempt... a domineering attitude... envy... avarice... deceit... fraud... obstinacy... presumption... conceit... arrogance... vanity... negligence [are imperfections] that [defile] the mind.”<sup>107</sup> There is also this, when Mahānāma states to the Buddha: “...I have long understood that Dhamma taught by the Blessed One thus: ‘Greed is an imperfection that defiles the mind, hate is an imperfection that defiles the mind, delusion is an imperfection that defiles the mind.’ Yet while I understand the Dhamma taught by the Blessed One thus, at times states of greed, hatred, and delusion invade my mind and remain. I have wondered, venerable sir, what state is still unabandoned by me internally, owing to which at times these states of greed, hate, and delusion invade my mind and remain?”<sup>108</sup>

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<sup>101</sup> Bhadantacariya Buddhaghosa [trns. by Bhikkhu Ñāṇamoli]: *Visuddhimagga – The Path of Purification* (Kandy: Buddhist Publication Society, 1999), III, 87-103, pp. 104-109

<sup>102</sup> Phra Prayudh Payutto *Dictionary of Buddhism* (Bangkok: Mahachulalongkorn University Press, 2000), p. 96-97 – entry #64.

<sup>103</sup> F.L. Woodward: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. I* (London: PTS, 1970), 45

<sup>104</sup> T. W. Rhys Davids: *Sacred Books of the Buddhists, Vol. IV [Dīgha-Nikāya]* (Oxford: Pāli Text Society, 1991), p. 207, footnote #1-2.

<sup>105</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikāya* (Somerville: Wisdom Publications, 2012), p. 173

<sup>106</sup> Bhikkhu Ñāṇamoli [trs.]: *The Path of Discrimination – Paṭisambhidāmagga* (Oxford: Pāli Text Society, 1997), p. 98 – Chapter XXXV, Extinguishment

<sup>107</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 118 – the *Vatthūpama Sutta*

<sup>108</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 186 – *Cūḷadukkhakkhandha Sutta*

- **wholesome roots: non-greed, non-hatred, non-delusion:** [*Tīṇi kusalamūlāni – alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ*] “I can teach you the wholesome in brief and the unwholesome at length. Still I will teach you the wholesome and the unwholesome in brief. Listen and attend closely to what I shall say. ...greed is unwholesome, non-greed is wholesome; hate is unwholesome, non-hate is wholesome; delusion is unwholesome, non-delusion is unwholesome. In this way three things are unwholesome and the other three things are wholesome.”<sup>109</sup> Further, combining three paragraphs related to greed, hatred and delusion into one, from the Cankī Sutta: “Here... a Bhikkhu may be living in dependence on some village or town. Then a householder or a householder’s son goes to him and investigates him in regard to three kinds of states: in regard to states based on greed, in regard to states based on hate, and in regard to states based on delusion: ‘Are there in this venerable one, any states based on [after being purified from states on greed, investigation continues into and is repeated for hatred; and following the investigation of purity from hatred, investigation continues and is again repeated for delusion] such that, with his mind obsessed by those states, while not knowing he might say, ‘I know’, or while not seeing he might say, ‘I see’, or he might urge others to act in a way that would lead them to their harm and suffering for a long time?’ As he investigates him, he comes to know: there is no such states based on [greed, hatred, delusion] in this venerable one. The bodily behavior and the verbal behavior of this venerable one are not those of one affected by [greed, hatred, delusion]. And the Dhamma that this venerable one teaches is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. This Dhamma cannot easily be taught by one affected by [greed, hatred, delusion].”<sup>110</sup>
- **wrong conduct: in body, speech and thought:** [*Tīṇi duccharitāni – kāyaduccharitaṃ, vacīduccaritaṃ, manoduccharitaṃ*] This is an expansive-subject, and references are found in the Brahmajāla Sutta and the Vinaya-Piṭaka on proper [and by contrast: wrong] conduct. This is also further presented in the Bāhitika Sutta.<sup>111</sup> In another text: “It is impossible and inconceivable, bhikkhus, that a wished for, desired, agreeable result could be produced from bodily misconduct... verbal misconduct... mental misconduct... -there is no such possibility. But, it is possible that an unwished for, undesired, disagreeable result might be produced from [bodily, verbal, mental] misconduct; there is such possibility.”<sup>112</sup> From another discourse: “It is impossible and inconceivable, bhikkhus, that a person engaging in [bodily, verbal, mental] misconduct could on that account, for that reason, with the breakup of the body, after death, be reborn in a good destination, in a heavenly world...”<sup>113</sup>
- **right conduct: in body, speech and thought:** [*Tīṇi sucaritāni – kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ*] reflect from above, and see: “It is impossible and inconceivable, bhikkhus, that a person engaging in [bodily,

<sup>109</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 595 – the Mahāvaccagotta Sutta

<sup>110</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 781-782

<sup>111</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 723-727

<sup>112</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya (Somerville: Wisdom Publications, 2012), p. 114

<sup>113</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya (Somerville: Wisdom Publications, 2012), p. 115

verbal, mental] good conduct could on that account, for that reason, with the breakup of the body, after death, be reborn in a plane of misery, in a bad destination, in the lower world, in hell; there is no such possibility.”<sup>114</sup> Further, to distinguish between the two: “And what is beauty for a monk? Here, a monk practices right conduct, is restrained according to the discipline, is perfect in behavior and habits, sees danger in the slightest fault, and trains in the rules of training he has undertaken. That is beauty for a monk.”<sup>115</sup>

- **unwholesome thought: of sensuality, enmity and cruelty:** [*Tayo akusalavitakkā – kāmavitakko, byāpādavitakko, vihiṃsāvitakko*] sensuality is listed as a hindrance to meditation<sup>116</sup>; from another discourse: “The mind imbued with wisdom becomes completely free from the corruptions, that is, from the corruption of sensuality, of becoming, of false views and of ignorance.”<sup>117</sup>
- **wholesome thought: of renunciation, non-enmity and non-cruelty:** [*Tayo kusalavitakkā – nekkhammavitakko, abyāpādavitakko, avihimsāvitakko*] these are aspects leading to the jhanic-meditative states – to be discussed later in that section; but in another context, as stated, to a deity: “...I declare that things perceived by the [various six-senses] are of two kinds: the kind to be pursued [if its pursuit leads to the decrease of unwholesome factors and the increase of wholesome ones, such an object is to be sought after], and the kind to be avoided [if its pursuit leads to the increase of unwholesome factors and the decrease of wholesome ones, that is not to be sought after].”<sup>118</sup> Another discourse suggests: “...when a bhikkhu is devoted to the higher mind, (1) there are in him gross defilements: bodily, verbal, and mental misconduct. An earnest, capable bhikkhu abandons, dispels, terminates, and obliterates them. When this has been done, (2) there remain in him middling defilements: sensual thoughts, thoughts of ill-will, and thoughts of harming. An earnest, capable bhikkhu abandons, dispels, terminates, and obliterates them. When this has been done, (3) there remain in him subtle defilements: thoughts about his relations, thoughts about his country, and thoughts about his reputation. An earnest, capable bhikkhu abandons, dispels, terminates, and obliterates them. When this has been done, then there remain thoughts connected with the Dhamma. That concentration is not peaceful and sublime, not gained by full tranquilization, not attained to unification, but it is reined in and checked by forcefully suppressing the defilements. But, bhikkhus, there comes a time when his mind becomes internally steady, composed, unified, and concentrated. That concentration is peaceful and sublime, gained by full tranquilization, and attained to unification; it is not reined in and checked by forcefully suppressing the defilements. Then, there being a suitable basis, he is capable of realizing any state realizable by direct knowledge toward which he might incline his mind.”<sup>119</sup> The footnote suggests that the commentary states: “...the suitable basis as past causes and the

<sup>114</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), p. 115

<sup>115</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 405 – from the Cakkavatti-Sīhanāda Sutta

<sup>116</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 191 – in the Tevijja Sutta, as one of five criteria comprising the five hindrances.

<sup>117</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 234 – in the Mahāparinibbāna Sutta.

<sup>118</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 330 – in the Sakkapañha Sutta.

<sup>119</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), p. 335-336

presently obtainable jhana, and other things which are the basis for the direct knowledges... the basis for the direct knowledges to be the concentrated mind that has acquired eight qualities, namely, it is: (1) purified, (2) cleansed, (3) unblemished, (4) rid of defilement, (5) malleable, (6) wieldy, (7) steady, and (8) attained to imperturbability. Alternatively, it says, ‘concentrated’ may be considered the first quality and ‘steady and attained to imperturbability’ jointly constitute the eighth.”<sup>120</sup> Wholesome thoughts or right thought, are the basis for the six abhiññās, as the same discourse continues: “If he wishes: May I wield the various kinds of psychic potency: having been one, may I become many; having been many, may I become one; may I appear and vanish; may I go unhindered through a wall, through a rampart, through a mountain as through space; may I dive in and out of the earth as though it were water; may I walk on water without sinking as though it were earth; seated cross-legged, may I travel in space like a bird; with my hand may I touch and stroke the moon and sun so powerful and mighty; may I exercise mastery with the body as far as the brahmā-world, he is capable of realizing it, there being a suitable basis. If he wishes, may I, with the divine ear-element, which is purified and surpasses the human, hear both kinds of sounds, the divine and human, those that are far as well as near, he is capable of realizing it, there being a suitable basis. If he wishes: may I understand the minds of other beings and persons, having encompassed them with my own mind. May I understand a mind with [lust, hatred, delusion] as mind with [lust, hatred, delusion] lust and a mind without [lust, hatred, delusion] as a mind without [lust, hatred, delusion]; a [contracted, exalted, surpassable, concentrated, liberated] mind as [contracted, exalted, surpassable, concentrated, liberated] and a [distracted, unexalted, unsurpassable, unconcentrated, unliberated] mind as [distracted, unexalted, unsurpassable, unconcentrated, unliberated], he is capable of realizing it, there being a suitable basis. If he wishes, may I recollect my manifold past abodes, that is, [1-100,000 births], many eons of [world-dissolution and world-evolution], thus: there I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my lifespan; passing away from there, I was reborn elsewhere, and there too I was named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my lifespan; passing away from there, I was reborn here – may I thus recollect my manifold past abodes with their aspects and details, he is capable of realizing it, there being a suitable basis. If he wishes: may I, with the divine eye, which is purified and surpasses the human, see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand how beings fare in accordance with their kamma thus: Thee beings who engage in misconduct by body, speech, and mind, who revile the noble ones, held wrong view, and undertook kamma based on wrong view, with the breakup of the body, after death, have been reborn in the plane of misery, in a bad destination, in the lower world, in hell; but these beings who engage in good conduct by body, speech, and mind, who did not revile the noble ones, who held right view, and undertook kamma based on right view, with the breakup of the body, after death, have been reborn in a good destination, in the heavenly world’ – thus with the divine eye, which is purified and surpasses the human, may I see beings passing away and being reborn, inferior and superior, beautiful and ugly,

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<sup>120</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), p. 1669

fortunate and unfortunate, and understand how beings fare in accordance with their kamma, he is capable of realizing it, there being a suitable basis. If he wishes: may I, with the destruction of the taints, in this very life realize for myself with direct knowledge the taintless liberation of mind, liberation by wisdom, and having entered upon it, may I dwell in it, he is capable of realizing it, there being a suitable basis.”<sup>121</sup>

- **unwholesome motivation: through sensuality, enmity and cruelty:** [*Tayo akusalasaṅkappā – kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo*] The footnote in the Walshe translation states that this motivation is: ‘thought’.<sup>122</sup> The translators of the Majjhima-Nikāya note *sankappa*, as: “intention”<sup>123</sup>; and the translator of the Dīgha-Nikāya also has, *sankappa* as meaning: “difference of thought.”<sup>124</sup> Further, from the Majjhima-Nikāya: “And what... is wrong intention? The intention of sensual desire, the intention of ill-will, and the intention of cruelty: this is wrong intention. And what... is right intention? Right intention I say is twofold: there is right intention that is affected by the taints, partaking of merit, ripening on the side of attachment, and there is right intention that is noble, taintless, supramundane, a factor of the path. And what... is right intention that is affected by taints, partaking of merit, ripening on the side of attachment? The intention of renunciation, the intention of non-ill-will, and the intention of non-cruelty: this is right intention that is affected by taints... on the side of attachment. And what... is right intention that is noble, taintless, supramundane, a factor of the path? The thinking, thought, intention, mental absorption, mental fixity, directing of the mind, verbal formation in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right intention that is noble... a factor of the path. One makes an effort to abandon wrong intention and to enter upon right intention: this is one’s right effort. Mindfully one abandons wrong intention, mindfully one enters upon and abides in right intention: this is right mindfulness. Thus these three states run and circle around right intention, that is: right view, right effort, and right mindfulness.”<sup>125</sup>
- **wholesome motivation: through renunciation, non-enmity and non-cruelty:** [*Tayo kusalasaṅkappā – nekkhammasaṅkappo, abyāpādasāṅkappo, avihiṃsāsaṅkappo*] The Sallekha Sutta contributes a listing of the negative engagements of others, and suggests that Buddhists do the opposite towards obliterating improper views. The term that the translators of the Majjhima-Nikāya use, is: effacement (*sallekha*) – although their footnote states that the word originally meant: ascetic practices, that than the removal of defilements.<sup>126</sup>

<sup>121</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), pp. 336-338

<sup>122</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 617, footnote #1029

<sup>123</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 32 – found in the Introduction, and as footnotes # 1107-1108

<sup>124</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 520 – in the *Dasuttara Sutta*

<sup>125</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 935-936 – in the *Mahācattārisaka Sutta*

<sup>126</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 123-131; and p. 1183, footnote # 106, which reminds us that these are not for insight, but for bliss and peace. Further, footnote 107 states that the forty-four modes of effacement can be arranged into thematic sets, per the footnote on page 1183: ten courses of unwholesome and unwholesome action – which can also be referenced in the *Majjhima-Nikāya*’s *Sammādiṭṭhi Sutta*,

- **unwholesome perception: through sensuality, enmity and cruelty:** [*Tisso akusalasaññā – kāmasaññā, byāpādasaññā, vihiṃsasaññā*] The following example is taken from the Māgandiya Sutta, where the background information to the following is this: a blind man wanting a clean-white cloth is deceived to accept a dirty-cloth, and becomes angry. The Buddha states: “...If I were to teach you the Dhamma thus: ‘This is that health, this is that Nibbāna’, you might know health and see Nibbāna. Together with the arising of your vision, your desire and lust for the five aggregates affected by clinging might be abandoned. Then perhaps you might think: ‘Indeed, I have long been tricked, cheated, and defrauded by this mind. For when clinging, I have been clinging just to material form, I have been clinging just to feeling, I have been clinging just to perception, I have been clinging just to formations, I have been clinging just to consciousness. With my 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.’”<sup>127</sup> Further, from the Sevittabbāsevitabba Sutta: “And what kind of inclination of mind causes unwholesome states to increase and wholesome states to diminish in one who cultivates it? Here someone is covetous and abides with his mind imbued with covetousness; he has ill-will and abides with his mind imbued with ill-will; he is cruel and abides with his mind imbued with cruelty. Such inclination of mind causes unwholesome states to increase and wholesome states to diminish in one who cultivates it.”<sup>128</sup>
- **wholesome perception: through renunciation, non-enmity and non-cruelty:** [*Tisso kusalasaññā – nekkhammasaññā, abyāpādasaññā, avihimsasaññā*] Siddhatta Gotama pondered before his enlightenment: “‘Suppose that I divide my thoughts into two classes.’ Then I set on one side thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty, and I set on the other side thoughts of renunciation, thoughts of non-ill will [loving-kindness], and thoughts of non-cruelty [compassion].”<sup>129</sup> Further: “Bhikkhus, whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of renunciation, he has abandoned the thought of sensual desire to cultivate the thought of renunciation, and then his mind inclines to thoughts of renunciation. If he frequently thinks and ponders upon thoughts of non-ill-will [and] upon thoughts of non-cruelty, he has abandoned the thought of [ill-will and] cruelty to cultivate the thought of [non-ill-will and] non-cruelty, and then his mind inclines to thoughts of [non-ill-will and] non-cruelty.”<sup>130</sup>
- **unwholesome elements: of sensuality, enmity and cruelty:** [*Tisso akusaladhātuyo – kāmadhātu, byāpādadhātu, vihiṃsādhātu*] The Anaṅgaṇa Sutta has Sāriputta providing a brief explanation in several locations, gathered

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the eightfold noble path – which can be referenced in the Majjhima-Nikāya’s Mahācattārīsaka Sutta, five hindrances – which can be referenced in the Satipaṭṭhāna Sutta, ten of the sixteen imperfections that defile the mind – which can be found in the Majjhima-Nikāya’s Vatthūpama Sutta, and seven bad qualities and seven good qualities – which can be found in the Majjhima-Nikāya’s Sekha Sutta.

<sup>127</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 615-616

<sup>128</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 917-918

<sup>129</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 207 – in the Dvedhāvitakka Sutta

<sup>130</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 209 – in the Dvedhāvitakka Sutta

here: “Herein... when a person with a blemish does not understand it as it actually is thus: ‘I have a blemish in myself,’ it can be expected that he will not arouse zeal, make effort, or instigate energy to abandon that blemish, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled. Suppose a bronze dish was brought from a shop... covered with dirt and stains, and the owners neither used it nor had it cleaned but put it away in a dusty corner. Would the bronze dish thus get more defiled and stained later on?” - “Yes, friend.” - “So too, friend, when a person with a blemish does not understand it as it actually is thus: ‘I have a blemish in myself,’ it can be expected... that he will die... with mind defiled.”<sup>131</sup> And later in the teaching: “If the spheres of these evil unwholesome wishes are seen and heard to be unabandoned in any bhikkhu, then for all he may be a forest dweller, a frequenter of remote abodes, an almsfood eater, a house-to-house seeker, a refuse-rag wearer, a wearer of rough robes, still his fellows in the holy life do not honor, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be unabandoned in that venerable one. Suppose a metal bowl were brought from a shop... clean and bright; and the owners put the carcass of a snake or a dog or a human being in it and, covering it with another bowl, went back to the market; then people seeing it said: ‘What is that you are carrying about like a treasure?’ Then, raising the lid and uncovering it, they looked in, and as soon as they saw they were inspired with such loathing, repugnance, and disgust that even those who were hungry would not want to eat, not to speak of those who were full. So too, if the spheres of these evil unwholesome wishes are seen and heard to be unabandoned in any bhikkhu, then for all he may be a forest dweller still his fellows in the holy life do not honor, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be unabandoned in that venerable one.”<sup>132</sup> An alternative translation would suggest a transformation of the word ‘element’ into the term: principle. There would be these three unwholesome principles: the unwholesome principle of sensuality, the unwholesome principle of enmity [hostility or hate], and the unwholesome principle of cruelty [unkindness or brutality]. Further, review this excerpt from the Anguttara-Nikāya: “...there are these three conditions. What three? Sense-desire-thinking, ill-will-thinking, and harm-thinking. Verily... these are the three.”<sup>133</sup> Additionally, these three form three parts of the five nissāraṇiyā dhātuyo – later found in the section of fives, as: “Five elements making for deliverance”.

- **wholesome elements: of renunciation, non-enmity and non-cruelty:** [*Tisso kusaladhātuyo – nekkhammadhātu, abyāpādadhātu, avihimsādhātu*] Taken again from the Anaṅgaṇa Sutta: “Herein, when a person with a blemish understands it as it actually is thus: ‘I have a blemish in myself,’ it can be expected that he will arouse zeal, make effort, and instigate energy to abandon that blemish, and that he will die without lust, hate, and delusion, without blemish, with mind undefiled. Suppose a bronze dish were brought from a shop... covered with dirt and stains, and the owners had it cleaned and did not put it in a dusty corner. Would the bronze dish thus get cleaner and brighter

<sup>131</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 109

<sup>132</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 112

<sup>133</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: PTS, 1973), p. 311

later on?” - “Yes, friend.” - “So too, friend, when a person with a blemish understands it as it actually is thus: ‘I have a blemish in myself,’ it can be expected ... that he will die ... with mind undefiled.”<sup>134</sup> And later, from the same teaching: “If the spheres of these evil unwholesome wishes are seen and heard to be abandoned in any bhikkhu, then for all he may be a village dweller, an acceptor of invitations, a wearer of robes given him by householders, yet his fellows in the holy life honor, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be abandoned in that venerable one. Suppose a metal bowl were brought from a shop... clean and bright; and the owners put clean boiled rice and various soups and sauces into it, and, covering it with another bowl, went back to the market; then people seeing it said: ‘What is that you are carrying about like a treasure?’ Then raising the lid and uncovering it, they looked in, and as soon as they saw they were inspired with such liking, appetite, and relish that even those who were full would want to eat, not to speak of those who were hungry. So too, friend, if the spheres of these evil unwholesome wishes are seen and heard to be abandoned in any bhikkhu, then for all he may be a village dweller, an acceptor of invitations, a wearer of robes given to him by householders, yet his fellows in the holy life honor, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be abandoned in that venerable one.”<sup>135</sup> Continuing from the same source as above, again from the Anguttara-Nikāya: “To get rid of the sense-desire-thinking, cultivate renunciation-thinking; and to get rid of the other two... cultivate such thinking as is their opposites. Verily... to get rid of these three conditions, cultivate these three.”<sup>136</sup>

- **elements: of sense-desires, the element of form, the formless element:** [*Aparāpi tisso dhātuyo – kāmādhātu, rūpadhātu, arūpadhātu*] These imply cosmological details – however, these states can be considered in this world, through the quote: “The Dhamma he’d discerned, he taught his monks: He whose vision ended woe, to Nibbāna’s gone.”<sup>137</sup> Later, a chart is designed with all the collective cosmological details.<sup>138</sup> Further, cosmological details are summarized as such: “I will teach you a way of knowing Dhamma, called the Mirror of Dhamma, whereby the Ariyan disciple, if he so wishes, can discern of himself: ‘I have destroyed hell, animal-rebirth, the realm of ghosts, all downfall, evil fates and sorry states. I am a Stream-winner, incapable of falling into states of woe, certain of attaining Nibbāna.’”<sup>139</sup>
- **more elements: element of form, the formless element and the element of cessation:** [*Aparāpi tisso dhātuyo – rūpadhātu, arūpadhātu, nirodhadhātu*] another cosmological issue, to be displayed later in the cosmological chart. Cessation is of course, the third of the four Noble Truths. The *Itivuttaka* addresses these specifically, in verse: “This is the meaning of what the Exalted

<sup>134</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 109

<sup>135</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 112-113

<sup>136</sup> E. M. Hare: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. III* (London: PTS, 1973), p. 311

<sup>137</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 254

<sup>138</sup> Until the chart is presented, refer to: the Mahānidāna Sutta, in: Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), pp. 228-229; also see: E. M. Hare: *The Book of Gradual Sayings – Anguttara-Nikāya, Vol. IV* (London: PTS, 1965), pp. 22-23

<sup>139</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 241 – the Mirror of Dhamma will be presented in the section related to the monastic chanting.

One said. Herein this meaning is thus spoken: ‘Who Rūpa-world-conditions comprehend, in the Ārūpa-worlds well established in the formless, they who are released, who are released by making things cease, those folks are they who have left death behind. With his own person reaching the deathless element, that element that hath no base, and of himself discovering renunciation of the base, He is canker-free, the perfectly awakened one, doth thus proclaim the sorrowless, the stainless way.’ This meaning also was spoken by the Exalted One; so I have heard.”<sup>140</sup>

- **more elements: the low [abandoned<sup>141</sup>] element, the middling element and the sublime element:** [*Aparāpi tisso dhātuyo – hīnadhātu, majjhimadhātu, paññadhātu*] “If there were no worlds of sense-desire and no action to ripen therein... would any sensuous becoming be manifested? ‘Surely not, Lord.’ In this way... action is the field, consciousness is the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in lower-worlds. Thus in the future there is repeated rebirth. In this way there is becoming... Again, if there were no worlds of form and no action to ripen therein, would any formal becoming be manifested? ‘Surely not, Lord.’ In this way action is the field, consciousness the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in the intermediate worlds. Thus in the future there is repeated rebirth. Again, if there were no formless worlds and no action to ripen therein, would any formless becoming be manifested? ‘Surely not, Lord.’ In this way... action is the field, consciousness the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in the more excellent worlds. Thus in the future, there is repeated rebirth. In this way... there is becoming.”<sup>142</sup>
- **kinds of craving: sensual craving, craving for becoming and craving for extinction:** [*Tisso taṇhā – kāmataṇhā, bhavataṇhā, vibhavataṇhā*] This is the second of the four Noble Truths: “And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being, and craving for non-being. This is called the origin of suffering.”<sup>143</sup>
- **more kinds of craving: craving for the World of Sense-Desires, for the World of Form and for the Formless World:** [*Aparāpi tisso taṇhā – kāmataṇhā, rūpataṇhā, arūpataṇhā*] These are three of the five higher fetters. Here explained: “Here... any kind of material form whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near - a bhikkhu has seen all material form as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self,’ and through not clinging he is liberated. Any kind of feeling whatever... Any kind of perception whatever... Any kind of formations whatever... Any kind of consciousness whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near - a bhikkhu has seen all consciousness as it actually is with proper wisdom thus: ‘This is not mine, this

<sup>140</sup> F. L. Woodward [translator]: The Minor Anthologies of the Pāli Canon: Part II- Udāna: Verses of Uplift & Itivuttaka: As It was Said (Oxford: Pāli Text Society, 1996), pp. 149-150

<sup>141</sup> Bhadantacariya Buddhaghosa [trns. by Bhikkhu Ñānamoli]: Visuddhimagga – The Path of Purification (Kandy: Buddhist Publication Society, 1999), p. 897 – the first definition for hīna, in the glossary.

<sup>142</sup> F.L. Woodward: The Book of Gradual Sayings – Anguttara-Nikāya Vol. I (London: PTS, 1970), pp. 203-204

<sup>143</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 135 – inside the Sammāditṭhi Sutta

I am not, this is not my self,’ and through not clinging he is liberated. It is in this way that a bhikkhu is an arahant with taints destroyed, one who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge.”<sup>144</sup>

- **more craving: for the World of Form, for the Formless World and for cessation:** [*Aparāpi tisso taṇhā – rūpataṇhā, arūpataṇhā, nirodhataṇhā*] Again, similar to the immediately above criteria, yet also descriptive of the fourth jhāna: “Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity... Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in the base of infinite space... Again, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ a bhikkhu enters upon and abides in the base of infinite consciousness... Again, by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ a bhikkhu enters upon and abides in the base of nothingness. Again, by completely surmounting the base of nothingness, a bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception... Again, by completely surmounting the base of neither-perception-nor-non-perception, a bhikkhu enters upon and abides in the cessation of perception and feeling. And his taints are destroyed by his seeing with wisdom. This bhikkhu is said to have blindfolded Mara, to have become invisible to the Evil One by depriving Mara’s eye of its opportunity, and to have crossed beyond attachment to the world.”<sup>145</sup>
- **three fetters: personality belief, doubt, and attachment to rite and ritual:** [*Tīṇi saṃyojanāni – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso*] “If a bhikkhu should wish: ‘May I, with the destruction of three fetters, become a stream-enterer, no longer subject to perdition, bound [for deliverance], headed for enlightenment,’ let him fulfill the precepts...”<sup>146</sup> These are explained, as: “He attends wisely: ‘This is suffering’; he attends wisely: ‘This is the origin of suffering’; he attends wisely: ‘This is the cessation of suffering’; he attends wisely: ‘This is the way leading to the cessation of suffering.’ When he attends wisely in this way, three fetters are abandoned in him: personality view, doubt, and adherence to rules and observances. These are called the taints that should be abandoned by seeing.”<sup>147</sup>
- **three corruptions: of sense-desire, of becoming, of ignorance:** [*Tayo āsavā – kāmāsavo, bhavāsavo, avijjāsavo*] “And then the Lord... gave a comprehensive discourse: ‘This is morality, this is concentration, this is wisdom. Concentration, when imbued with morality, brings great fruit and profit. Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions,

<sup>144</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 329-330 – in the Cūḷasaccaka Sutta

<sup>145</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 250-252 – in the Nivāpa Sutta

<sup>146</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 116 – in the Ākankheyya Sutta

<sup>147</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 93 – in the Sabbāsava Sutta

that is, from the corruption of sensuality, of becoming, of false views and of ignorance.”<sup>148</sup>

- **kinds of becoming: in the World of Sense-Desire, of Form, in the Formless World:** [*Tayo bhavā – kāmabhavo, rūpabhavo, arūpabhavo*] another cosmological issue, to be displayed later in the cosmological chart. These were addressed, as such: “‘I have said: ‘Becoming conditions birth.’ If there were absolutely no becoming: in the World of Sense-Desires, of Form or the Formless World... could birth appear?”<sup>149</sup>
- **three quests: for sense-desires, for becoming and for the holy life:** [*Tisso esanā – kāmesanā, bhavesanā, brahmacariyesanā*] this is also in the Section of Tens, as an ariyan-disposition. Further, much of these criteria compose the aspects of the Araṇavibhanga Sutta: “One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble, and unbeneficial. The Middle Way discovered by the Tathagata avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to enlightenment, to Nibbāna. One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage but should teach only the Dhamma. One should know how to define pleasure, and knowing that, one should pursue pleasure within oneself. One should not utter covert speech, and one should not utter overt sharp speech. One should speak unhurriedly, not hurriedly. One should not insist on local language, and one should not override normal usage. This is the summary of the exposition of non-conflict.”<sup>150</sup> The Itivuttaka has: “The longing for sensual-delights, the longing for becoming, and the longing for the Brahma-life. These are the three longings. This is the meaning of what the Exalted One said. Herein this meaning is this spoken: Collected, aware, the mindful follower of the Awakened One well understands longings, and how they come to be, and where they cease, and what the way to longings’ end. The monk who hath an end of longings made no longer hungereth. He is set free. [Following this is another set with the same criteria, defined differently: “The longing for delights of sense, becoming, the longing for to live the Brahma-life – these three accumulations of wrong view become perversion of the truth. In him who from all sensual lust is purified, who by destroying craving is set free, longings are left, wrong views are rooted out. A monk who hath of longings made an end is void of yearning, no more questioneth.”<sup>151</sup>] This meaning also was spoken by the Exalted one, so I have heard.”<sup>152</sup>
- **forms of conceit: I am better than, I am equal to, I am worse than:** [*Tisso vidhā – seyyohamasmīti vidhā, sadisoahamasmīti vidhā, hīnohamasmīti vidhā*] Found, was this excerpt: “He perceives beings as beings. Having perceived beings as beings, he conceives beings, he conceives [himself] in beings, he conceives [himself apart] from beings, he conceives beings to be ‘mine,’ he

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<sup>148</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 234 – in the Mahāparinibbāna Sutta

<sup>149</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 224 – in the Mahānidāna Sutta

<sup>150</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 1080 – in the Araṇavibhanga Sutta

<sup>151</sup> F. L. Woodward [translator]: The Minor Anthologies of the Pāli Canon: Part II- Udāna: Verses of Uplift & Itivuttaka: As It was Said (Oxford: Pāli Text Society, 1996), p. 152

<sup>152</sup> F. L. Woodward [translator]: The Minor Anthologies of the Pāli Canon: Part II- Udāna: Verses of Uplift & Itivuttaka: As It was Said (Oxford: Pāli Text Society, 1996), p. 151

delights in beings. Why is that? Because he has not fully understood it, I say.”<sup>153</sup> The direct quote is from the Devatāsamyutta: “One who conceives ‘I am equal, better, or worse,’ might on that account engage in disputes. But one not shaken in the three discriminations does not think, ‘I am equal or better.’”<sup>154</sup>

- **times: past, future and present:** [*Tayo addhā – atīto addhā, anāgato addhā, paccuppanno addhā*] As mentioned in a teaching: “He is a scholar, accomplished, wise, competent to perceive advantage in the past, the future or the present.”<sup>155</sup> Further: “Beings who perceive what can be expressed become established in what can be expressed. Not fully understanding what can be expressed, they come under the yoke of Death. But having fully understood what can be expressed, one does not conceive one who expressed, for that does not exist for him by which one could describe him.”<sup>156</sup>
- **ends: personality, its arising and its cessation:** [*Tayo antā – sakkāyo anto, sakkāyasamudayo anto, sakkāyanirodho anto*] Details can be found inside the Cūḷavedalla Sutta: “...What is called personality by the Blessed One? ‘Friend... these five aggregates affected by clinging are called personality by the Blessed One; that is, the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, and the consciousness aggregate affected by clinging. These five aggregates affected by clinging are called personality by the Blessed One.’ ‘What is called the origin of personality by the Blessed One?’ ‘Friend... it is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being, and craving for non-being. This is called the origin of personality by the Blessed One.’ ‘...What is called the cessation of personality by the Blessed One?’ ‘Friend... it is the remainderless fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving. This is called the cessation of personality by the Blessed One.’ ‘...What is called the way leading to the cessation of personality by the Blessed One?’ ‘Friend... it is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.’ ‘...Is that clinging the same as these five aggregates affected by clinging, or is the clinging something apart from the five aggregates affected by clinging?’ ‘Friend... that clinging is neither the same as these five aggregates affected by clinging nor is clinging something apart from the five aggregates affected by clinging. It is the desire and lust in regard to the five aggregates affected by clinging that is the clinging there.’”<sup>157</sup>

<sup>153</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 84

<sup>154</sup> Bhikkhu Bodhi [ed. and trns.]: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.I* (Somerville: Wisdom Publications, 2000), p. 99

<sup>155</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 136 – in the Kūṭadanta Sutta & for more information on the presence of a conventional momentarily existing self, see: Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 159-170 – the Pottapada Sutta

<sup>156</sup> Bhikkhu Bodhi [ed. and trns.]: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.I* (Somerville: Wisdom Publications, 2000), p. 99; further, the three times are expressed in the Itivuttaka. III, II, iv, see: F. L. Woodward [translator]: *The Minor Anthologies of the Pāli Canon: Part II- Udāna: Verses of Uplift & Itivuttaka: As It was Said* (Oxford: Pāli Text Society, 1996), p. 156

<sup>157</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 396-397 – inside the Cūḷavedalla Sutta. This discourse, of course is given by Bhikkhuni Dhammadinnā – and sanctioned by the Buddha.

- **feelings: pleasant, painful and neither:** [*Tisso vedanā – sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā*] the following is borrowed from the Satipaṭṭhāna Sutta: “And how, bhikkhus, does a bhikkhu abide contemplating feelings as feelings? Here, when feeling a pleasant feeling, a bhikkhu understands: ‘I feel a pleasant feeling’; when feeling a painful feeling, he understands: ‘I feel a painful feeling’; when feeling a neither-painful-nor-pleasant feeling, he understands: ‘I feel a neither-painful-nor-pleasant feeling.’ When feeling a worldly pleasant feeling, he understands: ‘I feel a worldly pleasant feeling’; when feeling an unworldly pleasant feeling, he understands: ‘I feel an unworldly pleasant feeling’; when feeling a worldly painful feeling, he understands: ‘I feel a worldly painful feeling’; when feeling an unworldly painful feeling, he understands: ‘I feel an unworldly painful feeling’; when feeling a worldly neither-painful-nor-pleasant feeling, he understands: ‘I feel a worldly neither-painful-nor-pleasant feeling’; when feeling an unworldly neither-painful-nor-pleasant feeling, he understands: ‘I feel an unworldly neither-painful-nor-pleasant feeling.’ In this way he abides contemplating feelings as feelings internally, or he abides contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. Or else he abides contemplating in feelings their arising factors, or he abides contemplating in feelings their vanishing factors, or he abides contemplating in feelings both their arising and vanishing factors. Or else mindfulness that ‘there is feeling’ is simply established in him to the extent necessary for bare knowledge [insight] and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating feelings as feelings.”<sup>158</sup>
- **suffering: as pain, as inherent in formations, as due to change:** [*Tisso dukkhatā – dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā*] The Buddha was asked two questions, combined here, from the Alagaddūpama Sutta, for brevity: “Can there be agitation about what is nonexistent internally and can there be no agitation about what is non-existent internally?” The Buddha responds: “There can be... Here... someone has the view: ‘This is self, this the world; after death I shall be permanent, everlasting, eternal, not subject to change; I shall endure as long as eternity.’ He hears... [Dhamma-teachings] for the elimination of all standpoints, decisions, obsessions, adherences, and underlying tendencies, for the stilling of all formations, for the relinquishing of all attachments, for the destruction of craving, for dispassion, for cessation, for Nibbāna. He thinks thus: ‘So I shall be annihilated! So I shall perish! So I shall be no more!’ Then he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught. That is how there is agitation about what is non-existent internally.” [Then for no agitation about what is non-existent internally]: “Here... someone does not have the view: ‘This is self ... I shall endure as long as eternity.’ He hears the [Dhamma-teachings] for the

<sup>158</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 149-150 – in the Satipaṭṭhāna Sutta, and there is a further reference in the translation’s footnotes to see the Saḷāyatanavibhanga Sutta, in the Majjhima-Nikāya, which discusses the following starting from page 1066: “The six internal bases should be understood. The six external bases should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The eighteen kinds of mental exploration should be understood. The thirty-six positions of beings should be understood. Therein, by depending on this, abandon that. There are three foundations of mindfulness that the Noble One cultivates, cultivating which the Noble One is a teacher fit to instruct a group. Among the teachers of training it is he that is called the incomparable leader of persons to be tamed. This is the summary of the exposition of the sixfold base.”

elimination of all standpoints, decisions, obsessions, adherences, and underlying tendencies, for the stilling of all formations, for the relinquishing of all attachments, for the destruction of craving, for dispassion, for cessation, for Nibbāna. He does not think thus: ‘So I shall be annihilated! So I shall perish! So I shall be no more!’ Then he does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. That is how there is no agitation about what is non-existent internally.” And later: “Bhikkhus, what do you think? Is feeling... Is perception... Are formations... Is consciousness permanent or impermanent?” - “Impermanent, venerable sir.” - “Is what is impermanent suffering or happiness?” - “Suffering, venerable sir.” - “Is what is impermanent, suffering, and subject to change, fit to be regarded thus: ‘This is mine, this I am, this is my self?’” - “No, venerable sir.”<sup>159</sup>

**accumulations: evil with fixed result, good with fixed result and indeterminate:** [*Tayo rāsī – micchattaniyato rāsī, sammattaniyato rāsī, aniyato rāsī*] “...this evil action of yours was not done by your mother or your father, or by your brother or your sister, or by your friends and companions, or by your kinsmen and relatives, or by recluses and brahmins, or by gods: this evil action was done by you yourself, and you yourself will experience its result.”<sup>160</sup> Further: “There is another world, there are spontaneously born beings, there is fruit and result of good and evil deeds.”<sup>161</sup> Further: “[A fault has overcome me]... foolish, erring and wicked as I was, in that I for the sake of the throne deprived my father, that good man and just king, of his life. May the Blessed Lord accept my confession of my evil deed that I may restrain myself in future!” “Indeed... [a fault overcame] you when you deprived your father, that good man and just king, of his life. But since you have acknowledged the transgression and confessed it as is right, we will accept it. For he who acknowledges his transgression as such and confesses it for betterment in future, will grow in the Ariyan discipline.”<sup>162</sup> The Buddha reiterated: “Surely, bhikkhus, you have committed a transgression – so foolish, so confused, so inept were you – in that, having gone forth, in such a well-expounded Dhamma and Discipline you competed with each other in regard to your learning, as to who can speak more, who can speak better, who can speak longer. But since you see your transgression as a transgression and make amends for it in accordance with the Dhamma, we pardon you for it....”<sup>163</sup>

- **Obscurations** [doubts<sup>164</sup>]: **one hesitates, vacillates, is undecided or is unsettled about the past, future or present:** [*Tayo tamā [tisso kaṅkhā (bahūsu) aṭṭhakathā oloketabbā] – atītaṃ vā addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati, anāgataṃ vā addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati, etarahi vā paccuppannaṃ addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati*]

<sup>159</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 224-236 – in the *Alagaddūpama Sutta*

<sup>160</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 1029-1036 – in the *Devadūta Sutta*

<sup>161</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 352 – in the *Pāyāsi Sutta*

<sup>162</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 108 – in the *Sāmaññaphala Sutta*

<sup>163</sup> Bhikkhu Bodhi: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya, Vol. I* (Somerville: Wisdom Publication, 2000), pp. 668-669

<sup>164</sup> The PTS Pāli-English Dictionary by Rhys Davids, has ‘tama’ as being defined as “darkness” – or something that could infer ignorance, or conceptually “doubt” – see the electronic version on [www.buddhistboards.com](http://www.buddhistboards.com), PDF file, page 556.

“...there are these three topics of discourse. What three? One may talk of past time, saying: ‘This it was in past time.’ Or one may talk of future time, saying: ‘Thus it will be in future time.’ Or one may talk of the present time, saying: ‘Thus it is now at present’ ...It may be understood of a person by his conversation whether he is competent or incompetent to discuss. ...If this person, on being asked a question does not give a categorical reply to a question requiring it, does not give a discriminating reply to a question requiring it, does not reply by a counter-question requiring it, and does not waive a question which should be waived – then... such a person is incompetent to discuss... If this person on being asked a question, evades the question by another, or turns it off the point, or displays vexation, malice and sulkiness, in such case... he is incompetent to discuss... if on being asked a question, he loads with abuse and beats down the questioner, laughs at him to scorn and catches him up when he falters – such [a person] is incompetent to discuss... It may be understood of a person by his conversation whether he is assured or unassured. ...He who lends not an ear is unassured...”<sup>165</sup> Of course there are better ways to prepare when about to answer a question: “Wisdom shines in its manifestation... a wise person thinks well, speaks well, and acts well. ...Because the wise person thinks well, speaks well, and acts well, wise people know of him: ‘this fellow is wise, a good person.’ These are the wise person’s three characteristics of a wise person, marks of a wise person, manifestation of a wise person. ...It is in this way that you should train yourself. ...One who possesses three qualities should be known as a wise person. What three?

- He formulates a question carefully
- He replies to a question carefully
- When another person replies to a question carefully, with well-rounded and coherent words and phrases, he approves of it.

One who possess these three qualities should be known as a wise person. ...It is in this way that you should train yourselves.”<sup>166</sup>

The Buddha has another teaching on this topic pertaining to the three times: “Bhikkhus, there are these three bases of talk. What three?

- Referring to the past, one would say: So it was in the past.
- Referring to the future, one would say: So it was in the future.
- Referring to the present, one would say: So it was in the present.

It is in relation to talk, that a person may be understood as either fit to talk or unfit to talk. If this person is asked a question that should be answered categorically and he does not answer it categorically; if he is asked a question that should be answered after making a distinction and he answers without making a distinction; if he is asked a question that should be answered with a counter-question and he answers it without asking a counter-question; if he is asked a question that should be set aside and he does not set it aside, in such a case this person is unfit to talk. [If he answers appropriately, he is determined to be fit to talk.] ...If this person is asked a question and he does not stand firm in regard to his position and the opposing position; if he does not stand firm in his stratagem; if he does not stand firm in an assertion about what is known; if he does not stand firm in the procedure, in such a case this person is unfit to talk. [If he can stand firm in his positions then he is fit to talk.] ...But if this

<sup>165</sup> F.L. Woodward: The Book of Gradual Sayings – Anguttara-Nikāya Vol. I (London: PTS, 1970), pp. 178-179

<sup>166</sup> Bhikkhu Bodhi: The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya (Somerville: Wisdom Publication, 2012), pp. 202-203

person is asked a question and he does not answer evasively, divert the discussion to an irrelevant subject, or display anger, hatred, and bitterness, in such a case this person is fit to talk. ...if this person is asked a question and he overwhelms the questioner, crushes him, ridicules him and seizes upon a slight error, in such a case this person is unfit to talk.<sup>167</sup> We also need to learn when it is suitable to talk, and other affiliated questions pertaining towards speaking. Moreover:

“There are these four kinds of persons found existing in the world. What four? One whose discernment is incisive but not free-flowing [answers correctly, but not quickly]; one whose discernment is free-flowing but not incisive; one whose discernment is both incisive and free-flowing; and one whose discernment is neither incisive nor free-flowing. These are the four kinds of persons found existing in the world.”<sup>168</sup> There are these other four-type of people also found to be existing in the world: those that comprehend quickly; those that comprehend through elaboration; those that need to be guided; and on for whom the word is maximum. These are the four types of people found existing in the world.<sup>169</sup>

- **Tathagata has no need to guard against bodily conduct, in speech and in thought – because a Tathagata is perfectly pure, so there is no misdeed which he must conceal lest anyone should get to hear about it:** [*Tīṇi tathāgatassa arakkheyyāni – parisuddhakāyasamācāro āvuso tathāgato, natthi tathāgatassa kāyaduccaritaṃ, yaṃ tathāgato rakkheyya – ‘mā me idaṃ paro aññāsī’ti. Parisuddhavacīsamācāro āvuso, tathāgato, natthi tathāgatassa vacīduccaritaṃ, yaṃ tathāgato rakkheyya – ‘mā me idaṃ paro aññāsī’ti. Parisuddhamanosamācāro, āvuso, tathāgato, natthi tathāgatassa manoduccaritaṃ yaṃ tathāgato rakkheyya – ‘mā me idaṃ paro aññāsī’ti*] “These four need not be cloaked by the Tathagata, and of three he is blameless. What four need not be cloaked? ...In [bodily act; in act of word; in act of thought; in mode of living] the Tathagata is wholly pure, there is no wrongdoing in deed by the Tathagata which he would cloak, thinking: ‘Let none know this of me.’”<sup>170</sup> Again: “...The Tathagata has these four kinds of intrepidity, possessing which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahma. What are the four? Here, I see no ground on which any recluse or brahmin or god or Mara or Brahma or anyone else at all in the world could, in accordance with the Dhamma, accuse me thus: ‘While you claim full enlightenment, you are not fully enlightened in regard to certain things.’ And seeing no ground for that, I abide in safety, fearlessness, and intrepidity. I see no ground on which any recluse... or anyone at all could accuse me thus: ‘While you claim to have destroyed the taints, these taints are undestroyed by you.’ And seeing no ground for that, I abide in safety,

<sup>167</sup> Bhikkhu Bodhi: The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya (Somerville: Wisdom Publication, 2012), pp. 287-288; these four questions are presented elsewhere, for instance also on pp. 432-433, where there is an associated verse: “He is hard to attack, hard to defeat, deep, hard to assault; he is proficient in both what is beneficial and harmful.”

<sup>168</sup> Bhikkhu Bodhi: The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya (Somerville: Wisdom Publication, 2012), p. 515

<sup>169</sup> It would be useful to review the footnotes #830 & #831 from Bhikkhu Bodhi: The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya (Somerville: Wisdom Publication, 2012), p. 1702

<sup>170</sup> E. M. Hare: The Book of Gradual Sayings – Aṅguttara-Nikāya Vol. IV (London: PTS, 1965), pp. 48-49

fearlessness, and intrepidity. I see no ground on which any recluse... or anyone at all could accuse me thus: ‘Those things called obstructions by you are not able to obstruct one who engages in them.’ And seeing no ground for that, I abide in safety, fearlessness, and intrepidity. I see no ground on which any recluse... or anyone at all could accuse me thus: ‘When you teach the Dhamma to someone, it does not lead him when he practices it to the complete destruction of suffering.’ And seeing no ground for that, I abide in safety, fearlessness, and intrepidity. A Tathagata has these four kinds of intrepidity, possessing which he claims the herd-leader’s place, roars his lion’s roar in the assemblies, and sets rolling the Wheel of Brahma. ...When I know and see thus, should anyone say of me [otherwise]... he will wind up in hell.”<sup>171</sup>

- **three obstacles: lust, hatred and delusion:** [*Tayo kiñcanā – rāgo kiñcanam, doso kiñcanam, moho kiñcanam*] These three are included into the five hindrances, namely: “...In the Ariyan discipline these five hindrances are called obstacles, hindrances, coverings-up, envelopings. Which five? The hindrance of sensuality, of ill-will, of sloth-and-torpor, of worry-and-flurry, of doubt.”<sup>172</sup> Further: “Lust is a something, hate is a something, delusion is a something. In a bhikkhu whose taints are destroyed, these are abandoned, cut off at the root, made like a palm stump, done away with so that they are no longer subject to future arising. Of all the kinds of deliverance of mind through nothingness, the unshakeable deliverance of mind is pronounced the best. Now that unshakeable deliverance of mind is void of lust, void of hate, void of delusion.”<sup>173</sup>
- **three fires: lust, hatred and delusion:** [*Tayo aggī – rāgaggi, dosaggi, mohaggi*] “...All is burning. ...What... is the all that is burning? The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, and whatever feeling arises with eye-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant – that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure and despair...”<sup>174</sup>
- **more fires: of those to be revered, of the householder, of those worthy of offerings:** [*Aparepi tayo aggī – āhuneyyaggi, gahapataggi, dakkhiṇeyyaggi*] Although there is only three here, the Anguttara-Nikāya lists seven, as: “The fires of passion, hatred, delusion, the fires of the venerable, the householder, the gift-worthy, the wood-fire.”<sup>175</sup> Further the Buddha mentioned: “...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.’ Having seen this thus as it actually is with proper wisdom, he avoids the equanimity that

<sup>171</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 167-168 – in the Mahāsihanāda Sutta

<sup>172</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 191 – in the Tevijja Sutta

<sup>173</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 395 – in the Mahāvedalla Sutta

<sup>174</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.I (Somerville: Wisdom Publications, 2000), p. 1143 – in the Saḷāyatana-saṃyutta.

<sup>175</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: PTS, 1965), p. 23

is diversified, based on diversity, and develops the equanimity that is unified, based on unity, where clinging to the material things of the world utterly ceases without remainder.”<sup>176</sup> Additionally, the material from the Sigāḷaka Sutta can be considered: “There are five ways in which pupils should minister to their teachers as the southern direction: by rising to greet them, by waiting on them, by being attentive, by serving them, by mastering the skills they teach. And there are five ways in which their teachers, thus ministered to by their pupils as the southern direction, will reciprocate: they will give thorough instruction, make sure they have grasped what they should have duly grasped, give them a thorough grounding in all skills, recommend them to their friends and colleagues, and provide them with security in all directions. In this way the southern direction is covered, making it at peace and free from fear.”<sup>177</sup>

- **classification of matter: visible and resisting, invisible and resisting, invisible and unresisting:** [*Tividhena rūpaṅgaho – sanidassanasappaṭiḡhaṃ rūpaṃ* [*sanidassanasappaṭiḡharūpaṃ* (syā. kaṃ.) *evamitaradvayepi*], *anidassanasappaṭiḡhaṃ rūpaṃ*, *anidassanaappaṭiḡhaṃ rūpaṃ*] This entry is problematic, and seemingly not in the Nikāya literature, and takes some unraveling to find it in the Dhammasaṅgaṇī, where it is suggested in footnotes, and later in the text: “impact and reaction are set up in the eye. [and from the text:] The eye, that is to say the sentient organ, derived from the four Great Phenomena, included in the self-state, invisible and reacting, which eye, invisible and reacting, has impinged, impinges, will or may impinge on [material] shape that is visible and impinging – that is sight, the sphere of sight. ...What is the sphere of vision? They eye, that is to say the sentient organ, derived from the four Great Phenomena, included in the self-state, invisible and reacting, depending on which eye, in consequence of some [visible] shape, there has arisen, arises, will or may arise visual contact... [and because of this contact] in consequence of some visual shape, there has arisen, arises, will or may arise – born of that visual contact [there is:] feeling, a perception, volition, a visual cognition<sup>178</sup> Further, this is not enough, and it is explained properly in the Aṭṭhasālinī, where numerous phrases will be grouped into a single paragraph, here, as: “...The Abhidhamma is teaching without explanation. Therefore it is here said, the sentient organ derived from the four great essentials. Because it is grasped by foolish folk as ‘this body’ or ‘this collection of the five-aggregates is my self’, therefore both the bodily frame and the fivefold aggregate is called ‘self-state’ (attabhava, or personality). Included in that personality is comprised in and depending on just that. Invisible – what cannot be seen by visual cognition. Reacting – reaction, friction is here produced. By which, etc., that is to say, in brief, this eye by which as a cause a given person ‘has’, in the past ‘seen’ the visible object specified, or now proceeding, ‘sees’ it, or in the future, ‘will see’ it. If the eye be intact, he ‘may see’ such visible object as comes into

<sup>176</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 470 – in the Potaliya Sutta. Further, there is an instance in the Dhammapada Commentary, which I must ignore on principle, despite the interesting contribution it might bring. See: Eugene Watson Burlingame: Buddhist Legends, Volume III (New Delhi: Motilal Banarsidass, 2005), XV 4, pp. 73-74

<sup>177</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 467 – in the Sigāḷaka Sutta

<sup>178</sup> C.A.F. Rhys Davids: A Buddhist Manual of Psychological Ethics – Dhammasaṅgaṇī, 3<sup>rd</sup> Edition (Oxford: Pāli Text Society, 2004), p. 159, footnote # 4, and p. 160. Perhaps more is found in the Aṭṭhasālinī, see: Pe Maung Tin & Mrs. Rhys Davids: The Expositor (Aṭṭhasālinī) Buddhaghosa’s Commentary on the *Dhammasaṅgaṇī* – the First Book of the Abhidhamma-pitaka, Vol. I & II (Oxford: Pāli Text Society, 1999), pp. 404-405

focus, or he ‘may have seen’ a past object with a sight that is past. He sees a present thing by a present eye; he will see a future thing by a future eye. If the given object comes into the focus of the eye, he ‘may see’ it by the eye – here, the phrase is conditional.”<sup>179</sup> Admittedly, the commentary-material explains this entry better, but there is an instance from the Saṃyutta-Nikāya which illustrates the source for this entry: “So long as I did not directly know as they really are the five aggregates subject to clinging in four phases, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world... [How] are there four phases? I directly knew form, its origin, its cessation, and the way leading to its cessation. ...What is form? The four great elements and the form derived from the four great elements: this is called form. With the arising of nutriment there is the arising of form. With the cessation of nutriment there is the cessation of form. This Noble Eightfold Path is the way leading to the cessation of form... Whatever ascetics and Brahmins, having thus directly known form, its origin, its cessation, and the way leading to its cessation are practicing for the purpose of revulsion towards form, for its fading away and cessation, they are practicing well. Those who are practicing well have gained a foothold in this Dhamma and Discipline. And whatever ascetics and Brahmins, having thus directly known form, its form, its origin, its cessation, and the way leading to its cessation, through revulsion towards form, through its fading away and cessation, are liberated by non-clinging, they are well-liberated [suvimuttā]. Those who are well-liberated are consummate ones [kevalino]. As to those consummate ones, there is no round for describing them.”<sup>180</sup> This citation might be beneficial for additional or further understanding: “any kind of material form whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all material form should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ Any kind of feeling whatever... Any kind of perception whatever... Any kind of formations whatever... Any kind of consciousness whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’”<sup>181</sup>

- **kinds of kammic formations: meritorious, demeritorious, and imperturbable:** [*Tayo saṅkhārā – puññābhisāṅkhāro, apuññābhisāṅkhāro, āneñjābhisāṅkhāro*] Then, with his own hands, Saccaka the Nigantha’s son served and satisfied the Saṅgha of bhikkhus headed by the Buddha with the various kinds of good food. When the Blessed One had eaten and had withdrawn his hand from the bowl, Saccaka the Nigantha’s son took a low seat, sat down

<sup>179</sup> Pe Maung Tin & Mrs. Rhys Davids: *The Expositor (Aṭṭhasālinī) Buddhaghosa’s Commentary on the Dhammasaṅgaṇī – the First Book of the Abhidhamma-pitaka*, Vol. I & II (Oxford: Pāli Text Society, 1999), pp. 404-405

<sup>180</sup> Bhikkhu Bodhi [ed. and trns.]: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.I* (Somerville: Wisdom Publications, 2000), p. 895-896, and the pertinent footnotes relates to this section are: #80: suggesting that the four phases are also each of the four Noble Truths in respect to each component of the five aggregates. Footnote #81 suggests: again, that this material is not found in the Nikāyas, and is only present in the Abhidhamma [which incidentally references an unknown discourse which perhaps held this material originally]. The footnote issues three forms of elements: the space-element, the sexual determination, and physical nutriment. Modernists would engage in DNA or genetic studies to answer this specific question. Footnote #82 suggests: gaining a foothold implicates those who are still in training towards Nibbāna, because an Arahant has completed the necessary work.

<sup>181</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 232 – in the Alagaddūpama Sutta

at one side, and said to the Blessed One: “Master Gotama, may the merit and the great meritorious fruits of this act of giving be for the happiness of the givers.” “Aggivessana, whatever comes about from giving to a recipient such as yourself - one who is not free from lust, not free from hate, not free from delusion - that will be for the givers. And whatever comes about from giving to a recipient such as myself - one who is free from lust, free from hate, free from delusion - that will be for you.”<sup>182</sup> [Though Saccaka admitted defeat in debate, he must have still considered himself a saint, and thus did not feel impelled to go for refuge to the Triple Gem. Also, because he continued to regard himself as a saint, he must have felt that it was not proper for him to dedicate the merit of the alms offering to himself, and thus he wished to dedicate the merit to the Licchavis. But the Buddha replies that the Licchavis will gain the merit of providing Saccaka with food to offer to the Buddha, while Saccaka himself will gain the merit of offering the food to the Buddha. The merit of giving alms differs in quality according to the purity of the recipient, as explained in the *Dakkhiṇāvibhanga Sutta*: “Herein, Ānanda, by giving a gift to an animal, the offering may be expected to repay a hundredfold. (Footnoted commentary suggests: In a hundred existences it gives long life, beauty, happiness, strength, and intelligence, and it makes one free of agitation. The following attainments should be understood accordingly.) By giving a gift to an immoral ordinary person, the offering may be expected to repay a thousandfold. By giving a gift to a virtuous ordinary person, the offering may be expected to repay a hundred-thousandfold. By giving a gift to one outside the Dispensation who is free from lust for sensual pleasures, the offering may be expected to repay a hundred-thousand times a hundred-thousandfold. “By giving a gift to one who has entered upon the way to the realization of the fruit of stream-entry, the offering may be expected to repay incalculably, immeasurably. What, then, should be said about giving a gift to a stream-enterer? What should be said about giving a gift to one who has entered upon the way to the realization of the fruit of once-return... to a once-returner... to one who has entered upon the way to the realization of the fruit of non-return... to a non-returner... to one who has entered upon the way to the realization of the fruit of arahantship... to an arahant... to a *paccekabuddha*? What should be said about giving a gift to a Tathagata, accomplished and fully enlightened? (Commentary suggests that although the results of giving in each of these cases is incalculable, there is still an ascending gradation in their incalculability, similar to the ascending incalculability of the waters in a great river, etc., up to that of the waters in the ocean. Perhaps the “incalculable, immeasurable” value of these gifts consists in their becoming a supporting condition for attainment of the paths, fruits, and *Nibbāna*.)”<sup>183</sup> The discourse concludes with the following: “There are four kinds of purification of offering. What four? There is the offering that is purified by the giver, not by the receiver. (Commentary suggests the word “purified” has the meaning of “made fruitful.”) There is the offering that is purified by the receiver, not by the giver. There is the offering that is purified neither by the giver nor by the receiver. There is the offering that is purified both by the giver and by the receiver. “And what is the offering that is purified by the giver, not by the receiver? Here the giver is virtuous, of good character, and the receiver

<sup>182</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 331 – in the *Cūlasaccaka Sutta*

<sup>183</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 1104 – in the *Dakkhiṇāvibhanga Sutta*

is immoral, of evil character. Thus the offering is purified by the giver, not by the receiver. “And what is the offering that is purified by the receiver, not by the giver? Here the giver is immoral, of evil character, and the receiver is virtuous, of good character. Thus the offering is purified by the receiver, not by the giver. “And what is the offering that is purified neither by the giver nor by the receiver? Here the giver is immoral, of evil character, and the receiver is immoral, of evil character. Thus the offering is purified neither by the giver nor by the receiver. “And what is the offering that is purified both by the giver and by the receiver? Here the giver is virtuous, of good character, and the receiver is virtuous, of good character. Thus the offering is purified both by the giver and by the receiver. These are the four kinds of purification of offering.” That is what the Blessed One said. When the Sublime One had said that, the Teacher said further: “When a virtuous person to an immoral person gives with trusting heart a gift righteously obtained, placing faith that the fruit of action is great, the giver’s virtue purifies the offering. When an immoral person to a virtuous person gives with untrusting heart a gift unrighteously obtained, nor places faith that the fruit of action is great, the receiver’s virtue purifies the offering. When an immoral person to an immoral person gives with untrusting heart a gift unrighteously obtained, nor places faith that the fruit of action is great, neither’s virtue purifies the offering. When a virtuous person to a virtuous person gives with trusting heart a gift righteously obtained, placing faith that the fruit of action is great, that gift, I say, will come to full fruition. When a passionless person to a passionless person gives with trusting heart a gift righteously obtained, placing faith that the fruit of action is great, that gift, I say, is the best of worldly gifts.” [Commentary suggests the last verse refers to the gift one arahant gives to another arahant. Although the arahant believes in the fruit of kamma, because he is without desire and lust for existence his own act of giving is not productive of any fruits. It is a mere functional action (kiriya) that leaves no traces behind.]<sup>184</sup> Finally, for the imperturbable: “The Tathagata, bhikkhus, understands this thus: ‘Those good recluses and brahmins who describe the self as percipient and unimpaired after death describe such a self to be either material ... or they describe it to be percipient of the immeasurable. Or else, since the perception “there is nothing” is declared to be the purest, supreme, best, and unsurpassed of those perceptions - whether perceptions of form or of the formless, of the limited or the immeasurable [The perception within the third immaterial meditation - the base of nothingness - is the subtlest and most refined of all mundane perceptions. Although there is still a kind of perception in the fourth immaterial attainment, it is so subtle that it is considered no longer appropriate to designate it perception.] - some assert the base of nothingness, immeasurable and imperturbable, [to be the self]. That is conditioned and gross, but there is cessation of formations.’ Having known ‘There is this,’ seeing the escape from that, the Tathagata has gone beyond that. [MA paraphrases thus: “All those types of perceptions together with the views are conditioned, and because they are conditioned, they are gross. But there is Nibbāna, called the cessation of formations, that is, of the conditioned. Having known ‘There is

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<sup>184</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 1105-1106 – in the *Dakkhinaṅgaha Sutta*

this,’ that there is Nibbāna, seeing the escape from the conditioned, the Tathagata has gone beyond the conditioned.”<sup>185</sup>

- **three people: the learner, the non-learner, the one who is neither:** [*Tayo puggalā – sekkho puggalo, asekkho puggalo, nevasekkhonāsekkho puggalo*] “A bhikkhu who is in higher training [The sekha, the disciple in higher training, is one who has reached any of the three lower planes of sanctity: stream-entry, once-returning, or non-returning - but must still train further in order to reach the goal, arahantship, the supreme security from bondage. The arahant is sometimes described as asekkha, one beyond training, in the sense that he has completed the training in the Noble Eightfold Path.], whose mind has not yet reached the goal, and who is still aspiring to the supreme security from bondage.”<sup>186</sup> The footnote to the PTS edition of the sutta calls this person an average-person<sup>187</sup>, and suggests to venture into the Abhidhamma-material for lack of better explanations in the discourses: “What sort of person is said to be an average person? The person whose three fetters have not been put away and who is not proceeding to put these away – such a person is said to be an average person... [these people are considered:] neither learners nor non-learners.”<sup>188</sup>
- **three elders: by birth, in Dhamma, by convention:** [*Tayo therā – jātithero, dhammathero, sammutithero [sammattithero (syā. kam.)]*] worldly conventions are mentioned in the Subha Sutta<sup>189</sup>; but perhaps the origin of this criteria originates from the Tittira-jātaka, a story that is derived from the episode of Sāriputta being denied a place to sleep, because younger monks took all the dwellings: “Henceforth I ordain... that seniority shall be paid respect of word, deed, salutation, and all due service... whosoever so keeps out his senior commits an offense.”<sup>190</sup> A good elder has the following characteristics: “...possessing five qualities, an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What five? He has attained the analytical knowledge of meaning, the analytical knowledge of Dhamma, the analytical knowledge of language, the analytical knowledge of discernment, and he is skillful and diligent in attending to the diverse chores that are to be done for his fellow monks; he is possessing sound judgment about them in order to carry out and arrange them properly. Possessing these five qualities, an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them.”<sup>191</sup> A good elder is qualified not just by age, but also through wisdom. Not enough people possess analytical knowledge, not enough people have committed the analytical knowledges towards being their mantra: the analytical knowledges of meaning, dhamma, language, and discernment. Example questions are: What is the meaning of this, how can it

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<sup>185</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 840 – in the Pañcattaya Sutta

<sup>186</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 86 – in the Mūlapariyāya Sutta

<sup>187</sup> T.W. Rhys Davids: *Sacred Books of the Buddhists, Vol. IV [Digha-Nikāya]* (Oxford: Pāli Text Society, 1991), p. 211, footnote # 4.

<sup>188</sup> Bimala Charan Law: *Designation of Human Types (Puggala-Paññatti)* (Oxford: Pāli Text Society, 1997), pp. 19 & 21

<sup>189</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 812-813. Please see the discourse for the specific context.

<sup>190</sup> E. B. Cowell: *The Jātaka – Stories of the Buddha’s Former Births, Vol I* (Oxford: Pāli Text Society, 2004), p. 92-95. The story can also be referenced in the Vinaya.

<sup>191</sup> Bhikkhu Bodhi: *The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya* (Somerville: Wisdom Publication, 2012), p. 718

be interpreted? How is this Dhamma used? What are the characteristics, function, manifestation and proximate cause of this Dhamma? What are the various grammatical components of these words, phrases and sentences? What other sense can be made of what is to be interpreted? When these questions can be asked of yourself, then insights into another mind is possible, since many of us perform in similar ways.

- **grounds based on merit: that of giving, of morality, of meditation:** [*Tīṇi puññakiriyavatthūni – dānamayaṃ puññakiriyavatthu, sīlamayaṃ puññakiriyavatthu, bhāvanāmayaṃ puññakiriyavatthu*] “The people, too, remained steadfast in the teaching of the Bodhisatta and spent their lives in charity and other good works, so that in the end they thronged the City of the Devas.”<sup>192</sup> Further consider the following: “‘When one acts or makes others act ... there is merit and outcome of merit,’ it is to be expected that they will avoid these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct, and that they will undertake and practice these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct. Why is that? Because those good recluses and brahmins see in unwholesome states the danger, degradation, and defilement, and they see in wholesome states the blessing of renunciation, the aspect of cleansing.”<sup>193</sup> These criteria are also found elsewhere, and more correctly presented: “...There are three bases of meritorious action, What three? The base founded on gifts, the base founded on virtue, and the base founded on making the mind become. Take the case of a man who only on a small scale creates the base of meritorious action founded on gifts, only on a small scale creates the base of meritorious action founded on virtue and does not reach the base of meritorious action founded on making the mind become. He, on the breaking up of the body after death, is reborn among men of ill-luck. Take the case of the man who creates the bases of meritorious action founded on gifts and virtue to a medium degree and does not reach the base of making mind become. He is reborn among men of good-luck. Take the case of a man who creates the bases of meritorious action founded on gifts and virtue to a high degree and does not reach the base of making mind become. He is reborn among the [various heavenly realms: the Four Royal Devas, the Thirty, Yāma devas, Tusita, or among the devas who delight in creating, or among the devas who have power over other’s creations... – so with these very high degrees - surpasses the devas of their realm in ten ranges, that is to say, in divine life, beauty, happiness, pomp and power, in divine shapes, sounds, perfumes, tastes and touch.] – these are the three bases of meritorious action.”<sup>194</sup>
- **grounds for reproof:** [*Tīṇi codanāvattthūni – diṭṭhena, sutena, parisāṅkāya*] based on what has been seen, heard and suspected: this amounts to a situation of discipline, for some reason, whether witnessed, overheard, or perceived – a matter of inquiry into a breach of discipline can occur, see the necessary control-factors of ill-conditioned monks and the comfort of good monks, certainly as shown in the Anguttara-Nikāya – to give confidence to believers and for the betterment of believers, to establish true Dhamma and for the support of the

<sup>192</sup> E. B. Cowell: The Jātaka – Stories of the Buddha’s Former Births, Vol I (Oxford: Pāli Text Society, 2004), p. 53 – on the Matakabhadda-jātaka

<sup>193</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 515 – in the Aṇṇaka Sutta

<sup>194</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 164-166

Discipline: “...it was to bring about the aforesaid pairs of results that the following were enjoined on his disciples by the Tathagata... the obligation [Pāṭimokkha], the recitation of the obligation, the suspension of the obligation, the festival, the suspension of the festival, the act of censure of the Order [for the use of bad language], the act of assigning tutelage [upon unreliable disciples], the act of expulsion [banishment], the act of reconciliation [the instances when a monks must make an apology to lay people], the act of suspension from the order, the allowance of probation, the act of degradation [loss of seniority in the monkhood], the paying of penance, the act of rehabilitation, the reinstatement, expulsion, full ordination, the act of putting a resolution to the vote for the first time, the same for the second [third, and so forth...], passing a fresh rule, amending a rule, proceedings of inquiry in the presence of the two parties, the proceedings about mindfulness, the proceedings in restoration after mental disease, action by consent of the party, proceedings according to a majority, proceedings against such and such guilty party, the summary statement of a case.”<sup>195</sup>

- **three kinds of rebirth in the Realm of Sense-Desire: beings who desire what presents itself to them and are in the grip of that desire, beings who desire what they have created, and beings that rejoice in the creations of others:** [*Tisso kāmūpapattiyo* [*kāmupattiyo* (sī.), *kāmupapattiyo* (syā. pī. ka.)] – *santāvuso sattā paccupaṭṭhitakāmā, te paccupaṭṭhitesu kāmesu vasam vattenti, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamā kāmūpapatti. Santāvuso, sattā nimmitakāmā, te nimminivā nimminivā kāmesu vasam vattenti, seyyathāpi devā nimmānaratī. Ayaṃ dutiyā kāmūpapatti. Santāvuso sattā paranimmitakāmā, te paranimmitesu kāmesu vasam vattenti, seyyathāpi devā paranimmitavasavattī. Ayaṃ tatiyā kāmūpapatti*] beginning from the lowest hell-realm to the higher realms within the sense-sphere, there are eleven places for rebirth here – later, a chart is presented with the cosmological details. The citation from the Cūḷagosinga Sutta reads: “On hearing the exclamation of the earth gods, the gods of the heaven of the Four Great Kings... the gods of the heaven of the Thirty-three... the Yāma gods... the gods of the Tusita heaven... the gods who delight in creating... *the gods who wield power over others’ creations*... the gods of Brahma’s retinue exclaimed: ‘It is a gain... that the Tathagata, accomplished and fully enlightened, dwells among them...!’ Thus at that instant, at that moment, those venerable ones were known as far as the Brahma-world. [Then, the Blessed One said:] ‘So it is... so it is!’<sup>196</sup>- **three happy rebirths: beings who continually produce happiness now dwell in happiness; beings who are overflowing/drenched/full with happiness – immersed in it and proclaim “Oh, what bliss”; beings immersed in supreme happiness experiencing only perfect happiness:** [*Tisso sukhūpapattiyo* [*sukhupattiyo* (syā. pī. ka.)] – *santāvuso sattā* [*sattā sukham* (syā. kaṃ.)] *uppādetvā uppādetvā sukham viharanti, seyyathāpi devā brahmakāyikā. Ayaṃ paṭhamā sukhūpapatti. Santāvuso, sattā sukkena abhisannā parisannā paripūrā paripphuṭā. Te kadāci karahaci udānaṃ udānenti – ‘aho sukham, aho sukha’nti, seyyathāpi devā ābhassarā. Ayaṃ*

<sup>195</sup> F.L. Woodward: The Book of Gradual Sayings – Anguttara-Nikāya Vol. I (London: Pāli Text Society, 1970), pp. 83-86

<sup>196</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 305 – in the Cūḷagosinga Sutta

*dutiyā sukhūpapatti. Santāvuso, sattā sukkena abhisannā parisannā paripūrā paripphuṭā. Te santamyeva tusitā [santusitā (syā. kaṃ.)] sukhaṃ [cittasukhaṃ (syā. ka.)] paṭisaṃvedenti, seyyathāpi devā subhakiṇhā. Ayaṃ tatiyā sukhūpapatti]* There are a few, but here, only two contributions or approaches that will be taken for this entry. First, it may be fitting to look into the Pāli terminology for this entry, accordingly: sukhupapattiyo is expressed above as happy rebirths, but the PTS Dictionary suggests the term could mean: ‘the acquisition or attainment of happiness.’ This expression is taken from the Saṅgīti-Sutta-Vannana.<sup>197</sup> This suggests there are three ways to acquire happiness.... these are indicative of the jhāna-experience, and may even find an expression through the words or verses from Venerable Angulimāla: “They are fools and have no sense who give themselves to negligence, but those of wisdom guard diligence and treat it as their greatest good. Do not give way to negligence nor seek delight in sensual pleasures, but meditate with diligence so as to reach the perfect bliss. So welcome to that choice of mine and let it stand, it was not ill made; of all the Dhammas known to men, I have come to the very best.”<sup>198</sup> The term: perfect bliss, is being accounted for being a parallel to the perfect happiness that is being taken as the highest form of happiness.

- **kinds of wisdom: of the learner, non-learner, and of the one who is neither:** [*Tisso paññā – sekkhā paññā, asekkhā paññā, nevassekkhā paññā*] there are several examples that could illustrate each of these criteria and capabilities, however, one such citation may be inclusive of all: “Sāriputta, there are certain recluses and brahmins whose doctrine and view is this: ‘As long as this good man is still young, a black-haired young man endowed with the blessing of youth, in the prime of life, so long is he perfect in his lucid wisdom. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety, or a hundred years old, then the lucidity of his wisdom is lost.’ But it should not be regarded so. I am now old, aged, burdened with years, advanced in life, and come to the last stage: my years have turned eighty. Now suppose that I had four disciples with a hundred years’ lifespan, perfect in mindfulness, retentiveness, memory, and lucidity of wisdom. [Sati, for mindfulness, is the ability to grasp in mind a hundred or a thousand phrases as they are being spoken; gati, for retentiveness, is the ability to bind them and retain them in the mind; dhiti, for memory, is the ability to recite back what has been grasped and retained; and paññaveyyattiya, for lucidity of wisdom, is the ability to discern the meaning and logic of those phrases]. Just as a skilled archer, trained, practiced, and tested, could easily shoot a light arrow across the shadow of a palm tree, suppose that they were even to that extent perfect in mindfulness, retentiveness, memory, and lucidity of wisdom. Suppose that they continuously asked me about the four foundations of mindfulness and that I answered them when asked and that they remembered each answer of mine and never asked a subsidiary question or paused except to eat, drink, consume food, taste, urinate, defecate, and rest in order to remove sleepiness and tiredness. Still the Tathagata’s exposition of the Dhamma, his explanations of factors of the Dhamma, and his replies to questions would not yet come to an end, but meanwhile those four disciples of mine with their

<sup>197</sup> W. Stede (editor of materials left unfinished by T.W. Rhys Davids and J. Estlin Carpenter): *The Sumaṅgala-Vilāsinī – Buddhaghosa’s Commentary on the Digha-Nikāya, Part III (Suttas 21-34)* (London: Pāli Text Society, 1971), p. 1001

<sup>198</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 717 – in the Angulimāla Sutta

hundred years' lifespan would have died at the end of those hundred years. Sāriputta, even if you have to carry me about on a bed, still there will be no change in the lucidity of the Tathagata's wisdom. Rightly speaking, were it to be said of anyone: 'A being not subject to delusion has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare, and happiness of gods and humans,' it is of me indeed that rightly speaking this should be said."<sup>199</sup>

- **more kinds of wisdom: based on thought, on learning, on mental development: for the primary thoughts:** [*Aparāpi tisso paññā – cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā*] “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 favoring 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. [MA explains that he delights in the painful feeling by clinging to it with thoughts of “I” and “mine.” In confirmation of the statement that a worldlyling may delight in painful feelings, one thinks not only of full-fledged masochism but also of the common tendency of people to put themselves into distressing situations in order to reinforce their sense of ego.] 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. On hearing a sound with the ear... On smelling an odor with the nose... On tasting a flavor with the tongue... On touching a tangible with the body... On cognizing a mind-object with the mind, he lusts after it if it is pleasing; he dislikes it if it is unpleasing... 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.” For the stage of learning – for the sake of brevity, this is the section on entering and undertaking the life of a fully ordained member of the Sangha – enabling the disciple to eventually learn and finally purify one's mind. For the portion of wisdom related to mental development – the same discourse issues the overcoming of hindrances and the attainment of the jhānas: “Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna... With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna ... With the fading away as well of rapture... he enters upon and abides in the third jhāna... With the abandoning of pleasure and pain... he enters upon and abides in the fourth jhāna... which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. On seeing a form with the eye, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states

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<sup>199</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 177 – in the Mahāsihanāda Sutta

cease without remainder. Having thus abandoned favoring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it. As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.”<sup>200</sup> In regards to an underdeveloped mind, the Buddha reiterates: “Bhikkhus, I do not see even one other thing that when underdeveloped and unmanifested, leads to such great harm as the mind. The mind, when underdeveloped and unmanifested, leads to great harm. ...I do not see even one other thing that, when underdeveloped and uncultivated, leads to such great harm as the mind. The mind, when undeveloped and uncultivated, leads to great harm. ...I do not see even one other thing that, when undeveloped and uncultivated, brings such suffering as the mind. The mind, when undeveloped and uncultivated, brings suffering.”<sup>201</sup> When you have a developed mind, and developed wisdom, liberation from suffering may be attained.

- **three armaments: what one has learnt, detachment and wisdom:** [*Tīṇāvudhāni – sutāvudham, pavivekāvudham, paññāvudham*] there was great difficulty in searching for this criteria in the Tipiṭaka; however, the Kūṭadanta Sutta of the Dīgha-Nikāya may provide these in the imagery presented in the discourse. How is this so? Aspects of learning, detachment and wisdom are found in the following excerpt: “Then the Lord delivered a graduated discourse to Kūṭadanta, on generosity, on morality and on heaven, showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And when the Lord knew that Kūṭadanta’s mind was ready, pliable, free from the hindrances, joyful and calm, then he preached a sermon on Dhamma in brief: on suffering, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in the Brahmin Kūṭadanta, as he sat there, there arose the pure and spotless Dhamma-eye, and he knew: ‘Whatever things have an origin must come to cessation.’ Then Kūṭadanta, having seen, attained, experienced and penetrated the Dhamma, having passed beyond doubt, transcended uncertainty, having gained perfect confidence in the Teacher’s doctrine without relying on others, said: ‘May the Reverend Gotama and his order of monks accept a meal from me tomorrow!’”<sup>202</sup>
- **faculties: of knowing that one will know the unknown, of highest knowledge, of one who knows:** [*Tīṇindriyāni – anaññātaññassāmīndriyaṃ, aññindriyaṃ, aññātāvindriyaṃ*] This is a problematic entry, one that refers to material in the Abhidhamma material, where it is referenced on several occasions – retracing it back into the discourses is again, problematic. However, to introduce the criteria, it may be interesting to introduce the criteria through another subset, which can make this entry more clear – it relates to direct knowledge: “Bhikkhus, (1) I teach the Dhamma through direct knowledge, not without direct knowledge. (2) I teach the Dhamma with a basis, not without a

<sup>200</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 359 – in the Mahātaṇhāsankaya Sutta

<sup>201</sup> Bhikkhu Bodhi: The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya (Somerville: Wisdom Publication, 2012), p. 93

<sup>202</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 141 – in the Kūṭadanta Sutta

basis. (3) I teach the Dhamma that is antidotal, not one without antidotes. Since I teach [through those three ways]... my exhortation should be acted upon, my instructions should be acted upon. It is enough for you to rejoice, enough for you to be elated, enough for you to be joyful: ‘The Blessed One is perfectly enlightened, the Dhamma is well expounded by the Blessed One, the Sangha is practicing the good path.’”<sup>203</sup> If direct knowledge is cultivated, liberation can be attained, through developments. Develop and cultivate these five things – two fruits can be expected, either final knowledge in this very life or if there is a residue remaining, the state of non-returning<sup>204</sup>:

1. Develop the psychic potency that possesses concentration due to **desire** and activities of striving
2. Develop the basis for psychic potency that possesses concentration due to **energy** and activities of striving
3. Develop the basis for psychic potency that possesses concentration due to **mind** and activities of striving
4. Develops the basis for psychic potency that possesses concentration due to **investigation** and activities of striving
5. **Enthusiasm** itself is the fifth.

Further, “Because I had developed and cultivated these things... there being a suitable basis, I was capable of realizing any state realizable by direct knowledge towards which I inclined my mind.”<sup>205</sup> Now, to progress back to the criteria of disctintion, this criteria exist in the Itivuttaka: “This is the meaning of what the Exalted One said. Herein this meaning is thus spoken: To the pupil in training, in the straight way walking, by ending of his sins first cometh knowledge; straight follows gnosis; by that gnosis freed he knows in very truth: sure is my freedom, by wearing out the fetter of becoming.”<sup>206</sup> He truly with the faculties endowed is calm, and in the abode of calm delighting he wearth his last body in the world, for he hath routed Mara and his mount. This meaning also was spoken by the Exalted One; so I have heard.”<sup>207</sup> Perhaps the Kīṭāgiri Sutta sheds some light on this criteria: The Buddha asks two monks if he was known to teach the Dhamma in a certain way, and they responded appropriately, then the Buddha asks a different question: “If it were unknown to me, unseen, unfound, unrealized, uncontacted by wisdom...”<sup>208</sup> – but as he was speaking on his enlightenment process and the development of his wisdom, he illustrates the coming to know the unknown – and these people are not among the negligent. He goes on to mention that the highest or final knowledge is not gained at once – it is achieved by gradual training, gradual practice and gradual progress – and thus: “...how does there come to be gradual training, gradual practice, gradual progress? Here one who has faith [in a teacher] visits him; when he visits him, he pays respect to him; when he pays respect to him, he gives ear; one who gives ear hears the Dhamma; having heard the Dhamma, he memorizes it; he

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<sup>203</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), p. 355

<sup>204</sup> Bhikkhu Bodhi: *The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya* (Somerville: Wisdom Publication, 2012), p. 695

<sup>205</sup> Bhikkhu Bodhi: *The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya* (Somerville: Wisdom Publication, 2012), p. 695

<sup>206</sup> F. L. Woodward: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. I* (London: Pāli Text Society, 1970), p. 211

<sup>207</sup> F. L. Woodward [translator]: *The Minor Anthologies of the Pāli Canon: Part II- Udāna: Verses of Uplift & Itivuttaka: As It was Said* (Oxford: Pāli Text Society, 1996), p. 156

<sup>208</sup> Bhikkhu Nāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 579 – in the Kīṭāgiri Sutta

examines the meaning of the teachings he has memorized; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zeal springs up in him; when zeal has sprung up, he applies his will; having applied his will, he scrutinizes; having scrutinized, he strives; resolutely striving, he realizes with the body the ultimate truth and sees it by penetrating it with wisdom...<sup>209</sup> – this is the knowledge of knowing, and the knowledge of one on the supramundane path. Of the knowledge of one who knows, there are seven different types of persons: one liberated-in-both ways, one liberated-by-wisdom, a body-witness, one attained-to-view, one liberated-by-faith, a Dhamma-follower, and a faith-follower. These will be explained later in the appropriate section, but those who are liberated, are aware of their attainment. The Vibhaṅga lists these criteria, but there is no reference to a discourse, as: controlling faculty of initial enlightenment – as stream-entry; controlling faculty of intermediate enlightenment – as from the fruit of stream-attainment to the path of arahantship inclusive; and controlling faculty of final enlightenment – as the fruit of Arahantship.<sup>210</sup> It is mentioned in the Dhammasaṅgaṇī: “I shall come to know the unknown”<sup>211</sup>, as mentioned in the discourse this is a type of awareness – and the Vibhaṅga, mentions this in detail with a number of synonyms or metaphors, along with the criteria for mindfulness of the body, which is found in part in the Kīṭāgiri Sutta, but more extensively in the criteria from the Sāmaññaphala Sutta: ‘Here a monk acts with clear awareness in going forth and back, in looking ahead or behind him, in bending and stretching, in wearing his outer and inner robe and carrying his bowl, in eating, drinking, chewing and swallowing, in evacuating and urinating, in walking, standing, sitting, lying down, in waking, in speaking and in keeping silent he acts with clear awareness. In this way, a monk is accomplished in mindfulness and clear awareness.’<sup>212</sup> As this criteria deals with direct knowledge, it is further said: “Through direct knowledge (*abhiññāya*) he teaches the Dhamma after directly knowing, according to actuality, the Dhamma to be taught, distinguished by way of the wholesome and so forth and by the way of the aggregates and so forth; and after directly knowing the method to teach those who are to be guided in accordance with their propensities, tendencies, characters and dispositions. With a basis (*sanidānaṃ*): with conditions (*sappaccayaṃ*), with grounds (*sakāraṇaṃ*), having brought forth a reason (*hetu*), which might be the inclination of those to be guided, a question or a special incident. Antidotal (*sappāṭihāriyaṃ*): an antidote is a remedy (*paṭiharāṇa*) for lust and so forth. The Dhamma is

<sup>209</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 582-583 – in the Kīṭāgiri Sutta

<sup>210</sup> Paṭhamakyaw Ashin Thiṭṭila: The Book of Analysis – Vibhaṅga (Oxford: Pāli Text Society, 2002), p. 159 – [122] – in the 5<sup>th</sup> Chapter of the Analysis of the Controlling Faculties.

<sup>211</sup> C.A.F. Rhys Davids: A Buddhist Manual of Psychological Ethics – Dhammasaṅgaṇī, 3<sup>rd</sup> Edition (Oxford: Pāli Text Society, 2004), p. 78 [paragraph 296]

<sup>212</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 100 – in the Sāmaññaphala Sutta, and cross-reference to: Paṭhamakyaw Ashin Thiṭṭila: The Book of Analysis – Vibhaṅga (Oxford: Pāli Text Society, 2002), pp. 326-327 [paragraph 525]; further cross-reference into the Ariyapariyesanā Sutta – on the Enlightenment of the Buddha – related to the noble search and the understanding [paragraph 12, 18], found within: Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 253-268. There are these 22 Indriyas or faculties – listed in various Abhidhamma and Commentary-texts & in the Indriyasamyutta of the Mahāvagga in the Saṃyutta-Nikāya, see: Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya, Vol. II (Somerville: Wisdom Publications, 2000), pp. 1668-1708

accompanied by these, so it is antidotal. For the Teacher teaches Dhamma just by way of the elimination (*paṭisedhanavāsen'eva*) of lust and so forth.”<sup>213</sup>

- **three eyes: the fleshy-eye, the divine-eye, the eye of wisdom:** [*Tīni cakkhūni – maṃsacakkhu, dibbacakkhu, paññācakkhu*] the fleshy-eye is the actual body-organ of the eye; the divine eye is the ability to be clairvoyant, and in the Buddhist context this implies one with the divine eye can see or determine the status of someone who has passed away – judging or seeing based on the deceased’s deeds of the body, speech or thoughts, as stated in a discourse: “With the divine eye, purified and surpassing that of humans, he sees beings passing away and arising: base and noble, well-favored and ill-favored, to happy and unhappy destinations as kamma directs them, and he knows: ‘These beings, on account of misconduct of body, speech or thought, or disparaging the Noble Ones, have wrong view and will suffer the kammic fate of wrong view. At the breaking-up of the body after death they are reborn in a lower world, a bad destination, a state of suffering, hell. But these beings, on account of good conduct of body, speech or thought, of praising the Noble Ones, have right view and will reap the kammic reward of right view. At the breaking-up of the body after death they are reborn in a good destination, a heavenly world.’ Thus with the divine eye... he sees beings passing away and re-arising...”<sup>214</sup> Another eye is the Dhamma-eye and is listed as merely: “pure and spotless”<sup>215</sup> – though, the footnote in the translated text mentions that this is a term for stream-entry; whereas the wisdom-eye is the wisdom of the Arahant.<sup>216</sup> However, when this is perceived as such and compared to its equivalent in another text, there are differences: “Friend, one understands a state that can be known with the eye of wisdom” – and, the footnote to the translated text states: “The eye of wisdom is wisdom itself, called an eye in the sense that it is an organ of spiritual vision.”<sup>217</sup> The verses from the Itivuttaka are as follows: “The eye of flesh, the deva-eye and wisdom’s-eye, vision supreme – these are the eyes, the visions three revealed by the Man supreme. The genesis of fleshly eye, the way of the eye in deva-sight, and whence our knowledge took its rise – the eye of insight unsurpassed whoso doth come that eye to know is from all ill and sorrow freed.”<sup>218</sup>
- **kinds of training: in higher morality, higher thought, higher wisdom:** [*Tisso sikkhā – adhisīlasikkhā, adhiccittasikkhā, adhipaññāsikkhā*] “Herein a monk lives moral and restrained with the restraint of the obligations, proficient in the following practices of right conduct he sees danger in the slightest faults... he take up and trains himself in the laws of morality. This is called the training in higher morality... Herein a monk, remote from sensual-desires (practices the

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<sup>213</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya (Somerville: Wisdom Publications, 2012), p. 1673, fn. 586 Bhikkhu Bodhi takes this material from the commentary to the text.

<sup>214</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 107 – in the Sāmaññaphala Sutta

<sup>215</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 109 – in the Sāmaññaphala Sutta

<sup>216</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 547-548, footnote 140.

<sup>217</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 389 – in the Mahāvedalla Sutta, and accompanied footnote 438, p. 1236... Walshe has this pertaining to the stream-winner: Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 618, footnote 1050.

<sup>218</sup> F. L. Woodward [translator]: The Minor Anthologies of the Pāli Canon: Part II- Udāna: Verses of Uplift & Itivuttaka: As It was Said (Oxford: Pāli Text Society, 1996), p. 155

four jhānas)... attaining the fourth musing he abides therein. This is called the training in the higher thought.... Herein, a monk understands as it really is, the meaning of this is Ill, This is the arising of Ill, this is the ending of Ill, and this is the practice leading to the ending of Ill... [the next section of text has a different criteria set for higher insight, as: "...by destroying the āsavas, himself in this very life comes to know thoroughly the heart's release, the release by insight which is without the āsavas, and having attained it, abides therein."]  
This is called the training in higher insight."<sup>219</sup>

- **kinds of development: of emotions, of mind and of wisdom:** [*Tisso bhāvanā – kāyabhāvanā, cittabhāvanā, paññābhāvanā*] The Pāli language term for what was translated as 'development of emotions', is kāya-bhāvanā, according to Walshe<sup>220</sup>, and 'culture of sense-impressions' according to Davids.<sup>221</sup> The PTS Dictionary translates kāya-bhāvanā as: "meditation or training with regard to action"<sup>222</sup> – and thus feeling that these might be wrong, the following reference is taken from the Mahāsaccaka Sutta: "...there are some recluses and Brahmins who abide pursuing development of the body, but not developing the mind... ..how, Aggivessana, is one developed in body [insight] and developed in mind [concentration]? Here, Aggivessana, pleasant feeling arises in a well-taught noble disciple. Touched by that pleasant feeling, he does not lust after pleasure or continue to lust after pleasure. That pleasant feeling of his ceases. With the cessation of the pleasant feeling, painful feeling arises. Touched by that painful feeling, he does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. When that pleasant feeling has arisen in him, it does not invade his mind and remain because body is developed. And when that painful feeling has arisen in him, it does not invade his mind and remain because mind is developed. Anyone in whom, in this double manner, arisen pleasant feeling does not invade his mind and remain because body is developed [*when a noble disciple would experience a pleasant feeling, one would not become overwhelmed by it, because through insight-development, one understands the feeling to be impermanent, unsatisfactory, and of no-self essence*], and arisen painful feeling does not invade his mind and remain because mind is developed [*when a noble disciple would experience a painful feeling, one would not become overwhelmed by it, because through concentrative-development, one is able to escape from it by entering into one of the jhāna-levels*], is thus developed in body and developed in mind."<sup>223</sup>
- **unsurpassables: of vision, of practice, of liberation:** [*Tīṇi anuttariyāni – dassanānuttariyaṃ, paṭipadānuttariyaṃ, vimuttānuttariyaṃ*] the commentary probably is simplifying the matter by mentioning that vision pertains to insight, practice pertains to the path towards Arahantship, and liberation is the final

<sup>219</sup> F. L. Woodward: The Book of Gradual Sayings – Anguttara-Nikāya Vol. I (London: Pāli Text Society, 1970), p. 215

<sup>220</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 486

<sup>221</sup> T.W. Rhys Davids: Sacred Books of the Buddhists, Vol. IV [Dīgha-Nikāya] (Oxford: Pāli Text Society, 1991), p. 213

<sup>222</sup> The PTS Pāli-English Dictionary by Rhys Davids, see 'kāya-bhāvanā' – the electronic version on [www.buddhistboards.com](http://www.buddhistboards.com), PDF file, page 404. This entry also references the term from the Majjhima-Nikāya: Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 332-334 – in the Mahāsaccaka Sutta

<sup>223</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 332 – in the Mahāsaccaka Sutta: for clarification purposes, the speaker is the Jain disciple: Saccaka... referring to a non-Buddhist practice, dealing with painful bodily austerities. Then, later, the Buddha details the practice as referenced here, but stated above.

result as Nibbāna.<sup>224</sup> Alternatively, the Sampasādanīya Sutta has numerous items that are listed [*and replicated in the following footnote*] as unsurpassed.<sup>225</sup>

<sup>224</sup> W. Stede (editor of materials left unfinished by T.W. Rhys Davids and J. Estlin Carpenter): *The Sumaṅgala-Vilāsinī – Buddhaghosa’s Commentary on the Dīgha-Nikāya, Part III (Suttas 21-34)* (London: Pāli Text Society, 1971), p. 1003

<sup>225</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), pp. 417-425 The Sampasādanīya Sutta is recognized as being taught by Venerable Sāriputta, which illustrates many of these Dhammas below as numerically classified-sets, as demonstrated in the Saṅgīti Sutta. Perhaps the entire portion of unsurpassables listed in this discourse, which could encompass many aspects of ‘practice’, towards liberation as well, should be placed here, further abridged:

- *...the Blessed Lord’s way of teaching Dhamma in regard to the wholesome factors is unsurpassed, that is to say: the four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties, the five mental powers, the seven factors of enlightenment, the Noble Eightfold Path...*
- *in regard to the elucidation of the sense-spheres: there are the six internal and external sense-bases: eye and visible objects, ear and sounds, nose and smells, tongue and tastes, body and tactiles, mind and mind-objects.*
- *...in regard to the modes of rebirth in four ways: thus, one descends into the mother’s womb unknowing, stays there unknowing, and leaves it unknowing.*
- *...in regard to the telling of thoughts in four ways. Thus, one tells by a visible sign, saying: “This is what you think, this is in your mind, your thought is like this.” And however much one declares, it is so and not otherwise. That is the first way. Or, one tells not by a visible sign, but through hearing a sound made by humans, non-humans, or devas... That is the second way. Or one tells not by a sound uttered, but by applying one’s mind and attending to something conveyed by sound... That is the third way. Or one tells, not by any of these means, when one has attained a state of mental concentration without thinking and pondering, by divining another’s thoughts in one’s mind, and one says: “As far as so-and-so’s mind-force is directed, so his thoughts will turn to that thing.” And however much one declares, it is so and not otherwise. That is the fourth way.*
- *...in regard to the attainment of vision, in four ways. Here, some ascetic or Brahmin, by means of ardor, endeavor, application, vigilance and due attention, reaches such a level of concentration that he considers just this body - upwards from the soles of the feet and downwards from the crown of the head, enclosed by the skin and full of manifold impurities: “In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, mesentery, bowels, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, tallow, saliva, snot, synovial fluid, urine.” That is the first attainment of vision. Again, having done this and gone further, he contemplates the bones covered with skin, flesh and blood. This is the second attainment. Again, having done this and gone further, he comes to know the unbroken stream of human consciousness as established both in this world and in the next. That is the third attainment. Again, having done this and gone still further, he comes to know the unbroken stream of human consciousness that is not established either in this world or in the next. That is the fourth attainment of vision.*
- *...in regard to the designation of individuals. There are these seven types: the Both-Ways-Liberated, the Wisdom-Liberated, the Body-Witness, the Vision-Attainer, the Faith-Liberated, the Dhamma-Devotee, the Faith-Devotee.*
- *...in regard to the exertions. There are these seven factors of enlightenment: mindfulness, investigation of states, energy, delight, tranquility, concentration and equanimity.*
- *...in regard to the modes of progress, which are four: painful progress with slow comprehension, painful progress with quick comprehension, pleasant progress with slow comprehension, pleasant progress with quick comprehension. In the case of painful progress with slow comprehension, progress is considered poor on account of both painfulness and slowness. In the case of painful progress with quick comprehension, progress is considered poor on account of painfulness. In the case of pleasant progress with slow comprehension, progress is considered poor on account of slowness. In the case of pleasant progress with quick comprehension, progress is considered excellent on account of both pleasantness and quick comprehension.*
- *...in regard to proper conduct in speech: how one should avoid not only any speech involving lying, but also speech that is divisive or sneeringly triumphant, but should use wise words, words to be treasured, words in season.*
- *...in regard to a person’s proper ethical conduct. One should be truthful and faithful, not using deception, patter, hinting or belittling, not always on the make for further gains, but with sense-doors guarded, abstemious, a peacemaker, given to watchfulness, active, strenuous in effort, a meditator, mindful, of fitting conversation, steady-going, resolute and sensible, not hankering after sense-pleasures but mindful and prudent.*
- *...in regard to modes of receptivity to instruction, of which there are four: The Blessed Lord knows by his own skilled observation: “That one will, by following instructions, by the complete destruction of three fetters, become a Stream-Winner, no more subject to rebirth in lower worlds, firmly established, destined for full enlightenment”; “that one will, by following instructions, by the complete destruction of three fetters and the reduction of greed, hatred and delusion, become a Once-Returner, and having returned once more to this world, will put an end to suffering”; “that one will, by following instructions, by the complete destruction of the five lower fetters, be spontaneously reborn, and there will reach Nibbāna without returning from that world”; “that one will, by following instructions, by the destruction of the corruptions, gain in this very life the deliverance of mind, the deliverance through wisdom which is uncorrupted, and which one has understood and realized by one’s own super-knowledge.”*

- **kinds of concentration: with thinking and pondering, with pondering without thinking, with neither:** [*Tayo samādhī – savitakkasavicāro samādhī, avitakkavicāramatto samādhī, avitakkaavicāro samādhī*] “...detached from all sense-desires, detached from unwholesome mental states, entered and remained in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he entered and remained in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experienced in himself that joy of which the Noble Ones say: “Happy is he who dwells with equanimity and mindfulness”, he entered and remained in the third jhāna. And, having given up pleasure and pain, and with the disappearance of former gladness and

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- *...in regard to the knowledge of the liberation of others. The Blessed Lord knows, by his own skilled observation: “That one will, by the complete destruction of three fetters, become a Stream-Winner...; then with the reduction of greed, hatred and delusion, become a Once-Returner...; by the complete destruction of the five lower fetters, be spontaneously reborn...; by the destruction of the corruptions, gain in this very life the deliverance of mind, the deliverance through wisdom which is uncorrupted...”*
  - *...in regard to the doctrine of Eternalism. There are three such theories: (1) Here, some ascetic or Brahmin, by means of ardor, endeavor,... recalls various past existences... up to several hundred thousand births... In this way he remembers the details of his various past lives, and he says: “I know the past, whether the universe was expanding or contracting, but I do not know the future, whether it will expand or contract. The self and the world are eternal, barren, steady as a mountain-peak, rooted like a pillar. Beings run on, transmigrate, pass away and re-arise, yet these persist eternally.” (2) Again, some ascetic or Brahmin recalls various existences... (as (1), but “up to twenty aeons...”). (3) Again, some ascetic or Brahmin recalls various existences... (as (1), but “up to ten, twenty, thirty, forty aeons...”).*
  - *...in regard to past lives. Here, some ascetic or Brahmin... recalls various past existences - one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand lives, many aeons of contraction, of expansion, of contraction and expansion: “Then I was called so-and-so, this was my clan, my caste, I ate this, had these happy and unhappy experiences, lived for so long. And when I passed away from there I was reborn in such and-such other circumstances. Passing away from there, I was reborn here.” In this way he remembers the details of his various past lives. There are devas whose life-span is not to be reckoned by counting or computation, yet whatever existence they have previously experienced, whether in the World of Form or in the Formless World, whether conscious, unconscious or neither-conscious-nor-unconscious, they remember the details of those past lives.*
  - *...in regard to knowledge of the death and rebirth of beings. Here, some ascetic or Brahmin... attains to such concentration of mind that he sees with the divine eye, purified and surpassing that of humans, beings passing away and arising: base and noble, well-favored and ill-favored, to happy and unhappy destinations as kamma directs them, and he knows: “These beings, on account of misconduct of body, speech or thought or disparaging the Noble Ones, have wrong view and will suffer the kammic fate of wrong view. At the breaking-up of the body after death they are reborn in a lower world, a bad destination, a state of suffering, hell. But these beings, on account of good conduct of body, speech or thought, of praising the Noble Ones, have right view and will reap the kammic reward of right view. At the breaking-up of the body after death they are reborn in a good destination, a heavenly world.” Thus with the divine eye, purified and surpassing that of humans, he sees beings passing away and re-arising...*
  - *...in regard to the supernormal powers. These are of two kinds. There is the kind that is bound up with the corruptions and with attachment, which is called “un-Ariyan”, and there is the kind that is free of the corruptions and not bound up with attachment, which is called “Ariyan”. What is the “un-Ariyan” supernormal power? Here some ascetic or Brahmin enjoys various supernormal powers: being one, he becomes many - being many, he becomes one; he appears and disappears; he passes through fences, walls and mountains unhindered as if through air; he sinks into the ground and emerges from it as if it were water; he walks on the water without breaking the surface as if on land; he flies cross-legged through the sky like a bird with wings; he even touches and strokes with his hand the sun and moon, mighty and powerful as they are; and he travels in the body as far as the Brahma world. That is the “un-Ariyan” supernormal power. And what is the “Ariyan” supernormal power? Here a monk, if he wishes: “Let me abide with the disgusting not feeling disgust”, can so abide, and if he wishes: “Let me abide with the non-disgusting feeling disgust”, he can so abide, also feeling either disgust or non-disgust in the presence of both... or: “Ignoring both the disgusting and the non-disgusting may I abide in equanimity, mindful and clearly aware”, he can so abide. That is the “Ariyan” supernormal power, that is free of the corruptions and not bound up with attachment. This is the unsurpassed teaching in regard to the supernormal powers. This the Blessed Lord fully comprehends, and beyond it lies nothing further to be comprehended; and in such understanding there is no other ascetic or Brahmin who is greater or more enlightened than the Blessed Lord, as regards the supernormal powers.*

sadness, he entered and remained in the fourth jhāna which is beyond pleasure and pain, and purified by equanimity and mindfulness.”<sup>226</sup> Further: “...I developed concentration with applied thought and sustained thought; I developed concentration without applied thought but with sustained thought only; I developed concentration without applied thought and without sustained thought; I developed concentration with rapture; I developed concentration without rapture; I developed concentration accompanied by enjoyment; I developed concentration accompanied by equanimity. ...when I had developed concentration accompanied by equanimity, the knowledge and vision arose in me: ‘My deliverance is unshakeable; this is my last birth; now there is no renewal of being.’”<sup>227</sup>

- **more kinds of concentration: on emptiness, the signless, and desireless:** [*Apārepi tayo samādhi – suññato samādhi, animitto samādhi, appaṇihito samādhi*] “When a bhikkhu has emerged from the attainment of the cessation of perception and feeling, three kinds of contact touch him: voidness contact, signless contact, desireless contact.”<sup>228</sup> Further, the Saḷāyatanavagga’s Asāṅkhatasamyutta incorporates the previous entry’s criteria, with these [edited for ease of reading]: “I will teach you the unconditioned and the path leading to the unconditioned. Listen, to what is the unconditioned? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconditioned. What is the path leading to the unconditioned? [Serenity: this is called the path leading to the unconditioned. Insight, this is called the path leading to the unconditioned. Concentration with thought and examination: this is called the path leading to the unconditioned. Concentration without thought, with examination: this is called the path leading to the unconditioned. Concentration without thought and examination: this is called the path leading to the unconditioned. Emptiness concentration: this is called the path leading to the unconditioned. Signless concentration: this is called the path leading to the unconditioned. Undirected concentration: this is called the path leading to the unconditioned.] Thus, I have taught you the unconditioned and the path leading to the unconditioned. This is our instruction to you.”<sup>229</sup>
- **purities: of body, speech and mind:** [*Tīṇi soceyyāni – kāyasoceyyaṃ, vacīsoceyyaṃ, manoceyyaṃ*] there are too many discourses where this term is mentioned: body, speech, and mind. These discourses emphasize that unwholesome acts of body, speech and mind will lead a person to deprived or hell states; whereas wholesome acts of body, speech, and mind lead to happy or heavenly destinations. Furthermore, to emphasize the importance of this criteria: Yāma will question the deceased before judging which realm the deceased will dwell in, following the particular death of circumstance. Someone purified in body, speech, and mind benefits over an unskilled-deficient one.<sup>230</sup>

<sup>226</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), pp. 286-287 – in the Mahāsudassana Sutta

<sup>227</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 1015 – in the Upakkilesa Sutta

<sup>228</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 400 – in the Cūḷavedalla Sutta – of course given by the Bhikkhuni Dhammadinnā and sanctioned by the Buddha. Further, pertaining to voidness, see the Cūḷasuññata and Mahāsuññata Suttas of the Majjhima-Nikāya, pp.965-978.

<sup>229</sup> Bhikkhu Bodhi [ed. and trns.]: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. II* (Somerville: Wisdom Publications, 2000), pp. 1374-1375

<sup>230</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 1029-1036 – in the Devadūta Sutta

- **qualities of the sage: as to the body, speech and mind:** [*Tīṇi moneyyāni – kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ*] “Who knows about his former lives, sees heaven and states of deprivation, and has arrived at birth’s destruction – a sage who knows by direct knowledge, who knows his mind is purified, entirely freed from every lust, who has abandoned birth and death, who is complete in the holy life, who has transcended everything – one such as this is called a Buddha.”<sup>231</sup>
- **skills: in going forward, in going down, in means to progress:** [*Tīṇi kosallāni – āyakosallaṃ, apāyakosallaṃ, upāyakosallaṃ*] if the translation and footnote by Walshe is disregarded, and replaced with the definitions from the Pāli-English Dictionary, the criteria transform into: skills in money-making, skills in loss, and skills in strategy. Walshe thinks this is absurd.<sup>232</sup> The Sigālaka Sutta, is not so absurd, and quite rational to suggest: skills in money-making as the positive attributes for lay-people<sup>233</sup>, skills in loss as the negative attributes by

<sup>231</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 752-753 – in the Brahmāyu Sutta

<sup>232</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 618, footnote 1054.

<sup>233</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), pp. 461-469: the positive qualities: ‘*And how, householder’s son, does the Ariyan disciple protect the six directions? These six things are to be regarded as the six directions. The east denotes mother and father [‘There are five ways in which a son should minister to his mother and father as the eastern direction. [He should think:] “Having been supported by them, I will support them. I will perform their duties for them. I will keep up the family tradition. I will be worthy of my heritage. After my parents’ deaths I will distribute gifts on their behalf.” And there are five ways in which the parents, so ministered to by their son as the eastern direction, will reciprocate: they will restrain him from evil, support him in doing good, teach him some skill, find him a suitable wife and, in due time, hand over his inheritance to him. In this way the eastern direction is covered, making it at peace and free from fear.] The south denotes teachers [‘There are five ways in which pupils should minister to their teachers as the southern direction: by rising to greet them, by waiting on them, by being attentive, by serving them, by mastering the skills they teach. And there are five ways in which their teachers, thus ministered to by their pupils as the southern direction, will reciprocate: they will give thorough instruction, make sure they have grasped what they should have duly grasped, give them a thorough grounding in all skills, recommend them to their friends and colleagues, and provide them with security in all directions. In this way the southern direction is covered, making it at peace and free from fear.] The west denotes wife and children [‘There are five ways in which a husband should minister to his wife as the western direction: by honoring her, by not disparaging her, by not being unfaithful to her, by giving authority to her, by providing her with adornments. And there are five ways in which a wife, thus ministered to by her husband as the western direction, will reciprocate: by properly organizing her work, by being kind to the servants, by not being unfaithful, by protecting stores, and by being skilful and diligent in all she has to do. In this way the western direction is covered, making it at peace and free from fear.] The north denotes friends and companions [‘There are five ways in which a man should minister to his friends and companions as the northern direction: by gifts, by kindly words, by looking after their welfare, by treating them like himself, and by keeping his word. And there are five ways in which friends and companions, thus ministered to by a man as the northern direction, will reciprocate: by looking after him when he is inattentive, by looking after his property when he is inattentive, by being a refuge when he is afraid, by not deserting him when he is in trouble, and by showing concern for his children. In this way the northern direction is covered, making it at peace and free from fear.] The nadir denotes servants, workers and helpers [‘There are five ways in which a master should minister to his servants and workpeople as the nadir: by arranging their work according to their strength, by supplying them with food and wages, by looking after them when they are ill, by sharing special delicacies with them, and by letting them off work at the right time. And there are five ways in which servants and workpeople, thus ministered to by their master as the nadir, will reciprocate: they will get up before him, go to bed after him, take only what they are given, do their work properly, and be bearers of his praise and good repute. In this way the nadir is covered, making it at peace and free from fear.] The zenith denotes ascetics and Brahmins [‘There are five ways in which a man should minister to ascetics and Brahmins as the zenith: by kindness in bodily deed, speech and thought, by keeping open house for them, by supplying their bodily needs. And the ascetics and Brahmins, thus ministered to by him as the zenith, will reciprocate in six ways: they will restrain him from evil, encourage him to do good, be benevolently compassionate towards him, teach him what he has not heard, and point out to him the way to heaven. In this way the zenith is covered, making it at peace and free from fear.]*

laypeople<sup>234</sup>, and skills in strategy are the neutral criteria pertaining to being a good friend and Buddhist.<sup>235</sup>

- **intoxications: with health, with youth, with life:** [*Tayo madā – ārogyamado, yobbanamado, jīvitamado*] The pride of youth, the pride of health, the pride of life. The uneducated manyfolk, drunk with the pride of youth [same for pride of health and pride of life], practices immorality in deed, word and thought. So doing, when body breaks up after death, such one is reborn in the Waste, the Way of Woe, the Downfall, in Purgatory. ...intoxicated with the [pride of youth, health, or life], a monk gives up training and falls back to the low life.”<sup>236</sup>
- **predominant influences: oneself, the world, the Dhamma:** [*Tīṇi ādhipateyyāni – attādhipateyyaṃ, lokādhipateyyaṃ, dhammādhipateyyaṃ*] “...there are these three forms of dominance. What three? Dominance of self [Here am I, fallen on birth, old age, and death, on sorrows, lamentation, and woes, on despair and tribulations. I am fallen on ill, foredone with ill. Perhaps so doing some ending of all this mass of ill may be revealed to me. Yet if I, who have forsaken the passions by going forth from home to the homeless life, should pursue passions still worse than before, that were unseemly in me... Energetic shall be my striving and my attention shall be established unshaken.

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<sup>234</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 461-469: the negative qualities: *It is by abandoning the four defilements of action [Taking life is one, taking what is not given is one, sexual misconduct is one, lying speech is one], by not doing evil from the four causes [Evil action springs from attachment, it springs from ill-will, it springs from folly, it springs from fear. If the Ariyan disciple does not act out of attachment, ill-will, folly or fear, he will not do evil from any one of the four causes], by not following the six ways of wasting one's substance [Addiction to strong drink and sloth-producing drugs is one way of wasting one's substance, haunting the streets at unfitting times is one, attending fairs is one, being addicted to gambling is one, keeping bad company is one, habitual idleness is one.] - through avoiding these fourteen evil ways - that the Ariyan disciple covers the six directions, and by such practice becomes a conqueror of both worlds, so that all will go well with him in this world and the next, and at the breaking-up of the body after death he will go to a good destiny, a heavenly world.*

<sup>235</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 461-469: the neutral qualities: *there are these four types who can be seen as foes in friendly guise: the man who is all take is one [The man who is all take can be seen to be a false friend for four reasons: he takes everything, he wants a lot for very little, what he must do he does out of fear, and he seeks his own ends.], the great talker is one [The great talker can be seen to be a false friend for four reasons: he talks of favors in the past, and in the future, he mouths empty phrases of goodwill, and when something needs to be done in the present, he pleads inability owing to some disaster], the flatterer is one [The flatterer can be seen to be a false friend for four reasons: he assents to bad actions, he dissents from good actions, he praises you to your face, and he disparages you behind your back.], and the fellow-spendthrift is one [The fellow-spendthrift can be seen to be a false friend for four reasons: he is a companion when you indulge in strong drink, when you haunt the streets at unfitting times, when you frequent fairs, and when you indulge in gambling.]. ...There are these four types who can be seen to be loyal friends: the friend who is a helper is one [The helpful friend can be seen to be a loyal friend in four ways: he looks after you when you are inattentive, he looks after your possessions when you are inattentive, he is a refuge when you are afraid, and when some business is to be done he lets you have twice what you ask for.], the friend who is the same in happy and unhappy times is one [The friend who is the same in happy and unhappy times can be seen to be a loyal friend in four ways: he tells you his secrets, he guards your secrets, he does not let you down in misfortune, he would even sacrifice his life for you.], the friend who points out what is good for you is one [The friend who points out what is good for you can be seen to be a loyal friend in four ways: he keeps you from wrongdoing, he supports you in doing good, he informs you of what you did not know, and he points out the path to heaven.], and the friend who is sympathetic is one [The sympathetic friend can be seen to be a loyal friend in four ways: he does not rejoice at your misfortune, he rejoices at your good fortune, he stops others who speak against you, and he commends others who speak in praise of you.]. ...And the Well-Farer having spoken thus, the Teacher added: 'The friend who is a helper and the friend in times both good and bad, the friend who shows the way that's right, the friend who's full of sympathy: these four kinds of friends the wise should know at their true worth, and he should cherish them with care, just like a mother with her dearest child. The wise man trained and disciplined shines out like a beacon-fire. He gathers wealth just as the bee gathers honey, and it grows like an ant-hill higher yet. With wealth so gained the layman can devote it to his people's good. He should divide his wealth in four (This will most advantage bring). One part he may enjoy at will, two parts he should put to work, the fourth part he should set aside as reserve in times of need.'"*

<sup>236</sup> F. L. Woodward: The Book of Gradual Sayings – Anguttara-Nikāya Vol. I (London: Pāli Text Society, 1970), pp. 129-130

Calm shall my body be, not turbulent. My mind shall be controlled and one-pointed. Thus making self predominant, he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in perfect purity. This, monks is called dominance of self, of the world [...Yet if I, who went forth should indulge in sensual thoughts, indulge in malicious thoughts, in harmful thoughts – great is this company of men in the world – surely in this great company there are recluses and brahmins, possessed of supernormal powers, clairvoyant, able to read the thoughts of others. Even from afar they can see me. Though close at hand they may be invisible and they can read my mind with theirs. They would know me thus: Behold this clansman here, my friends, who, though in faith he went forth from the home to the homeless life, yet lives his life mixed up with things evil and unprofitable. There must be devas too [with the same powers]... Then he thus reflects: Energetic shall be my striving and my attention shall be established unshaken. Calm shall my body be, not turbulent. My mind shall be controlled and one-pointed. Thus, likewise, making the world predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in utter purity. This monks, is called: predominance of the world], and of Dhamma [...Well-proclaimed by the Exalted One is Dhamma, seen in this very life, a thing not involving time, inviting one to come and see, leading onward, to be known for themselves by the wise. Now I have fellows in the righteous life who abide in knowledge and insight of Dhamma. If I, who am one that went forth under this well-proclaimed Dhamma-Discipline, should dwell in sloth and negligence, it would be unseemly for me. Then he thus reflects: Energetic shall be my striving and my attention shall be established unshaken. Calm shall my body be, not turbulent. My mind shall be controlled and one-pointed. Thus likewise making Dhamma predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in utter purity. This monks, is called dominance of Dhamma].”<sup>237</sup>

- **topics of discussion: talk of the past, of the future, of the present – of how things used to be, how they will be, and how they are now:** [*Tīṇi kathāvatthūni – atītaṃ vā addhānaṃ ārabha kathaṃ katheyya – ‘evaṃ ahoṣi atītamaddhāna’nti; anāgataṃ vā addhānaṃ ārabha kathaṃ katheyya – ‘evaṃ bhavissati anāgatamaddhāna’nti; etarahi vā paccuppannaṃ addhānaṃ ārabha kathaṃ katheyya – ‘evaṃ hoti etarahi paccuppannaṃ addhāna’nti*] “The great talker can be seen to be a false friend for four reasons: he talks of favors in the past, and in the future, he mouths empty phrases of goodwill, and when something needs to be done in the present, he pleads inability owing to some disaster.”<sup>238</sup> Further: “This is how he attends unwisely: ‘Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what did I become in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I become in the future?’ Or else he is inwardly

<sup>237</sup> F. L. Woodward: The Book of Gradual Sayings – Anguttara-Nikāya Vol. I (London: Pāli Text Society, 1970), pp. 130-132 Also, this is similar to the Jain teaching, that states: “He who is adverse from all actions relating to wind, knows affliction. Knowing what is bad, he who knows it with regard to himself, knows it with regard to the world outside; and he who knows it with regard to the world outside, knows it with regard to himself: this reciprocity between himself and others, one should mind. Those who are appeased, who are free from passion, do not desire to live.” See: <http://www.sacred-texts.com/jai/sbe22/sbe2209.htm> - accessed on 25 February 2015

<sup>238</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 464-465 – in the Sigālaka Sutta

perplexed about the present thus: ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?’<sup>239</sup>

- **three knowledges: of one’s past lives, of the decease and rebirth of beings, of the destruction of the corruptions:** [*Tisso vijjā – pubbenivāsānussatiñāṇaṃ vijjā, sattānaṃ cutūpapāteñāṇaṃ vijjā, āsavānaṃ khayeñāṇaṃ vijjā*] “For in so far as I wish, I recollect my manifold past lives... many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.’ Thus with their aspects and particulars I recollect my manifold past lives. And in so far as I wish, with the divine eye, which is purified and surpasses the human, I see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and I understand how beings pass on according to their actions thus: ‘These worthy beings who were ill-conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions.) ...And by realizing for myself with direct knowledge, I here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.”<sup>240</sup>
- **abidings: deva-abiding, Brahma-abiding, Ariyan-abiding:** [*Tayo vihārā – dibbo vihāro, brahmā vihāro, ariyo vihāro*] Inside the PTS Pāli-English Dictionary, there is found the three-conditions: [supreme-condition?], [divine-condition?], [best-condition?].<sup>241</sup> These abiding could refer to various stages of the jhāna-levels – as found in the Cūḷagosinga Sutta, where it is stated: “There is no other comfortable abiding higher or more sublime than that one.”<sup>242</sup> Additionally: “Now, indeed, you often abide in the abiding of a great man. For this is the abiding of a great man, namely, voidness.”<sup>243</sup> However, there are, these: “There are abiding in this Order of monks, those who have won access to devas. There are those who have won access to Brahma. There are those who

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<sup>239</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 92 – in the Sabbāsava Sutta

<sup>240</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 587-589 – in the Tevijjavacchagotta Sutta

<sup>241</sup> The PTS Pāli-English Dictionary by Rhys Davids, see ‘vihāra’ – the electronic version on [www.buddhistboards.com](http://www.buddhistboards.com), PDF file, page 1171

<sup>242</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 304, in the Cūḷagosinga Sutta

<sup>243</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 1143 – in the Piṇḍapātāpārisuddhi Sutta

have won access to the Imperturbable. There are abiding in this Order of monks those who have won access to the Ariyan.”<sup>244</sup>

- **three miracles: of psychic powers, of telepathy, of instruction:** [*Tīṇi pāṭihāriyāni – iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, anusāsanīpāṭihāriyaṃ*] “There are... these three kinds of wonders. What three? The wonder of psychic potency, the wonder of mind-reading, and the wonder of instruction.”<sup>245</sup> Expanded: “...There are three kinds of miracle that I have declared, having realized them by my own insight. Which three? The miracle of psychic power, the miracle of telepathy, the miracle of instruction. ‘What is the miracle of psychic power? Here, ...a monk displays various psychic powers in different ways... being one, he becomes many - being many, he becomes one; he appears and disappears; he passes through fences, walls and mountains unhindered as if through air; he sinks into the ground and emerges from it as if it were water; he walks on the water without breaking the surface as if on land; he flies cross-legged through the sky like a bird with wings; he even touches and strokes with his hand the sun and moon, mighty and powerful as they are; and he travels in the body as far as the Brahma world. Then someone who has faith and trust sees him doing these things. ...And what is the miracle of telepathy? Here, a monk reads the minds of other beings, of other people, reads their mental states, their thoughts and ponderings, and says: “That is how your mind is, that is how it inclines, that is in your heart.” Then someone who has faith and trust sees him doing these things... And what is the miracle of instruction? Here, ...a monk gives instruction as follows: “Consider in this way, don’t consider in that, direct your mind this way, not that way, give up that, gain this and persevere in it.” That, ...is called the miracle of instruction.”
- **recitations: for the benefit, welfare and happiness of devas and humans:** [this is not really a subset of the discourse, but it does contain three criteria for examination: [*Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā. Tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ*]] “These are the [sets of] three things ...So we should all recite together... for the benefit, welfare and happiness of devas and humans” – but this shall remain self-evident. In the Mahāpadāna Sutta, monks wandering abroad is a good reason for such positivity<sup>246</sup>; the Mahāparinibbāna Sutta, the phrase is used to beg for an extension of the Buddha’s life-span and for the declaration of the thirty-seven factors of enlightenment<sup>247</sup> - in fact, many occasions for the revelation of teaching discourses were inspirations for the arrival of an extended audience, including this Saṅgīti Sutta.

#### 4.5: Sets of Fours:

- **Foundations of mindfulness, contemplating: the body as body, feelings as feelings, mind as mind, mind-objects as mind-objects – being ardent, clearly aware and mindful – putting away hankering and fretting for the**

<sup>244</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 192

<sup>245</sup> Bhikkhu Bodhi: The Numerical Discourses of the Buddha – a translation of the Aṅguttara-Nikāya (Somerville: Wisdom Publication, 2012), p. 263

<sup>246</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 217 & 218 – in the Mahāpadāna Sutta

<sup>247</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 246 and further the teaching of the 37 Factors of Enlightenment was also an auspicious circumstance – p. 253 – in the Mahāparinibbāna Sutta

**world:** [*Cattāro satipaṭṭhānā. Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanānupassī...pe... citte cittānupassī...pe... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ*] Please refer to the Dīgha-Nikāya’s Mahāsatipaṭṭhāna Sutta for the specific or expanded details related to this teaching.<sup>248</sup> This basic-foundation level practice is often used in many meditation-texts by later Buddhist-masters as introductory material. Many people have trouble with these elementary efforts; thus, this is the reason for its continued emphasis, in early stages of Buddhist practice; and it should be developed to be performed with the quickness of a fingersnap.<sup>249</sup>

- **great efforts – rousing the will, making an effort, stirring up energy, exerts the mind, and strives to prevent: the arising of the unarisen evil unwholesome mental states, to overcome the evil unwholesome mental states that have arisen, to produce unarisen wholesome mental states, and to maintain wholesome mental states that have arisen – not letting them fade away, to bring them to greater growth, to the full perfection of development:** [*Cattāro sammappadhānā. Idhāvuso, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Uppannānaṃ kusālānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati*] this is the direct wording, and this is also found in the above mentioned Mahāsatipaṭṭhāna Sutta, related to Right Effort of the Eightfold Noble Path.<sup>250</sup> This is additionally a set in the Mahāsakuludāyi Sutta.<sup>251</sup>
- **roads to power, developing: concentration of intention accompanied by effort of will, concentration of energy, concentration of consciousness, and concentration of investigation accompanied by effort of will:** [*Cattāro iddhipādā. Idhāvuso, bhikkhu chandasamādhīpadhānasāṅkhāra-samannāgataṃ iddhipādaṃ bhāveti Cittasamādhīpadhānasāṅkhāra-samannāgataṃ iddhipādaṃ bhāveti. Vīriyasamādhīpadhānasāṅkhāra-samannāgataṃ iddhipādaṃ bhāveti. Vīmaṃsāsamādhīpadhānasāṅkhāra-samannāgataṃ iddhipādaṃ bhāveti*] these are also expressed in the Mahāparinibbāna Sutta and the Cakkavatti-Sīhanāda Sutta related to living a century<sup>252</sup>, as well as the Janavasabha Sutta, where the talk is given between celestial-beings, pertaining to their impression of the Buddha – the story is being told by the Buddha, to Ānanda<sup>253</sup> - and are further needed by one factoring his

<sup>248</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 335-350 in the Mahāsatipaṭṭhāna Sutta

<sup>249</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya (Somerville: Wisdom Publications, 2012), p. 125

<sup>250</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 348 – in the Mahāsatipaṭṭhāna Sutta

<sup>251</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 636-637 – in the Mahāsakuludāyi Sutta

<sup>252</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 405 – in the Cakkavatti-Sīhanāda Sutta

<sup>253</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 297 – in the Janavasahu Sutta

future enlightenment, as mentioned in the Sampasādanīya Sutta.<sup>254</sup> This is also a set in the Mahāsakuludāyi Sutta.<sup>255</sup>

- **jhānas: (a) one being detached from all sense-desires, unwholesome mental states – enters and remains in the first jhāna – which is with thinking and pondering, born of detachment, filled with delight and joy (b) putting the first jhāna aside and gaining inner tranquility and oneness of mind one remains in the second jhāna – which is without thinking and pondering (c) with the fading away of delight and remaining imperturbable, mindful and clearly aware experiences an additional delight that of dwelling in equanimity and mindfulness as the third jhāna (d) and after giving up pleasure and pain, and with the disappearance of the former gladness and sadness, the fourth jhāna is attained which is beyond pleasure and pain, purified by equanimity and mindfulness:** [*Cattāri jhānāni. Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ [paṭhamajjhānaṃ (syā. kaṃ.)] upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ [dutiyaajjhānaṃ (syā. kaṃ.)] upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ [tatiyaajjhānaṃ (syā. kaṃ.)] upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ [catutthajjhānaṃ (syā. kaṃ.)] upasampajja viharati*] clearly any examination of the Tipiṭaka’s meditation techniques will illustrate that the jhānas were indeed the most often practiced technique taught by the Buddha, and was the final methods he practiced before dying.<sup>256</sup>
- **concentrative meditation (samādhi-bhāvanā):** [*Catasso samādhibhāvanā. Atthāvuso, samādhibhāvanā bhāvitā bahulikatā diṭṭhadhammasukhavihārāya saṃvattati. Atthāvuso, samādhibhāvanā bhāvitā bahulikatā*

<sup>254</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 418 – in the Sampasādanīya Sutta, where it is suggested these wholesome factors are unsurpassed, as a set incorporated into the 37 Factors of Enlightenment. This set of criteria receive mentioning elsewhere when the 37 Factors of Enlightenment are mentioned – for instance in the Dīgha-Nikāya’s Pāsādikā Sutta, p. 432; further featured in Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 943 – in the Ānāpānasati Sutta, and in the Mahāsālyatanika Sutta, p. 1138 – where it is used as a set of criteria developed by someone who has taken on the Eightfold Noble Path. The roads to power or bases for spiritual power are seen elsewhere.

<sup>255</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 637 – in the Mahāsakuludāyi Sutta

<sup>256</sup> Several years ago, I began, but never completed, a study of meditation techniques most undertaken by the Buddha, and of the first 73 discourses that I encountered with a meditation technique inside the discourse [of the Suttanta-piṭaka: 475 discourses were examined, excluding the Anguttara-Nikāya, and most of the Saṃyutta-Nikāya], 42 of them primarily dealt with jhānas 57% of the time, followed by the brahma-viharas at 9%, and an assortment of other techniques, like mindfulness of the breath and body. Mediations from this sample of discourses suggested only 15% of the time, the Buddha taught meditation. I am confident to assert or proclaim, from my endeavor that the Jhānas were the primary system of meditation used by the Buddha and was his major instruction-technique to meditators. Other methods are seldom mentioned, comprising the remaining 34% - these are often one or a few times of instruction on various other matters. The concentration of material related to jhānas, vis-à-vis other material is astonishing, almost 4/7ths of the time. In the Dīgha-Nikāya, alone, there are at least 21 different discourses of the 34 in the collection [61%] where jhāna-meditation is a method of instruction. For additional reading on jhānas, please see: Mahathera Henepola Gunaratana: The Jhānas in Theravada Buddhist Meditation (Kandy: Buddhist Publication Society, 1998) – The Wheel Publication # 351/353 [--which is actually an abridged version of the following publication:] & and Neneppola Gunaratana: The Path of Serenity and Insight (Delhi: Motilal Banarsidass Publishers, 2002)

*ñānadassanapaṭilābhāya saṃvattati. Atthāvuso samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati. Atthāvuso samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati. Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati? Idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ...pe... catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati. Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā ñānadassanapaṭilābhāya saṃvattati? Idhāvuso, bhikkhu ālokasaññaṃ manasi karoti, divāsaññaṃ adhiṭṭhāti yathā divā tathā rattiṃ, yathā rattiṃ tathā divā. Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti. Ayaṃ, āvuso samādhībhāvanā bhāvitā bahulīkatā ñānadassanapaṭilābhāya saṃvattati. Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati? Idhāvuso, bhikkhu viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. Viditā saññaṃ uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. Viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati. Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati? Idhāvuso, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati. Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo. Iti vedanā...pe... iti saññaṃ... iti saṅkhārā... iti viññānaṃ, iti viññānaṃssa samudayo, iti viññānaṃssa atthaṅgamo. Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati]* This meditation, when developed and expanded, leads to (a) happiness here and now (*diṭṭhadhamma-sukha*) – [Here, a monk practices the four jhānas.], (b) gaining knowledge-and-vision (*ñāna-dassana-paṭilābha*) – [Here, a monk attends to the perception of light<sup>257</sup> (*ālokasaññaṃ manasikaroti*), he fixes his mind to the perception of day, by night as by day, by day as by night. In this way, with a mind clear and unclouded, he develops a state of mind that is full of brightness (*sappabhāsaṃ cittaṃ*).<sup>258</sup>], (c) mindfulness and clear-awareness (*sati-*

<sup>257</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 593, footnote 676: this is the remedy for sloth-and-torpor: *thīna-midha* – the footnote is for a statement in the Mahāsatipatṭhāna Sutta.

<sup>258</sup> It is not impossible to think that this may refer to the Upakkilesa Sutta of the Majjhima-Nikāya: Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 1008-1015. Why? The discourse discusses the perception of light and the perception of forms in detail. There seems to be no other discourse in these major collections [Dīgha-Nikāya or Majjhima-Nikāya] that discuss the topic. The Saṃyutta-Nikāya, details the following, under the iddhipadas: “And how... are the four bases for spiritual power developed and cultivated so that they are of great fruit and benefit? Here... a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving, thinking: ‘Thus my desire will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally.’ And he dwells perceiving after and before: ‘as before, so after; as after, so before; as below so above; as above, so below; as by day, so at night, as at night, so by day.’ Thus with a mind that is open and unenveloped he develops the mind imbued with luminosity. He develops the basis for spiritual power that possesses concentration due to energy... concentration due to mind... concentration due to investigation... he develops the mind imbued with luminosity. ‘...and how... does a Bhikkhu dwell: as by day, so at night; as at night, so by day? Here... at night a Bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving by way of the same qualities, the same features, the same aspects, as he develops that basis for spiritual power by day; or else by day he develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving by way of the same qualities, the same features, the same aspects, as he develops that basis for spiritual power at night. It is in this way... that a Bhikkhu dwells: as by day, so at night; as at night, so by day. And how... does a Bhikkhu, with a mind that is open and unenveloped, develop the mind imbued with luminosity? Here... the perception of light is well grasped by a Bhikkhu; the perception of day is well resolved upon. It is in this way... that a Bhikkhu, with a mind that is open and unenveloped, develops the mind imbued with luminosity.’ -- Bhikkhu Bodhi [ed. and trns.]: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. II* (Somerville: Wisdom Publications,

*sampajañña*) – [Here, a monk knows feelings as they arise, remain and vanish; he knows perceptions as they arise, remain and vanish; he knows thoughts (*vitakkā*) as they arise, remain and vanish.<sup>259</sup>], and (d) the destruction of the corruptions<sup>260</sup> (*āsavānaṃ khaya*) – [Here, a monk abides in the contemplation of the rise and fall of the five aggregates of grasping (*pañc’upādānakkhandesu udayabbayānupassī*): “This is material form, this is its arising, this is its ceasing; these are feelings...; this is perception...; these are the mental formations...; this is consciousness, this is its arising, this is its ceasing.”]. Additionally, in another discourse, there is this: “When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the destruction of the taints. I directly knew as it actually is: ‘This is suffering’; I directly knew as it actually is: ‘This is the origin of suffering’; I directly knew as it actually is: ‘This is the cessation of suffering’; I directly knew as it actually is: ‘This is the way leading to the cessation of suffering.’ I directly knew as it actually is: ‘These are the taints’; I directly knew as it actually is: ‘This is the origin of the taints’; I directly knew as it actually is: ‘This is the cessation of the taints’; I directly knew as it actually is: ‘This is the way leading to the cessation of the taints.’ “When I knew and saw thus [insight and path], my mind was liberated [arahantship] from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it was liberated [moment of fruit of arahantship], there came the knowledge [reviewing knowledge]: ‘It is liberated.’<sup>261</sup> I directly knew<sup>262</sup>: ‘Birth is destroyed, the holy life has been lived (*maggabrahmacariya*), what had to be done has been done (*katam karaṇīyam*: fully understanding suffering, abandoning its origin, realizing its cessation, and developing the path - have now all been completed for each of the four supramundane paths.), there is no more [*nāparam itthattāya*] coming to any state of being [after ‘such a state,’ - the continuum of aggregates now occurring, there is no further continuum of aggregates... - These five aggregates, having been fully understood].”<sup>263</sup>

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2000), pp. 1737-1738 – in the Mahāvagga’s Iddhipādasamyutta, and further, the footnote #273 on p. 1946: “A Bhikkhu sits on the terrace attending to the perception of light, sometimes shutting his eyes, sometimes opening them. When the light appears to him the same whether his eyes are open or shut, then the perception of light has arisen. Whether it be day or night, if one dispels sloth and torpor and attends to one’s meditation subject, the perception arisen in regard to the light has been well-grasped”

<sup>259</sup> Further there is the following: “Here a monk acts with clear awareness in going forth and back, in looking ahead or behind him, in bending and stretching, in wearing his outer and inner robe and carrying his bowl, in eating, drinking, chewing and swallowing, in evacuating and urinating, in walking, standing, sitting, lying down, in waking, in speaking and in keeping silent he acts with clear awareness. In this way, a monk is accomplished in mindfulness and clear awareness.” –taken from: Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 100-101 – in the Sāmaññaphala Sutta

<sup>260</sup> The Sabbāsava Sutta – see: Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 91-96 – has a series: taints [corruptions] to be abandoned by seeing [stream-entry]; taints to be abandoned by restraining; taints to be abandoned by using [daily reflection on requisites for the holy life]; taints to be abandoned by enduring [weather/insects, pains and other troublesome circumstances]; taints to be abandoned by avoiding [wild dangers]; taints to be abandoned by removing [sensual desires, ill-will, cruelty]; taints to be abandoned by developing [seven enlightenment factors: mindfulness enlightenment factor; investigation-of-states enlightenment factor; energy enlightenment factor; rapture enlightenment factor; tranquility enlightenment factor; concentration enlightenment factor; equanimity enlightenment factor]

<sup>261</sup> Bhadantacariya Buddhaghosa [trns. by Bhikkhu Ñānamoli] Visuddhimagga – The Path of Purification (Kandy: Buddhist Publication Society, 1999), p. 700 – XXII 20-21: only the Arahant has no more reviewing of remaining defilements

<sup>262</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), --the various stages in the Mahādukkhakkhandha Sutta & Cūḷadukkhakkhandha Sutta - pp. 179-185 & 186-189, respectfully.

<sup>263</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 106 – the Bhayabherava Sutta &

- **boundless states – pervading the four quarters and above, below, across and everywhere – abundant, magnified, unbounded, without hatred or ill-will through: (a) loving-kindness (b) compassion (c) sympathetic joy (d) equanimity:** [*Catasso appamaññā. Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena [abyāpajjhena (sī. syā. kaṃ. pī.)] pharivā viharati. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharivā viharati*] These are the four famous brahmaviharas – perhaps the second-most mentioned meditation technique from the Buddha’s teachings. These are thoughts given towards others in all the directions, wherever someone is – from one’s heart filled with abundant, magnified and unbounded brahma-vihara characteristics – free from hatred or ill-will.<sup>264</sup>
- **formless jhānas: (a) passing entirely beyond bodily sensations, disappearance of all sense of resistance, and by non-attraction to the perception of diversity, seeing that space is infinite, reaches and remains in the Sphere of Infinite Space (b) by passing entirely beyond, seeing consciousness as infinite reaches and remains in the Sphere of Infinite Consciousness (c) by passing entirely beyond, and seeing that there is no thing, one reaches the Sphere of No-Thingness (d) and then by passing entirely beyond one reaches and remains in the Sphere of Neither Perception Nor Non Perception:** [*Cattāro āruppā. [arūpā (syā. kaṃ. pī.)] Idhāvuso, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsañāñcāyatanam upasampajja viharati. Sabbaso ākāsañāñcāyatanam samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanam upasampajja viharati. Sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ ti ākiñcaññāyatanam upasampajja viharati. Sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati*] This is the common expression for the upper-four immaterial-jhānas. These can be found in several discourses; there are too many references to be accounted for here.<sup>265</sup> Alexander Wynne has an alternate translation: “The four formless states: here, venerable sir, with the complete transcendence of perceptions of visible forms,

reference also to the Cūladukkhakkhandha Sutta. Comments in the brackets are taken from the footnotes on pp. 1175-1176

<sup>264</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 194 – in the Tevijja Sutta, and listed in other discourses as well, such as the Mahāsudassana Sutta, p. 287; the Mahagovinda Sutta, p. 312; the Udumbarika-Sihanada Sutta, pp. 390-391 – where it is mentioned that the five hindrances should be abandoned in order to weaken the defilements by insight – then someone should engage into the brahma-viharas; in the Cakkavatti-Sīhanāda Sutta, p. 405 – where it is mentioned that these are wealth for a monk.

<sup>265</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 83-90 for the Mūlapariyāya Sutta; pp. 123-131 – the Sallekha Sutta [for more information about this discourse, one may be directed to Venerable Mahasi Sayadaw: Sallekha Sutta – A Discourse on the Refinement of Character (Bangkok: Buddhadhamma Foundation, 1997)]; pp. 246-252 for the Nivāpa Sutta; pp. 253-268 for the Ariyapariyesanā Sutta; pp. 291-297 for the Cūlasāropama Sutta; pp. 301-306 for the Cūlagosinga Sutta; pp. 551-559 for the Laṭukikopama Sutta, etc... – there are more instances of the immaterial-jhānas throughout the Majjhima-Nikāya.

when perceptions of sensory ‘impacts’ fade away through not paying attention to perceptions of diversity, the bhikkhu thinks ‘infinite space’ (ananto ākāso ti) and then enters and abides in the sphere of the infinity of space; completely transcending the sphere of the infinity of space by thinking ‘infinite consciousness’ he enters and abides in the sphere of the infinity of consciousness; completely transcending the sphere of the infinity of consciousness by thinking ‘nothing at all’ he enters and abides in the sphere of nothingness; completely transcending the sphere of nothingness, he enters upon and abides in the sphere of neither-consciousness-nor-unconsciousness.”<sup>266</sup>

- **four supports: that which is pursued, endured, avoided, and suppressed:** [*Cattāri apassenāni. Idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti*] There are nine things that enable a monk to be fully reliant: “If by [nissāya] faith a monk put away evil and made good become, just by him is that evil put away... [...and the same with conscientiousness, fear of blame, energy, and wisdom]... Indeed, then is evil put away and well put away by that monk, when it is seen with Ariyan wisdom and put away by him. And when... he is established in these five states, there are four other states which a monk ought to rely on. What four? Herein a monk deliberately follows a thing which ought to be followed; deliberately attended to a thing which ought to be attended to; deliberately avoids the thing which ought to be avoided; deliberately expels the thing which ought to be expelled. Monks, in suchwise is a monk fully reliant.”<sup>267</sup>
- **Ariyan-lineage (ariya-vamsa): ...a monk: (a) is content with any old robe, praises such contentment, and does not try to obtain robes improperly or unsuitably. He does not worry if he does not get a robe, and if he does, he is not full of greedy, blind desire, but makes use of it, aware of such dangers and wisely aware of its true purpose; nor is he conceited about being thus content with any old robe, and he does not disparage others - and one who is thus skilful, not lax, clearly aware and mindful, is known as a monk who is true to the ancient, original (aggaññe) Ariyan lineage. (b) ... is content with any alms-food he may get... (c) ...is content with any old lodging-place... (d) ...being fond of abandoning (pahāna), rejoices in abandoning, and being fond of developing (bhāvanā), rejoices in developing, is not therefore conceited... - and one who is thus skilful, not lax, clearly aware and mindful, is known as a monk who is true to the ancient, original Ariyan lineage:** [*Cattāro ariyavamsā. Idhāvuso, bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca cīvaraṃ na paritassati, laddhā ca cīvaraṃ agadhito [agathito (sī. pī.)] amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītaracīvarasantuṭṭhiyā*

<sup>266</sup> Alexander Wynne: Miraculous transformation and personal identity: A note on the First anātman Teaching of the Second Sermon, inside: Thai International Journal for Buddhist Studies I (2009): 85-113 (Mahidol University). Wynne suggests: “this account describes how a bhikkhu attains meditative states through mere thought: the bhikkhu effectively wishes his consciousness ‘to be thus’ and then makes it so... In short, this teaching seems to deny both the possibility of a meditative transformation of consciousness and the magical power over one’s being that this was believed to effect.” (p. 93)

<sup>267</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 233-234 & F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. V. (London: Pāli Text Society: 1972), pp. 21-23 – in this section, the four supports are used as part of the ten-modes for Ariyan traditional-living, or as found later in the Ten Ariyan Dispositions [ariyavāsā]; this set is also found here: Bhikkhu Bodhi: The Numerical Discourses of the Buddha – A Translation of the Aṅguttara Nikāya (Boston: Wisdom Publications, 2012), pp. 942-944, and p. 1247

*nevattānukkamaṃseti na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso – ‘bhikkhu porāṇe aggañṇe ariyavaṃse ṭhito’. Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātaṃhetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca piṇḍapātaṃ na paritassati, laddhā ca piṇḍapātaṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati; tāya ca pana itarītarapiṇḍapātasantuṭṭhiyā nevattānukkamaṃseti na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso – ‘bhikkhu porāṇe aggañṇe ariyavaṃse ṭhito’. Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca senāsaṃ na paritassati, laddhā ca senāsaṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati; tāya ca pana itarītarasenāsanasantuṭṭhiyā nevattānukkamaṃseti na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso – ‘bhikkhu porāṇe aggañṇe ariyavaṃse ṭhito’.] This criteria can be found in the Anguttara-Nikāya, which adds the following: “These, monks are the four Ariyan lineages [plural lineages or plural practices?], reckoned as ancient, as of long standing, as traditional, primeval, pure and adulterated now as then; which are not confounded nor shall be, are not despised by discerning recluses and Brahmins. Moreover, monks, possessed of these four Ariyan-lineages, whether a monk dwell in the east or the west, north or south – wherever he may dwell he masters discontent and content... he is a sage.”<sup>268</sup>*

- **four efforts: (a) Restraint (saṃvara-padhānaṃ):** What is the effort of restraint? Here, a monk, on seeing an object with the eye, does not grasp at the whole or its details, striving to restrain what might cause evil, unwholesome states, such as hankering or sorrow, to flood in on him. Thus he watches over the sense of sight and guards it (similarly with sounds, smells, tastes, tactile sensations, thoughts). (b) Abandoning (pahāna-padhānaṃ): What is the effort of abandoning? Here, a monk does not assent to a thought of lust, of hatred, of cruelty that has arisen, but abandons it, dispels it, destroys it, makes it disappear. (c) Development (bhāvanā-padhānaṃ): What is the effort of development? Here, a monk develops the enlightenment-factor of mindfulness, based on solitude, detachment, extinction, leading to maturity of surrender (vossagga-pariṇāmiṃ); he develops the enlightenment-factor of investigation of states, ...of energy, ...of delight, ...of tranquility, ...of concentration, ...of equanimity, based on solitude, detachment, extinction, leading to maturity of surrender. (d) Preservation (anurakkhaṇa-padhānaṃ): What is the effort of preservation? Here, a monk keeps firmly in his mind a favorable object of concentration which has arisen, such as a skeleton, or a corpse

<sup>268</sup> F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. II. (London: Pāli Text Society: 1973), pp. 30-32 – further, Woodward’s third footnote on page 30, suggests: the Ariya-vamsa is considered one of the eight lineages - the seven others, are: the Khattiya, Brāhmaṇa, Vessa, Sudda, Samaṇa, Kula, and Rājavamsas

**that is full of worms, blue-black, full of holes, bloated:**  
 [Cattāri *padhānāni*. *Samvarapadhānaṃ pahānapadhānaṃ bhāvanāpadhānaṃ*  
 [bhāvanāppadhānaṃ (syā.)] *anurakkhaṇāpadhānaṃ* [anurakkhanāppadhānaṃ  
 (syā.)]. *Katamañcāvuso, samvarapadhānaṃ? Idhāvuso, bhikkhu cakkhunā*  
*rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃ*  
*cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā*  
*dhammā anvāssaveyyuṃ, tassa samvarāya paṭipajjati, rakkhati*  
*cakkhundriyaṃ, cakkhundriye samvaraṃ āpajjati. Sotena saddaṃ sutvā...*  
*ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ*  
*phusitvā... manasā dhammaṃ viññāya na nimittaggāhī hoti*  
*nānubyañjanaggāhī. Yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ*  
*viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa*  
*samvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye samvaraṃ āpajjati.*  
*Idaṃ vuccatāvuso, samvarapadhānaṃ. Katamañcāvuso, pahānapadhānaṃ?*  
*Idhāvuso, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti*  
*byantiṃ karoti [byanti karoti (syā. kaṃ.)] anabhāvaṃ gameti. Uppannaṃ*  
*byāpādavitaṃ...pe... uppannaṃ vihiṃsāvitakkaṃ... uppannuppanne*  
*pāpake akusale dhamme nādhivāseti pajahati vinodeti byantiṃ karoti*  
*anabhāvaṃ gameti. Idaṃ vuccatāvuso, pahānapadhānaṃ. Katamañcāvuso,*  
*bhāvanāpadhānaṃ? Idhāvuso, bhikkhu satisambojjhaṅgaṃ bhāveti*  
*vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.*  
*Dhammavicayasambojjhaṅgaṃ bhāveti... vīriyasambojjhaṅgaṃ bhāveti...*  
*pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti...*  
*samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti*  
*vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Idaṃ*  
*vuccatāvuso, bhāvanāpadhānaṃ. Katamañcāvuso, anurakkhaṇāpadhānaṃ?*  
*Idhāvuso, bhikkhu uppannaṃ bhadrakaṃ [bhaddakaṃ (syā. kaṃ.*  
*pī.)] samādhinimittaṃ anurakkhati – aṭṭhikasaññaṃ,*  
*puḷuvakasaññaṃ [puḷavakasaññaṃ (sī. pī.)], vinīlakasaññaṃ,*  
*vicchiddakasaññaṃ, uddhumātakasaññaṃ. Idaṃ vuccatāvuso,*  
*anurakkhaṇāpadhānaṃ] This set is in the Anguttara-Nikāya, but with some*  
 modifications or differences: “Herein a monk generates desire for the  
 establishing, for the non-confusion, for the more-becoming, for the increase,  
 cultivation and fulfillment of profitable states that have arisen; he makes an  
 effort, sets going energy, he lays hold of and exerts his mind to this end. This  
 is called ‘the effort to preserve.’ So these, monks, are the four efforts [restraint,  
 leaving, making-become, preserving].”<sup>269</sup>

- **Four knowledges: knowledge of Dhamma, of what is consonant with it, knowledge of other’s mind (consciousness), conventional knowledge:**  
 [Cattāri *ñāṇāni* – *dhamme ñāṇaṃ, anvaye ñāṇaṃ, pariye* [paricce (sī. ka.),  
 paricchede (syā. pī. ka.) *ṭīkā oloketabbā*] *ñāṇaṃ, sammutiyaṃ ñāṇaṃ*  
 [sammatiñāṇaṃ (syā. kaṃ.)]] “...when, ...a noble disciple has purified and  
 cleansed these two kinds of knowledge – knowledge of the principle and  
 knowledge of entailment – he is then called a noble person who is accomplished  
 in view, accomplished in vision, who has arrived at this true Dhamma, who sees  
 this true Dhamma, who possesses a trainee’s knowledge, a trainee’s true

<sup>269</sup> This version is actually more insightful, compared to what is found inside: F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. II. (London: Pāli Text Society: 1973), pp. 83-84. The four efforts are also known as the “four exertions”, and the set has the following components: self-control, eliminating, developing, and safe-guarding – see: T. W. Rhys Davids: Sacred Books of the Buddhists, Vol. IV [Digha-Nikāya] (Oxford: Pāli Text Society, 1991), p. 217-218

knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.”<sup>270</sup>

- **four more knowledges: knowledge of suffering, its origin, its cessation, the path:** [*Aparānīpi cattāri ñāṇāni – dukkhe ñāṇam, dukkhasamudaye ñāṇam, dukkhanirodhe ñāṇam, dukkhanirodhagāminiyā paṭipadāya ñāṇam*] There is the following set of criteria, from the Saṃyutta-Nikāya: “ I will teach you forty-four cases of knowledge. Listen to that and attend closely, I will speak... What are the forty-four cases of knowledge? Knowledge of aging and death, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation, knowledge of birth, knowledge of existence, knowledge or clinging, knowledge of craving, knowledge of feeling, knowledge of contact, knowledge of the six sense-bases, knowledge of name-and-form, knowledge of consciousness, knowledge of volitional formations, knowledge of their origin, knowledge of their cessation, knowledge of the way leading to their cessation. These... are the forty-four cases of knowledge.”<sup>271</sup>
- **factors for Stream-Attainment: association with good people, hearing the true Dhamma, thorough attention, practice of the Dhamma in its entirety:** [*Cattāri sotāpattiyaṅgāni – sappurisasamsevo, saddhammassavanam, yoniso-manasikāro, dhammānudhammapaṭipatti*] “What now Sāriputta, is a factor for stream-entry? Association with superior persons... is a factor for stream-entry. Hearing the true Dhamma is a factor for stream-entry. Careful attention is a factor of stream entry. Practice in accordance with the Dhamma is a factor for stream-entry. ...What now... is the stream? This Noble Eightfold Path... is the stream... What now... is a stream-enterer? One who possesses this Noble Eightfold Path... is called a stream-enterer...”<sup>272</sup>
- **characteristics of a stream-enterer: Here, the Ariyan disciple is possessed of unwavering confidence in the Buddha, thus: “This Blessed Lord is an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, the Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teachers of gods and humans, enlightened and blessed.” (b) He is possessed of unwavering confidence in the Dhamma, thus: “Well-proclaimed by the Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for himself.” (c) He is possessed of unwavering confidence in the Sangha, thus: “Well-directed is the Sangha of the Lord’s disciples, of upright conduct, on the right path, on the perfect path; that is to say the**

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<sup>270</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.I (Somerville: Wisdom Publications, 2000), p. 572 – in the Nidānavagga-Nidānasamyutta. This entry is not without it’s problems. Walshe gives no footnote on this criteria, and Davids, in T. W. Rhys Davids: Sacred Books of the Buddhists, Vol. IV [Digha-Nikāya] (Oxford: Pāli Text Society, 1991), p. 218, suggests these are also listed in the Vibhanga – regardless, looking within the set from the Nidānavagga-Nidānasamyutta, we can see how these items are self-expressive: knowledge of Dhamma as knowledge of the principle; of what is consonant with it as knowledge of entailment; knowledge of other’s minds as a power that is contained within a noble one’s penetrative wisdom, and conventional knowledge as that knowledge of a trainee.

<sup>271</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.I (Somerville: Wisdom Publications, 2000), p. 571 – in the Nidānavagga-Nidānasamyutta

<sup>272</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.II (Somerville: Wisdom Publications, 2000), pp. 1782-1783 – in the Mahāvagga-Sotāpattisamyutta & footnote #325, p. 1955: Take notice of the article “for” the attainment of stream-entry. This criteria is also in the Anguttara-Nikāya: F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), pp. 250-251, as: four states conducive to grow in wisdom, and as four states of great service to one who has become human.

four pairs of persons, the eight kinds of men. The Sangha of the Lord's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of veneration, an unsurpassed field of merit in the world." And (d) he is possessed of morality dear to the Noble Ones, unbroken, without defect, unspotted, without inconsistency, liberating, praised by the wise, uncorrupted, and conducive to concentration: [*Cattāri sotāpannassa aṅgāni. Idhāvuso, ariyasāvako buddhe aveccappasādena samannāgato hoti – 'itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho, bhagavā'ti. Dhamme aveccappasādena samannāgato hoti – 'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko [opanayiko (syā. kam.)] paccattam veditabbo viññūhi'ti. Saṅghe aveccappasādena samannāgato hoti – 'suppaṭipanno bhagavato sāvakaṅgho ujuppaṭipanno bhagavato sāvakaṅgho ñāyappaṭipanno bhagavato sāvakaṅgho sāmīcippaṭipanno bhagavato sāvakaṅgho yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā'ti. Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi]* This is a profound entry which often goes unreported in popular-civic literature, as the Buddha tells to Ānanda: "I will teach you a way of knowing Dhamma, called the Mirror of Dhamma, whereby the Ariyan disciple, if he so wishes, can discern of himself: "I have destroyed hell, animal-rebirth, the realm of ghosts, all downfall, evil fates and sorry states. I am a Stream-Winner, incapable of falling into states of woe, certain of attaining Nibbāna. What is this Mirror of Dhamma by which he can know this? Here, ...this Ariyan disciple is possessed of unwavering confidence [has no doubt] in the Buddha, thus: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, the Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed." He is possessed of unwavering faith in the Dhamma, thus: "Well-proclaimed by the Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for himself." He is possessed of unwavering confidence in the Sangha, thus: "Well-directed is the Sangha of the Lord's disciples, of upright conduct, on the right path, on the perfect path; that is to say the four pairs of persons, the eight kinds of humans [noble disciples]. The Sangha of the Lord's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of veneration, an unsurpassed field of merit in the world. And he [the disciple] is possessed of morality dear to the Noble Ones, unbroken, without defect, unspotted, without inconsistency, liberating, uncorrupted, and conducive to concentration. "This, ...is the Mirror of Dhamma, whereby the Ariyan disciple... can discern of himself: "I have destroyed hell, animal-rebirth, the realm of ghosts, all downfall, evil fates and sorry states. I am a Stream-Winner, incapable of falling into states of woe, certain of attaining Nibbāna."<sup>273</sup>

- **fruits of the ascetic life: Stream-Entry, Once-Returnee, Non-Returner, and Arahantship:** [*Cattāri sāmāññaphalāni – sotāpattiphalam, sakadāgāmiphalam, anāgāmiphalam, arahattaphalam*] "...Those of my disciples who have fully mastered my teaching have by their own super-

<sup>273</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 241-242 – in the Mahāparinibbāna Sutta

knowledge realized, by the destruction of the corruptions in this very life, the uncorrupted freedom of heart and mind. And of those who have not fully mastered it, some by the destruction of the five lower fetters will be reborn spontaneously, attaining thence to Nibbāna without returning to this world; some by the destruction of three fetters and the reduction of greed, hatred and delusion will become Once-Returners, who will return once more to this world before making an end of suffering; and some by the destruction of three fetters will become Stream-Winners, incapable of falling into states of woe, assured of enlightenment. Thus the going-forth of all these people was not fruitless or barren, but productive of fruit and profit.”<sup>274</sup>

- **four elements: earth, water, fire and air:** [*Catasso dhātuyo – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu*] “This human being is composed of the four great elements, and when one dies the earth part reverts to earth, the water part to water, the fire part to fire, the air part to air, and the faculties pass away into space.” – as stated by the materialist: Ajita Kesakambali in the Sāmaññaphala Sutta. The Buddha states: “...a monk reviews this body, however it may be placed or disposed, in terms of the elements: ‘There are in this body the earth-element, the water-element, the fire-element, the air-element.’ Just as if a skilled butcher or his assistant, having slaughtered a cow, were to sit at a crossroads with the carcass divided into portions, so a monk reviews this very body ...in terms of the elements: ‘There are in this body the earth-element, the water-element, the fire-element, the air-element.’”<sup>275</sup>
- **nutriments: material food – gross or subtle, contact, mental volition and consciousness:** [*Cattāro āhārā – kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ*] “When, friends, a noble disciple understands nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, in that way he is one of right view ... and has arrived at this true Dhamma. “And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment? There are four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth. [source-footnote #120: *Nutriment (āhāra) is to be understood here in a broad sense as a prominent condition for the individual life-continuity. Physical food (kabalinkara āhāra) is an important condition for the physical body, contact for feeling, mental volition for consciousness, and consciousness for mentality-materiality, the psychophysical organism in its totality. Craving is called the origin of nutriment in that the craving of the previous existence is the source of the present individuality with its dependence upon and continual consumption of the four nutriments in this existence.*] With the arising of craving there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment. The way leading to the cessation of nutriment is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. “When a noble disciple has thus understood nutriment, the origin of nutriment, the cessation of nutriment, and

<sup>274</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 313 – in the Mahāgovīṅga Sutta

<sup>275</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 338 – in the Mahāsatiṭṭhāna Sutta

the way leading to the cessation of nutriment, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.”<sup>276</sup> Further, another understanding: ““...there are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth. “Now... these four kinds of nutriment have what as their source, what as their origin, from what are they born and produced? These four kinds of nutriment have craving as their source, craving as their origin; they are born and produced from craving. And this craving has what as its source...? Craving has feeling as its source...”<sup>277</sup>

- **stations of consciousness that gain footing<sup>278</sup>, in relating to (a) materiality – with materiality as objects and basis, as a place of enjoyment, or in similar regards to (b) feelings (c) perceptions (d) mental formations – and there in these stations, consciousness grows, increases and flourishes:** [Catasso *viññāṇaṭṭhitiyo. Rūpūpāyaṃ vā, āvuso, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati rūpārammaṇaṃ [rūpāramaṇaṃ (?)] rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūlhiṃ vepullaṃ āpajjati; vedanūpāyaṃ vā āvuso...pe... saññūpāyaṃ vā, āvuso...pe... sañkhārūpāyaṃ vā, āvuso, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati sañkhārārammaṇaṃ sañkhārappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūlhiṃ vepullaṃ āpajjati]* The following is an indirect reference: “Mind-and-body conditions contact. By whatever properties, features, signs or indications the mind-factor is conceived of, would there, in the absence of such properties... pertaining to the mind-factor, be manifest any grasping at the idea of the body-factor?’ ‘No, Lord.’ ‘Or, in the absence of any such properties pertaining to the body-factor, would there be any grasping at sensory reaction on the part of the mind-factor?’ ‘No, Lord.’ ‘By whatever properties the mind-factor and the body-factor are designated - in their absence is there manifested any grasping at the idea, or at sensory reaction?’ ‘No, Lord.’ ‘By whatever properties, features, signs or indications the mind-factor is conceived of, in the absence of these is there any contact to be found?’ ‘No, Lord.’ ‘Then, Ānanda, just this, namely mind-and-body, is the root, the cause, the origin, the condition for all contact. ‘I have said: “Consciousness conditions mind-and-body.”<sup>279</sup> There is another expression of similar criteria: “And how, householder, is one afflicted in body but not afflicted in mind? Here, householder, the instructed noble disciple, who is a seer of the noble ones and is skilled and disciplined in their Dhamma, does not regard form as self, or self

<sup>276</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 133-134 – in the *Sammāditṭhi Sutta*

<sup>277</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 353 – in the *Mahātaṇhāsankhaya Sutta*

<sup>278</sup> The PTS Pāli-English Dictionary by Rhys Davids, see: ‘*viññāṇa*’, in the electronic version on [www.buddhistboards.com](http://www.buddhistboards.com), PDF file, page 1126: The emphasis is on phase-duration or continuation - durations with regard to their “storing” (*abhisankhāra*) quality, in combinations of *viññāṇa* [as the governing, mind-principle] with each of the other four aggregates of material life (*rūpa, vedanā, saññā, sañkhārā*). *Viññāṇa* brings them to consciousness in any kind of life-appearance.

<sup>279</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), pp. 225-226 – in the *Mahānidāna Sutta*

as possessing form, or form as in self, or self as in form. He does not live obsessed by the notions: “I am form, form is mine.” As he lives unobsessed by these notions, that the form of his changes and alters. With the change and alteration of form, there do not arise in him sorrow, lamentation, pain, displeasure, and despair. He does not regard feeling as self, or self as possessing feeling or feeling as in self, or self as in feeling. He does not live obsessed by the notions: “I am feeling, feeling is mine” As he lives unobsessed by these notions, that feelings of his changes and alters, with the change and alteration of feeling, there do not arise in him sorrow, lamentation, pain, displeasure, and despair. He does not regard perception as self, or self as possessing perception or perception as in self, or self as in perception. He does not live obsessed by the notions: “I am perception, perception is mine” As he lives unobsessed by these notions, that perception of his changes and alters, with the change and alteration of perception, there do not arise in him sorrow, lamentation, pain, displeasure, and despair. He does not regard volitional formations as self, or self as possessing volitional formations or volitional formations as in self, or self as in volitional formations. He does not live obsessed by the notions: “I am volitional formations, volitional formations is mine” As he lives unobsessed by these notions, that volitional formations of his changes and alters, with the change and alteration of volitional formations, there do not arise in him sorrow, lamentation, pain, displeasure, and despair. He does not regard consciousness as self, or self as possessing consciousness or consciousness as in self, or self as in consciousness. He does not live obsessed by the notions: “I am consciousness, consciousness is mine” As he lives unobsessed by these notions, that consciousness of his changes and alters, with the change and alteration of consciousness, there do not arise in him sorrow, lamentation, pain, displeasure, and despair. It is in such a way, householder, that one is afflicted in body but not afflicted in mind.” This demonstration of the aggregates illuminates the relationship with consciousness and the other four aggregates.<sup>280</sup>

- **ways of going wrong: desire, hatred, delusion and fear:** [*Cattāri agatigamanāni – chandāgatiṃ gacchati, dosāgati gacchati, mohāgatiṃ gacchati, bhayāgatiṃ gacchati*] Taken out of verse form, and stated here: “Desire and hatred, fear and folly: he who breaks the law through these, loses all his fair-repute like the moon at waning-time.”<sup>281</sup>
- **arousals of craving in a monk: robes, alms, lodging, being and non-being:** [*Cattāro taṇhuppādā – cīvarahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati; piṇḍapātahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati; senāsanahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati; itibhavābhavaahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati*] “Monks, there are these four grounds for the arising of craving, where craving, if it does so, arises in a monk... because of robes... alms-food, ... lodging... because of success or failure in this or that – arises in a monk. These are the

<sup>280</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya, Vol.I (Somerville: Wisdom Publications, 2000), pp. 853-856 – in the Khandhavagga-Khandhasamyutta. These are demonstrative of defiling-characteristics.

<sup>281</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 462 – in the Sigālaka Sutta. The paragraph above the verse states: “What are the four causes of evil from which he refrains? Evil action springs from attachment, it springs from ill-will, it springs from folly, it springs from fear. If the Ariyan disciple does not act out of attachment, ill-will, folly or fear, he will not do evil from any one of the four causes.” These are also found in: F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), pp. 18-19 – the verses from the Sigālaka Sutta are repeated here.

four grounds.”<sup>282</sup> There is another discourse: “...these four Ariyan lineages, reckoned as ancient, as of long standing, as traditional, as primeval, pure and unadulterated now as then, are not confounded, nor shall they be, are not despised by discerning recluses and brahmins. What are the four? Herein, ...a monk is content with any sort of robes... almsfood... lodging... a monk delights in abandoning. So delighting he delights in making-become. Yet because of his delight in the one and the other, he exalts not himself because of that delight, nor does he disparage others who delight not therein. Whoso, ...is skilled herein, not slothful but mindful and heedful, this monk is one who stands firm in the primeval, ancient, Ariyan lineage... Moreover, ...possessed of these four Ariyan lineages, whether a monk dwell in the east or the west, north or south, - wherever he may dwell, he masters discontent and content... He is a sage.”<sup>283</sup>

- **kinds of progress: painful progress with slow comprehension, painful progress with quick comprehension, pleasant progress with slow comprehension, pleasant progress with quick comprehension:** [*Catasso paṭipadā – dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā*] ‘Also unsurpassed in the Blessed Lord’s way of teaching Dhamma in regard to the modes of progress, which are four: painful progress with slow comprehension, painful progress with quick comprehension, pleasant progress with slow comprehension, pleasant progress with quick comprehension. In the case of painful progress with slow comprehension, progress is considered poor on account of both painfulness and slowness. [Anguttara-Nikāya, adds: “In this case a certain one is by nature passionately lustful; he experiences the perpetual pain and dejection that are born of lust. Likewise he is by nature passionately malicious; he experiences the perpetual pain and dejection that are born of malice. Likewise he is by nature passionately infatuated; he experiences the perpetual pain and dejection that are born of delusion. In such a one, these five controlling faculties are dully manifested, to wit: the controlling faculty of faith... energy, ...mindfulness, ...concentration, and the controlling faculty of wisdom. This owing to the dullness of these five faculties, sluggish is his attainment of the concentration that follows on for the destruction of the āsavas. This is called the progress that is painful with sluggish intuition.”] In the case of painful progress with quick comprehension, progress is considered poor on account of painfulness. [Anguttara-Nikāya, adds: “In this case a certain one is by nature passionately lustful; he experiences the perpetual pain and dejection that are born of lust, malice and delusion. In such a one, these five controlling faculties are manifested in abundance, to wit: the controlling faculty of faith, ...energy, ...mindfulness, ...concentration, and the controlling faculty of wisdom. This owing to the preponderance of these five faculties, swift is his attainment of the concentration that follows on for the destruction of the āsavas. This is called the progress that is painful with swift intuition.”] In the case of pleasant progress with slow comprehension, progress is considered poor on account of slowness. [Anguttara-Nikāya, adds: “In this case a certain one is not by nature passionately lustful; he does not experience the perpetual pain and dejection that are born of lust. Nor is he by nature passionately malicious; he does not experience the perpetual pain and dejection that are born of malice.

<sup>282</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), pp. 10-11

<sup>283</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), pp. 30-31

Nor is he by nature passionately infatuated. He does not experience the perpetual pain and dejection that are born of delusion. But in such a one, these five controlling faculties are dully manifested, to wit: the controlling faculty of faith, ...energy, ...mindfulness, ...concentration, and the controlling faculty of wisdom. This owing to the dullness of these five faculties, sluggish is his attainment of the concentration that follows on for the destruction of the āsavas. This is called the progress that is pleasant but with sluggish intuition.”] In the case of pleasant progress with quick comprehension, progress is considered excellent on account of both pleasantness and quick comprehension. [Anguttara-Nikāya, adds: “In this case a certain one is not by nature passionately lustful; he does not experience the perpetual pain and dejection that are born of lust. Nor is he by nature passionately malicious; he does not experience the perpetual pain and dejection that are born of malice. Nor is he by nature passionately infatuated. He does not experience the perpetual pain and dejection that are born of delusion. In such a one, these five controlling faculties are manifested in abundance, to wit: the controlling faculty of faith, ...energy, ...mindfulness, ...concentration, and the controlling faculty of wisdom. This owing to the preponderance of these five faculties, swift is his attainment of the concentration that follows on for the destruction of the āsavas. This is called the progress that is both pleasant and accompanied by swift intuition.”] This is the unsurpassed teaching in regard to the modes of progress...”<sup>284</sup>

- **more kinds of progress: progress with impatience, patient progress, controlled progress, calm progress:** [*Aparāpi catasso paṭipadā – akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā*] “And of what sort... is the mode of progress that is impatient? In this case a certain one reviles again him that reviles, insults again him that insults, abuses again, him that abuses. This is called the impatient mode of progress. And of what sort... is the patient mode of progress? In this case a certain one reviles not, insults not, abuses not again him that reviles, insults and abuses. This is called the patient mode of progress. And of what sort... is the mode of progress that tames? In this case [someone] seeing an object with the eye, is not misled by its outer view nor by its lesser details. Since coveting and dejection, evil, unprofitable states, might flow in upon one who lives with the faculty of the eye uncontrolled, [someone] applies [oneself] to such control, sets a guard over the faculty of eye, attains control thereof. When [someone] hears a sound with the ear, or with the nose smells a scent, or with the tongue tastes a savor, or with body contacts tangibles, when with mind [someone] cognizes mental states, [someone] is not misled by their outer view or by their lesser details. But since coveting and dejection, evil, unprofitable states, might flow in upon one who [sets a guard over all the senses and] faculty of mind, attains control thereof. This is called the mode of progress that tames. And of what sort... is the mode of progress that calms? In this case [someone] admits not sensual-thinking that has arisen. [Someone] abandons, restrains, calms it down, makes an end of it, forces it not to recur. So also with regard to malicious thinking... harmful thinking. [Someone] does not admit evil, unprofitable states that occur from time to time; [someone] abandons them, restrains, calms them down, makes an end of them, forces them not to recur. This... is called the mode of progress that calms. So these are the four modes of

<sup>284</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 420-421 – in the Sampasādanīya Sutta; and additional material from F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), pp. 153-155.

progress.”<sup>285</sup> The Buddha reiterated: “The mind, when tamed, guarded, protected and restrained, leads to great good.”<sup>286</sup> As a slogan, it can be said that progression leads towards protection – discipline leads towards liberation.

- **ways to Dhamma: without hankering, without enmity, with right mindfulness, with right concentration:** [*Cattāri dhammapadāni – anabhijjhā dhammapadam, abyāpādo dhammapadam, sammāsati dhammapadam, sammāsamādhi dhammapadam*] found inside the Anguttara-Nikāya: “...non-coveting [...not malice, right mindfulness, and right concentration] ...is a factor of Dhamma, reckoned as ancient, of long-standing, as the traditional, primeval, pure and unadulterated now and as then, are not confounded nor shall they be, are not despised by discerning recluses and Brahmins...”<sup>287</sup>
- **ways of undertaking Dhamma: painful in the present and brings painful future results (for ascetics), painful in the present and brings pleasant future results (like a student struggling with the religious life), pleasant in the present and brings painful future results (a sensualist), pleasant in the present and brings pleasant future results (a Buddhist monk, even one without material comforts):** [*Cattāri dhammasamādānāni – atthāvuso, dhammasamādānaṃ paccuppannadukkhañceva āyatiṅca dukkhavipākaṃ. Atthāvuso, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ. Atthāvuso, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ. Atthāvuso, dhammasamādānaṃ paccuppannasukhañceva āyatiṅca sukhavipākaṃ*] The Majjhima-Nikāya has two specific discourses dealing directly with this topic: the Cūḷadhammasamādāna Sutta and the Mahādhammasamādāna Sutta. Both suttas deal with these criteria, the shorter discourse deals more with putting away harm-inducing sensual pleasures towards undertaking the jhānas, contextually; the longer discourse, contextually pertains to eliminating ignorance towards becoming wise, being wise to understand sensuality, understanding sensuality in order to become disciplined, and this would lead one into jhāna-attainments – and a section of similes close out the teaching, in particular, this favorite: “Just as, in autumn, in the last month of the rainy season, when the sky is clear and cloudless, the sun rises above the earth dispelling all darkness from space with its shining and beaming and radiance, so too, the way of undertaking things that is pleasant now and ripens in the future as pleasure dispels with its shining and beaming and radiance any other doctrines whatsoever of ordinary recluses and brahmins.”<sup>288</sup>

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<sup>285</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), pp. 157-158, we can see that this sort of progress deals with meditative scenarios.

<sup>286</sup> Bhikkhu Bodhi: The Numerical Discourses of the Buddha – a translation of the Anguttara-Nikāya (Somerville: Wisdom Publication, 2012), p. 95

<sup>287</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 32, a longer version of this discourse follows and continues on the next page, with a reference to, and considerations for: Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 153-154 – in the Mahāsīhanāda Sutta: “when a monk develops non-enmity, non-ill-will and a heart full of loving-kindness and, abandoning the corruptions, realizes and dwells in the uncorrupted deliverance of mind [right mindfulness], the deliverance through wisdom [right concentration], having realized it in this very life by his own insight, then, Kassapa, that monk is termed an ascetic and a Brahmin.”

<sup>288</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp: 405-407 for the Cūḷadhammasamādāna Sutta & pp. 408-414 for the Mahādhammasamādāna Sutta. The footnote to T.W. Rhys Davids: Sacred Books of the Buddhists, Vol. IV [Dīgha-Nikāya] (Oxford: Pāli Text Society, 1991), p. 221, # 1, suggests as is noted above in parentheses, taken from the commentary.

- **divisions of Dhamma: morality, concentration, wisdom, liberation:** [*Cattāro dhamakkhandhā – sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho*] “There are these four essences. What four? The essence of virtue, the essence of concentration, the essence of wisdom, the essence of release. These are the four essences.”<sup>289</sup>
- **powers: energy, mindfulness, concentration, wisdom:** [*Cattāri balāni – vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ*] “There are these four powers. What four? The power of energy, the power of mindfulness, that of concentration and the power of wisdom. These are the four powers.”<sup>290</sup>
- **resolve to gain: in wisdom, truth, relinquishment, tranquility:** [*Cattāri adhiṭṭhānāni – paññādhiṭṭhānaṃ, saccādhiṭṭhānaṃ, cāgādhiṭṭhānaṃ, upasamādhiṭṭhānaṃ*] This context is largely, the Dhātuvibhanga Sutta, to summarize: The Buddha was traveling and spent the night in a potter’s humble workshop with a Bhikkhu who had gone forth, but who had never seen the Buddha before. The Buddha questions the monk, and proceeds to teach him Dhamma: “Bhikkhu, this person consists of six elements, six bases of contact, and eighteen kinds of mental exploration, and he has four foundations. The tides of conceiving do not sweep over one who stands upon these [foundations], and when the tides of conceiving no longer sweep over him he is called a sage at peace. One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace. This is the summary of the exposition of the six elements.” Each of the criteria are of course explained, but here: wisdom pertains to the collective exploration of the elements as suggested above, leading towards the knowledge of the destruction of all suffering (Arahantship); preserving the truth relates to these very four resolves of wisdom, truth, relinquishment, and peace; Nibbāna is the supreme noble truth, which has an undeceptive nature; the supreme noble relinquishment is the relinquishment of all attachments; and the supreme foundation of noble peace is the pacification of lust, hate and delusion. “One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.”<sup>291</sup>
- **‘Four ways of answering questions<sup>292</sup>: (a) the question to be answered directly, (b) the question requiring an explanation, (c) the question requiring a counter-question, (d) the question to be set aside:** [*Cattāri pañhabyākaraṇāni – [cattāro pañhābyākaraṇā (sī. syā. kaṃ. pī.)] ekamsabyākaraṇīyo pañho, paṭipucchābyākaraṇīyo pañho, vibhajjabyākaraṇīyo pañho, thapanīyo pañho*] “...there are these three topics of discourse. What three? One may take of past time, saying: thus it was in past time. Or one may talk of future time, saying: this it will be in future time. Or one may talk of the present time, saying: this it is now, at present. ...It may be

<sup>289</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 144

<sup>290</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 256

<sup>291</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 1087-1096 – the Dhātuvibhanga Sutta.

<sup>292</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), pp. 53-54 – only mentions the questions, but details used for this entry, are found here: F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. I (London: Pāli Text Society, 1970), pp. 178-180. The entire discourse is repeated here, because it may be of value to others. Related to the sets of one items at the conclusion, the footnote suggests: the Dhamma, the Noble Truth of Suffering, Evil, and Arahantship – as noted in parentheses, later in the situation.

understood of a person by his conversation whether [someone] is competent or incompetent to discuss. Now... if this person on being asked a question, does not give a categorical reply to a question requiring it; does not give a discriminating reply to a question requiring it; does not reply by a counter question to a question requiring it; and does not waive a question which should be waived – then monks such a person is incompetent to discuss. But if this person on being asked these four sorts of questions gives the proper reply, then he is competent to discuss. Again... it may be understood of a person by his conversation whether he is competent or incompetent to discuss. If this person on being asked a question does not abide by conclusions, whether right or wrong, does not abide by an assumption, does not abide by recognized arguments, does not abide by usual procedure – in such case... this person is incompetent to discuss; but if he does all of these, he is competent to discuss. Again... it may be understood of a person by his conversation whether he is competent or incompetent to discuss. If this person, on being asked a question, evades the question by another, or turns it off the point, or displays vexation, malice and sulkiness, in such case... he is incompetent to discuss; but if on the other-hand he does none of these things, he is competent. Yet again... it may be understood of a person by his conversation whether he is competent or incompetent to discuss. If, on being asked a question, he loads with abuse and beats down the questioner, laughs him to scorn and catches him up when he falters – such [a person] is incompetent to discuss; but if he does none of these things, he is competent. ...It may be understood of a person by his conversation whether he is assured or unassured. He who lends not an ear is unassured. He who lends an ear is assured. He, being assured, fully understands one thing (Dhamma), comprehends one thing (the Noble Truth of Suffering), abandons one thing (Evil), and realizes one thing (Arahantship). So doing he reaches the perfect release. This monks is the profit of talk, this is the profit of deliberation, of assurance, of giving an ear to advice, namely: the release of mind without grasping.”

- **kinds of kamma: black kamma with black result, bright kamma with bright result, black and bright kamma with black and bright result, kamma that is neither black nor bright with neither black nor bright result – leading to the destruction of kamma:** [*Cattāri kammāni – atthāvuso, kammaṃ kaṇhaṃ kaṇhavipākaṃ; athāvuso, kammaṃ sukkaṃ sukkavipākaṃ; atthāvuso, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ; atthāvuso, kammaṃ akaṇhaasukkaṃ akaṇhasukkavipākaṃ kammakkhayāya saṃvattati*] This set of criteria may originate from the Kukkuravatika Sutta, and the Buddha’s instruction to Puṇṇa, the ox-duty ascetic: “...There are four kinds of action proclaimed by me after realizing them for myself with direct knowledge. What are the four? There is dark action with dark result; there is bright action with bright result; there is dark-and-bright action with dark-and-bright result; and there is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action. And what... is dark action with dark result? Here someone generates an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation. Having generated an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation, he reappears in an afflictive world. When he has reappeared in an afflictive world, afflictive contacts touch him. Being touched by afflictive contacts, he feels afflictive feelings, extremely painful, as in the case of the

beings in hell. Thus a being's reappearance is due to a being:<sup>293</sup> one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called dark action with dark result. "And what... is bright action with bright result? Here someone generates an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation."<sup>294</sup> Having generated an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation, he reappears in an unafflictive world. When he has reappeared in an unafflictive world, unafflictive contacts touch him. Being touched by unafflictive contacts, he feels unafflictive feelings, extremely pleasant, as in the case of the gods of Refulgent Glory. Thus a being's reappearance is due to a being; one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called bright action with bright result. "And what... is dark-and-bright action with dark-and-bright result? Here someone generates a bodily formation that is both afflictive and unafflictive, a verbal formation that is both afflictive and unafflictive, a mental formation that is both afflictive and unafflictive. Having generated a bodily formation, a verbal formation, a mental formation that is both afflictive and unafflictive, he reappears in a world that is both afflictive and unafflictive. When he has reappeared in a world that is both afflictive and unafflictive, both afflictive and unafflictive contacts touch him. Being touched by both afflictive and unafflictive contacts, he feels both afflictive and unafflictive feelings, mingled pleasure and pain, as in the case of human beings and some gods and some beings in the lower worlds. Thus a being's reappearance is due to a being: one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs to their actions. This is called dark-and-bright action with dark-and-bright result. "And what, Puṇṇa, is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action? Therein, the volition in abandoning the kind of action that is dark with dark result, and the volition in abandoning the kind of action that is bright with bright result, and the volition in abandoning the kind of action that is dark and bright with dark-and-bright result: this is called action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action. These are the four kinds of action proclaimed by me after realizing them for myself with direct knowledge."<sup>295</sup>

- **four things to be realized by seeing: former lives by recollection, passing away and re-arising realized via the divine eye, eight deliverances realized with the mental body, the destruction of the corruptions realized by wisdom:** [*Cattāro sacchikaraṇīyā dhammā – pubbenivāso satiyā sacchikaraṇīyo; sattānaṃ cutūpapāto cakkhunā sacchikaraṇīyo; aṭṭha vimokkhā kāyena sacchikaraṇīyā; āsavānaṃ khayō paññāya sacchikaraṇīyo*] "...there are these four things which are to be realized. What four? There are things to be realized by one's own person; by recollection; by sight; and there

<sup>293</sup> References point to: Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 1053-1057 – for the Culakammavibhanga Sutta & pp. 1058-1065 – for the Mahakammavibhanga Sutta.

<sup>294</sup> References point to the ten courses of wholesome action, together with the volitions of the jhānas.

<sup>295</sup> References point to: Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 493-497 – in the Kukkuravatika Sutta

are things to be realized by wisdom. And of what sort... are the things to be realized by one's own person? The eight releases<sup>296</sup> are so to be realized. And of what sort... are the things to be realized by recollection? One's former life is so to be realized. And of what sort... are the things to be realized by sight? The decease and rebirth of beings are so to be realized. And of what sort... are the things to be realized by wisdom? The destruction of the āsavas<sup>297</sup>. These are the four things to be realized.”<sup>298</sup>

- **floods: sensuality, becoming, wrong views, ignorance:** [*Cattāro oghā – kāmogho, bhavogho, diṭṭhogho, avijjogho*] “...There are these four floods. What four? The flood of sensuality, the flood of existence, the flood of views, the flood of ignorance. These are the four floods. This Noble Eightfold Path is to be developed for direct knowledge of these four floods, for the full understanding of them, for their utter destruction, for their abandoning.”<sup>299</sup>
- **yokes: sensuality, becoming, wrong views, ignorance:** [*Cattāro yogā – kāmāyogo, bhavāyogo, diṭṭhiyogo, avijjāyogo*] “...There are these four bonds. What four? The bond of passions, that of becoming, that of view and the bond of ignorance. And of what sort... is the bond of passions? Herein, a certain one understands not, as they really are, the arising, the passing away, the satisfaction, the disadvantage of and the escape from the passions. In him who understands not these things as they really are, the passionate lust, the passionate delight, the passionate affection, the passionate greed, the passionate thirst the passionate fever, cleaving and craving that is in the passions, which occupies

<sup>296</sup> The Eight Vimokkha's or Liberations, are: “remaining in the fine-material sphere, one perceives corporeal forms; not perceiving internal corporeal forms, one perceives corporeal forms externally; one is intent on the thought ‘it is beautiful’; one attains and abides in the Sphere of Unbounded Space; one attains and abides in the Sphere of unbounded consciousness; one attains and abides in the Sphere of Nothingness; one attains and abides in the Sphere of Neither-Perception-nor-Non-Perception; one attains and abides in the Cessation of Perception and Feeling.” - Phra Prayudh Payutto's *Dictionary of Buddhism* (Bangkok: Mahachulalongkorn University Press, 2000), pp. 255-256, entry #283. A variation of the translation is found in: E. M. Hare: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV* (London: Pāli Text Society, 1965), pp. 203-204 & further there is this account: ‘There are, Ānanda, these eight (relative) liberations. What are they? (1) Possessing form (implying the jhānas), one sees forms. That is the first liberation. (2) Not perceiving material forms in oneself (implying kasiṇas), one sees them outside. That is the second liberation. (3) Thinking: “It is beautiful”, one becomes intent on it (the brightness and purity of the sign). That is the third. (4) By completely transcending all perception of matter, by the vanishing of the perception of sense-reactions and by non-attention to the perception of variety, thinking: “Space is infinite”, one enters and abides in the Sphere of Infinite Space. That is the fourth. (5) By transcending the Sphere of Infinite Space, thinking: “Consciousness is infinite”, one enters and abides in the Sphere of Infinite Consciousness. That is the fifth. (6) By transcending the Sphere of Infinite Consciousness, thinking: “There is no thing”, one enters and abides in the Sphere of No-Thingness. That is the sixth. (7) By transcending the Sphere of No-Thingness, one reaches and abides in the Sphere of Neither-Perception-Nor-Non-Perception. That is the seventh. (8) By transcending the Sphere of Neither-Perception-Nor-Non-Perception one enters and abides in the Cessation of Perception and Feeling. That is the eighth liberation. ‘Ānanda, when once a monk attains these eight liberations in forward order, in reverse order, and in forward-and-reverse order, entering them and emerging from them as and when, and for as long as he wishes, and has gained by his own super-knowledge here and now both the destruction of the corruptions and the uncorrupted liberation of heart and liberation by wisdom that monk is called “both-ways-liberated”, and, Ānanda, there is no other way of “both-ways-liberation” that is more excellent or perfect than this.’ --from: Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), pp. 229-230 – in the Mahānidāna Sutta.

<sup>297</sup> For recollection purposes, there are two sets of criteria for āsavas: the first set of three includes sense-desires, becoming, and ignorance; the second set of four includes speculation. Phra Prayudh Payutto: *Dictionary of Buddhism* (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2000), p. 133, entries #134-135

<sup>298</sup> F. L. Woodward: *The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II* (London: Pāli Text Society, 1973), pp. 190-191

<sup>299</sup> Bhikkhu Bodhi [ed. and trns.]: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. II* (Somerville: Wisdom Publications, 2000), p. 1563 A Jain teaching asserts: “Such a man is said to have crossed over the flood of life, to be a sage, to have passed over the Samsara, to be liberated, to have ceased from all activity.” See: <http://www.sacred-texts.com/jai/sbe22/sbe2215.htm> - accessed on 25 February 2015 – and this pertains to not tolerating discontent, not tolerating lust, not being careless and not being attached to sensed-objects.

his mind – this... is called the bond of passions. So much for the bond of passions. And how is it with the bond of becoming? [the bond of becoming and for view are similar]. So much for the bonds of passion, becoming and view; and what of the bond of ignorance? Herein, ... a certain one understands not, as they really are, the [arising, passing-away, satisfaction, disadvantage] of the six-spheres of sense... and the escape therefrom. In him whom understands not these things as they really are, the ignorance, the nescience of the six-spheres of sense which occupies his mind – this... is called the bond of ignorance. In bondage to evil, unprofitable things which defile, which lead to again-becoming, which are distressing and have sorrow for their result, which are connected to birth and decay, he is therefore called one who rests not from bondage. These... are the four bonds... [and the release of these bonds are the opposite of the above, and see immediately below.]”<sup>300</sup>

- **unyokings: from sensuality, from becoming, from wrong views, from ignorance:** [*Cattāro visaññogā – kāmayogavisaññogo, bhavayogavisaññogo, ditṭhiyogavisaññogo, avijjāyogavisaññogo*] “There are these four releases from the bonds. What four? Herein, ...a certain one understands, as they really are, the arising, the passing away, the satisfaction, the dissatisfaction and the escape of the [passions, becoming, view, and ignorance] ...set free from evil, unprofitable things which defile... which are concerned with birth and decay, therefore is he called, the one who rests from bondage. These, ...are the four releases from the bonds.”<sup>301</sup>
- **ties: the body-tie of hankering, ill-will, attachment to rite and ritual, dogmatic fanaticism:** [*Cattāro ganthā – abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idamsaccābhiniveso kāyagantho*] Only because the Nikāya-collections seem to possess an inadequate explanation of this, the Dhammasaṅgaṇī was investigated for this criteria; the following is presented: “Which are the states that are ties? The four ties, to wit: the bodily tie of covetness, the bodily tie of ill-will, the bodily tie of perversion as to rule and ritual, the bodily tie of the disposition to dogmatize. In this connection: what is the bodily tie of covetousness? [The Dhammasaṅgaṇī delivers an extensive list of synonyms for greed: lust, passion, seducing, compliance, delighting in, taking lustful delight in, heart’s passion, wanting (jealousy), languishing, gulping at, devouring, cupidity, voracity, cleaving to, a slough, longing, illusion, genitrix, progenitrix, seamstress, she who ensnares, the flowing stream, she who is diffused, the thread, diffusion, she who urges, the consort, aiming at, she who leads to rebirth, the forest, the jungle, intimacy, fondness, affection, connection, appetite for, hoping for, anticipation, appetite for visual shapes (or for sounds, odors, tastes, tangibles, for getting, wealth, for children, for life), mumbling, mumbling on, and over, muttering, murmuring, self-indulgence, self-indulging, intemperateness, agitation, longing for the agreeable, incestuous passion, lawless greed, wish, hungering for, entreating, envying, imploring, craving for sensual indulgence (for existence, for non-existence, for material form, for immateriality, for annihilation, for visible shapes, for sounds, for smells, for tastes, for the tangible, for mental states), flood, a yoke, a tie, grasping, obstruction, hindrance, covering, bondage, depravity, latent bias, obsession, a creeper, avarice, root of ill, source of ill,

<sup>300</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), pp. 11-12

<sup>301</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 12

production of ill, Mara’s trap, Mara’s fish-hook, Mara’s domain, craving (the flux for craving, the fish-netting of, the leash of), the ocean, covetousness, greed as the root of evil – this is what is called greed.”<sup>302</sup>]. What is the bodily tie of ill-will? [The Dhammasaṅgaṇī delivers another extensive list, likewise, for ill-will: “What is hate? When annoyance springs up at the thought: he has done me harm, is doing, will do me harm; he has done harm, is doing harm, will do harm to someone dear and precious to me; he has conferred a benefit, is conferring, will confer a benefit on someone I dislike and object to; or when annoyance springs up groundlessly – all such vexation of spirit, resentment, repugnance, hostility; ill-temper, irritation, indignation; hate, antipathy, abhorrence; mental-disorder, detestation; anger, fuming, wrath; hate, opposition, hostility; churlishness, abruptness, disgust of heart – this is what is called hate.”<sup>303</sup>]. What is the bodily tie of perversion as to rule and ritual? [The Dhammasaṅgaṇī delivers better criteria towards the revealing of the meaning of this item: “What is perversion as to rule and ritual? The theory, held by recluses and Brahmins outside our doctrine, that holiness is got by rules of moral conduct, that holiness is got by rites, that holiness is got by rules of moral conduct and by rites – this kind of opinion, this walking in mere opinion, this jungle of opinion, this wilderness of opinion, this disorder of opinion, scuffling of opinion, fetter of opinion, the grip and tenacity of it, the inclination towards it, the being infected by it, this by-path, wrong-road, wrongness, this sectarianism, this inverted grasp – this is called the perversion as to rule and ritual.”<sup>304</sup>]. What is the bodily tie of the disposition to dogmatize? ‘The world is eternal – this is true, all else is false!’ ‘The world is not eternal – this is true, all else is false!’ ‘The world is finite... is infinite – this is true, all else is false!’ ‘The living soul is the body... is a different thing from the body – this is true, all else is false!’ ‘He who has one truth exists after death... does not exist after death... both exists and does not exist after death... neither exists nor does not exist after death – this is true, and all else is false!’ This kind of opinion, this walking in opinion, this jungle of opinion, wilderness of opinion, disorder of opinion, scuffling of opinion, this fetter of opinion, the grip and tenacity of it, the inclination towards it, the being infected by it, this by-path, wrong road, wrongness, this sectarianism, this shiftiness of grasp – this is called the bodily tie of the inclination to dogmatize. And, excepting only the bodily tie of perversion as to rule and ritual, all wrong views are included under the bodily tie of the disposition to dogmatize. These are the states which are ties.”<sup>305</sup>

- **clinging: to sensuality, to views, to rules and rituals, to ego-belief:** [*Cattāri upādānāni – kāmupādānaṃ [kāmupādānaṃ (sī. pī.) evamita-resupi]*,

<sup>302</sup> C.A.F. Rhys Davids: A Buddhist Manual of Psychological Ethics – Dhammasaṅgaṇī, 3<sup>rd</sup> Edition (Oxford: Pāli Text Society, 2004), pp. 254-259

<sup>303</sup> C.A.F. Rhys Davids: A Buddhist Manual of Psychological Ethics – Dhammasaṅgaṇī, 3<sup>rd</sup> Edition (Oxford: Pāli Text Society, 2004), pp. 259-260

<sup>304</sup> C.A.F. Rhys Davids: A Buddhist Manual of Psychological Ethics – Dhammasaṅgaṇī, 3<sup>rd</sup> Edition (Oxford: Pāli Text Society, 2004), pp. 239-240

<sup>305</sup> C.A.F. Rhys Davids: A Buddhist Manual of Psychological Ethics – Dhammasaṅgaṇī, 3<sup>rd</sup> Edition (Oxford: Pāli Text Society, 2004), pp. 281-282 – otherwise, and for example, the Majjhima-Nikāya presents: “These worthy beings who were ill-conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.” – see: Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 105-106 – in the Byabherava Sutta.

*diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ*] This is the majority of the Cūlasīhanada Sutta: “Bhikkhus, there are these four kinds of clinging. What four? Clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self. Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging, they do not completely describe the full understanding of all kinds of clinging. They describe the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self. Why is that? Those good recluses and brahmins do not understand these three instances of clinging as they actually are. Therefore, though they claim to propound the full understanding of all kinds of clinging, they describe only the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self. Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging... they describe the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self. Why is that? They do not understand two instances... therefore they describe only the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self. Though certain recluses and brahmins claim to propound the full understanding of all kinds of clinging... they describe the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. They do not understand one instance... therefore they describe only the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. Bhikkhus, in such a Dhamma and Discipline as that, it is plain that confidence in the Teacher is not rightly directed, that confidence in the Dhamma is not rightly directed, that fulfillment of the precepts is not rightly directed, and that the affection among companions in the Dhamma is not rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is badly proclaimed and badly expounded, unemancipating, un conducive to peace, expounded by one who is not fully enlightened. Bhikkhus, when a Tathagata, accomplished and fully enlightened, claims to propound the full understanding of all kinds of clinging, he completely describes the full understanding of all kinds of clinging: he describes the full understanding of clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self. Bhikkhus, in such a Dhamma and Discipline as that, it is plain that confidence in the Teacher is rightly directed, that confidence in the Dhamma is rightly directed, that fulfillment of the precepts is rightly directed, and that the affection among companions in the Dhamma is rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is well-proclaimed and well-expounded, emancipating, conducive to peace, expounded by one who is fully enlightened. Now these four kinds of clinging have what as their source, what as their origin, from what are they born and produced? These four kinds of clinging have craving as their source, craving as their origin, they are born and produced from craving. Craving has what as its source...? Craving has feeling as its source... Feeling has what as its source...? Feeling has

contact as its source... Contact has what as its source...? Contact has the six-fold base as its source... The six-fold base has what as its source...? The six-fold base has mentality-materiality as its source... Mentality-materiality has what as its source...? Mentality-materiality has consciousness as its source... Consciousness has what as its source...? Consciousness has formations as its source... Formations have what as their source...? Formations have ignorance as their source, ignorance as their origin, they are born and produced from ignorance. Bhikkhus, when ignorance is abandoned and true knowledge has arisen in a bhikkhu, then with the fading away of ignorance and the arising of true knowledge he no longer clings to sensual pleasures, no longer clings to views, no longer clings to rules and observances, no longer clings to a doctrine of self. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbāna. He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’”<sup>306</sup>

- **kinds of generation: from an egg, from a womb, from moisture, spontaneous rebirth:** [*Catasso yoniyo – aṇḍajayoni, jalābujayoni, saṃsedajayoni, opapātikayoni*] “...there are these four kinds of generation. What are the four? Egg-born generation, womb-born generation, moisture-born generation, and spontaneous generation.<sup>307</sup> What is egg-born generation? There are these beings born by breaking out of the shell of an egg; this is called egg-born generation. What is womb-born generation? There are these beings born by breaking out from the caul; this is called womb-born generation. What is moisture-born generation? There are these beings born in a rotten fish, in a rotten corpse, in rotten dough, in a cesspit, or in a sewer; this is called moisture-born generation. What is spontaneous generation? There are gods and denizens of hell and certain human beings and some beings in the lower worlds; this is called spontaneous generation. These are the four kinds of generation.”<sup>308</sup> A commentary has another opinion: “...those originating from food from the spreading of nutriment...”, “From the spreading of nutriment: beginning from the time when the nutriment from food is swallowed by the mother, in the case of one lying in the womb, and from the saliva in the mouth, in the case of the moisture born and purely arising, follows along the channels and spreads through the body.”<sup>309</sup>
- **ways of decent into the womb: descends/stays/leaves unknowingly into the mother’s womb, enters knowing and stays/leaves unknowingly, enters and stays knowingly but leaves unknowingly, enters/stays/leaves knowingly:** [*Catasso gabbhāvakkantiyo. Idhāvuso, ekacco asampajāno mātukucchiṃ okkamati, asampajāno mātukucchismiṃ thāti, asampajāno mātukucchihā nikkhamati, ayaṃ paṭhamā gabbhāvakkanti. Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, asampajāno mātukucchismiṃ thāti, asampajāno mātukucchihā nikkhamati, ayaṃ dutiyā gabbhāvakkanti.*

<sup>306</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 161-163 – in the Cūlasihanada Sutta

<sup>307</sup> Jains have a similar belief: animate beings can be produced from eggs (birds), a fetus (elephants), a fetus with a membrane (cow), fluids (worms), sweat (bugs), coagulation (ants), sprouts (butterflies), and regeneration (men, gods, hell-beings). This is Samsara for the slow and ignorant. See: <http://www.sacred-texts.com/jai/sbe22/sbe2208.htm> - accessed on 25 February 2015

<sup>308</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 161-163 – in the Mahāsihanāda Sutta

<sup>309</sup> R. P. Wijeratne & Rupert Gettin (trans.): Summary of the Topics of Abhidhamma & Exposition of the Topics of Abhidhamma (Lancaster: Pali Text Society, 2007), pp. 249-250

*Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, sampajāno mātukucchismiṃ thāti, asampajāno mātukucchimhā nikkhamati, ayaṃ tatiyā gabbhāvakkanti. Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, sampajāno mātukucchismiṃ thāti, sampajāno mātukucchimhā nikkhamati, ayaṃ catutthā gabbhāvakkanti* “Also unsurpassed is the Blessed Lord’s way of teaching Dhamma in regard to the modes of rebirth in four ways: thus, one descends into the mother’s womb unknowing, stays there unknowing, and leaves it unknowing. That is the first way [to ordinary human beings]. Or, one enters the womb knowing, stays there unknowing, and leaves it unknowing. That is the second way [to the eighty 'Great Elders']. Or, one enters the womb knowing, stays there knowing, and leaves it unknowing. That is the third way [to the two chief disciples of a Buddha, to Pacceka-Buddhas and Bodhisattas]. Or, one enters the womb knowing, stays there knowing, and leaves it knowing. That is the fourth way [to 'omniscient Bodhisattas' - those in their last rebirth, before they become a Buddha]. This is the unsurpassed teaching in regard to the modes of rebirth...”<sup>310</sup>

- **ways of getting a new personality: by one’s own volition – not another’s, another’s but not one’s own volition, by both, or by neither:** [*Cattāro attabhāvapaṭilābhā. Atthāvuso, attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe attasañcetanāyeva kamati, no parasañcetanā. Atthāvuso, attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe parasañcetanāyeva kamati, no attasañcetanā. Atthāvuso, attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe attasañcetanā ceva kamati parasañcetanā ca. Atthāvuso, attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe neva attasañcetanā kamati, no parasañcetanā*] “There are these four ways of getting personality. What four? There is... the getting of personality in the getting of which one’s own intention, not that of another person has effect... there is that in getting of which another person’s intention has effect, not one’s own. There is that in which both one’s own and another’s intention have effect. There is that in which neither has effect. These make four. When this was said, the Venerable Sāriputta said this to the Exalted One: Of this, Lord, that has been uttered by the Exalted One in brief, I understand the meaning in detail. In the case where there is getting of personality in which one’s own intention, not another’s, has effect, there is decease for those beings from that group (Devas called: Pleasure-debauched – *khiddā-padosikā*, for ages they pass their time in the pursuit of laughter and sport of sensual lists... through loss of self-control, they fall from that state), because of one’s own intention. In the case where there is getting of personality in which another’s intention, not one’s own, has effect, there is decease for those beings from that group because of another’s intention (*mano-padosikā*: Devas debauched in mind, belonging to the retinue of the Four Great Kings). In the case where there is getting of personality in which both have effect, there is decease for those beings from that group, because of the intention both of oneself and of another (suicides and murders). But Lord, in the case where there is getting of personality in which neither has effect, what sort of devas are to be regarded therein?” “In that case, Sāriputta, it is the devas who have attained the realm in which is neither-perception-nor-non-perception.” [Then], Lord, what is the reason, what is the cause why certain beings deceasing from that group are Returners, who come back to this state of things? Again Lord, what is the

<sup>310</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 419 – in the Sampasādanīya Sutta

reason, what is the cause why certain beings deceasing from that group are Non-returners, which come not back to this state of things?” “In this first case, Sāriputta, in a certain person the fetters that bind to this world are not abandoned. Such [a person] in this very life attains the realm where there is neither-perception-nor-non-perception, and abides therein. He enjoys its sweetness, longs for it, finds happiness therein. Established therein, given thereto, generally spending his time therein, not falling away therefrom, when he makes an end he is reborn in that company. When he deceases thence he is a Returner, he comes back to this state of things. In the other case, Sāriputta, in a certain person those fetters are abandoned. Such [a person] in this very life attains the realm where is neither-perception-nor-non-perception. He enjoys its sweetness... when he makes an end he is reborn in that company, but deceasing thence he is a Non-returner, he does not come back to this state of things. This is the reason, this is the cause... why certain beings are Non-returners, who come not back to this state of things.”<sup>311</sup>

- **purification of offerings: by the giver not by the recipient, by the recipient but not the giver, by neither, or by both:** [*Catasso dakkhiṇāvisuddhiyo. Atthāvuso, dakkhiṇā dāyakato visujjhati no paṭiggāhakato. Atthāvuso, dakkhiṇā paṭiggāhakato visujjhati no dāyakato. Atthāvuso, dakkhiṇā neva dāyakato visujjhati nopāṭiggāhakato. Atthāvuso, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca*] “...There are these four purities in gifts. What four? There is a gift... which is made pure on the part of the giver, not the receiver. There is a gift... which is made pure on the part of the receiver and not of the giver. There is a gift which is made pure on neither side, and there is a gift which is made pure on both sides. Now, ...how is a gift made pure on the part of the giver, and not of the receiver? In this case the giver is virtuous, of a lovely nature; the receivers are immoral and of a wicked nature. Thus the gift is made pure on the part of the giver, not of the receiver. And how is a gift made pure on the part of the receiver, not of the giver? In this case, ...the giver is immoral, of a wicked nature, while the receivers are of the opposite nature... And how is a gift made pure neither on the part of the giver nor of the receiver? In this case, ...both giver and receiver are immoral, of a wicked nature. Thus the gift is made pure... And how is a gift made pure both on the part of the giver and of the receiver? In this case, ...the giver is virtuous, of a lovely nature, and the receiver is one of a like nature; thus the gift is made pure on both sides. These are the four purities in gifts.”<sup>312</sup>
- **bases of sympathy: generosity, pleasing speech, beneficial conduct and impartiality:** [*Cattāri saṅgahavatthūni – dānaṃ, peyyavajjaṃ [piyavajjaṃ (syā. kaṃ. ka.)], atthacariyā, samānattatā*] “Monks, there are these four bases of sympathy. What four? Charity, kind speech, doing a good turn and treating all alike. These are the four. [and an excerpt from the accompanied verses: ‘Now if these bonds were lacking, mother who bore, and father who begat would not receive the honor and respect which are their due; but since the wise rightly regard these bonds, they win to greatness and are worthy praise’].”
- **un-Ariyan modes of speech: lying, slander, abuse, and idle gossip:** [*Cattāro anariyavohārā – musāvādo, piṣuṇāvācā, pharusāvācā,*

<sup>311</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), pp. 165-166, and revised footnotes to the text are included into this criteria, in parentheses, above.

<sup>312</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), pp. 90-91

*samphappalāpo*] This criteria can be found as wrong-speech or wrong practices, and in connection with the below modes of Ariyan speech, these ignoble criteria should be considered: “...There are these four wrong practices. What four? Lying speech, spiteful speech, bitter speech, and idle babble. These four.”<sup>313</sup>

- **modes of Ariyan speech: refraining from lying, slander, abuse and idle gossip:** [*Cattāro ariyavohārā – musāvādā veramaṇī* [veramaṇi (ka.)], *pisuṇāya vācāya veramaṇī*, *pharusāya vācāya veramaṇī*, *samphappalāpā veramaṇī*] these are attributed as Ariyan characteristics here, related to speech, because they pertain to a factor in the Noble Eightfold Path – Right Speech: “And what, monks, is Right Speech? Refraining from lying, refraining from slander, refraining from harsh speech, refraining from frivolous speech. This is called Right Speech.”<sup>314</sup> Further, a discourse mentions this criteria, but the connection to the criteria as being noble or Ariyan comes a bit later to summarize this section as being: “Possessed of this Ariyan mass of morals, he experiences in himself the bliss of blamelessness”<sup>315</sup> – so, the material preceding this is: “...abandoning falsehood he abstains therefrom, he speaks the truth, joins truth to truth, unswerving, reliable, no deceiver of the world. Abandoning slanderous speech he abstains therefrom. When he hears something at one place he spreads it not abroad elsewhere to cause dissension among these folk. When he hears something at another place he spreads it not abroad elsewhere to cause dissension among these folk. Thus he reconciles those who are at variance and confirms the friendly. He delights in harmony, finds pleasure herein, rejoices in harmony and utters words that make for harmony. Abandoning bitter speech, he abstains therefrom. Whatever speech is blameless, pleasing to the ear, affectionate, speech that goes to the heart, is urbane, delights many folk, pleases many folk – such speech does he utter. Abandoning idle babble he abstains therefrom. He is one who speaks in season, speaks of facts, speaks sense, speaks according to Dhamma, speaks according to Vinaya. He speaks words worth treasuring up, that are seasonable, reasonable, discriminating and concerned with profit.”<sup>316</sup>
- **more modes of un-Ariyan speech: claiming to have seen, heard, sensed or known what one has not seen, heard, sensed or known:** [*Aparepi cattāro anariyavohārā – adiṭṭhe diṭṭhavāditā*, *assute sutavāditā*, *amute mutavāditā*, *aviññāte viññātavāditā*] “...these four modes of speech are un-Ariyan. What four? Speaking of things not seen as seen, of things not heard as heard, not sensed as sensed, speaking of things not cognized as cognized.”<sup>317</sup>
- **more modes of Ariyan speech: stating that one has not seen, heard, sensed or known what one has seen, heard, sensed, or known:** [*Aparepi cattāro ariyavohārā – adiṭṭhe adiṭṭhavāditā*, *assute assutavāditā*, *amute amutavāditā*, *aviññāte aviññātavāditā*] “Speaking of things not seen as

<sup>313</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 144

<sup>314</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 348 – in the Mahāsatipatṭhāna Sutta

<sup>315</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 223

<sup>316</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 222-223 – two paragraphs later, includes the statement of the mass of Ariyan morality, thus, this portion on right-speech falls within this criteria, as a result.

<sup>317</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 251

not seen, speaking of things not heard as not heard, of things not sensed as not sensed, of things not cognized as not cognized.”<sup>318</sup>

- **additional un-Ariyan modes of speech: claiming not to have seen, heard, sensed or known when one has so seen, heard, sensed or known:** [*Aparepi cattāro anariyavohārā – diṭṭhe adiṭṭhavāditā, sute assutavāditā, mute amutavāditā, viññāte aviññātavāditā*] “Speaking of things seen as not seen, of things heard as not heard, of things sensed as not sensed, of things cognized as not cognized.”<sup>319</sup>
- **additional modes of Ariyan speech: stating that one has seen, heard, sensed, or known what one has seen, heard, sensed or known:** [*Aparepi cattāro ariyavohārā – diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā*] “Speaking of things seen as seen, of things heard as heard, of things sensed as sensed, of things cognized as cognized.”<sup>320</sup>
- **four persons: one who torments himself – giving to self-tormenting, torments others, torments himself and others, torments neither himself nor others – thereby dwelling in this life without craving, released, cool, enjoying bliss, becoming as Brahma:** [*Cattāro puggalā. Idhāvuso, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto. Idhāvuso, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto. Idhāvuso, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto. Idhāvuso, ekacco puggalo neva attantapo hoti na attaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto [sītībhūto (ka.)] sukhappaṭisaṃvedī brahmabhūtena attanā viharati*] “...what kind of person torments himself and pursues the practice of torturing himself? (Summarization for brevity: undertaking any of the various ascetic-practices) Thus in such a variety of ways he dwells pursuing the practice of tormenting and mortifying the body. This is called the kind of person who torments himself and pursues the practice of torturing himself. What kind of person, bhikkhus, torments others and pursues the practice of torturing others? Here a certain person is a butcher of sheep, a butcher of pigs, a fowler, a trapper of wild beasts, a hunter, a fisherman, a thief, an executioner, a prison warden, or one who follows any other such bloody occupation. This is called the kind of person who torments others and pursues the practice of torturing others. What kind of person, bhikkhus, torments himself and pursues the practice of torturing himself and also torments others and pursues the practice of torturing others? Here some person is a head-anointed noble king or a well-to-do Brahmin. Having had a new sacrificial temple built to the east of the city, and having shaved off his hair and beard, dressed himself in rough hide, and greased his body with ghee and oil, scratching his back with a deer’s horn, he enters the sacrificial temple together with his chief queen and his brahmin high priest. There he lies down on the bare ground with the grass on it. The king lives on the milk in the first teat of a cow with a calf of the same color while the chief queen lives on the milk in the second teat and the brahmin high priest lives on the milk in the third teat; the

<sup>318</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 251

<sup>319</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 251

<sup>320</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 251

milk in the fourth teat they pour onto the fire, and the calf lives on what is left. He says thus: 'Let so many bulls be slaughtered for sacrifice, let so many bullocks be slaughtered for sacrifice, let so many heifers be slaughtered for sacrifice, let so many goats be slaughtered for sacrifice, let so many sheep be slaughtered for sacrifice, let so many trees be felled for the sacrificial posts, let so much grass be cut for the sacrificial grass.' And then his slaves, messengers, and servants make preparations, weeping with tearful faces, being spurred on by threats of punishment and by fear. This is called the kind of person who torments himself and pursues the practice of torturing himself and who torments others and pursues the practice of torturing others. What kind of person, bhikkhus, does not torment himself or pursue the practice of torturing himself and does not torment others or pursue the practice of tormenting others - the one who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy? Here, ...a Tathagata appears in the world, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Maras, and its Brahmas, this generation with its recluses and brahmins, its princes and its people, which he has himself realized by direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure. A householder or householder's son or one born in some other clan hears that Dhamma. On hearing the Dhamma he acquires faith in the Tathagata. Possessing that faith, he considers thus: 'Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.' On a later occasion, abandoning a small or a large fortune, abandoning a small or a large circle of relatives, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness. Having thus gone forth and possessing the bhikkhus' training and way of life, abandoning the killing of living beings, he abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, by not stealing he abides in purity. Abandoning incelibacy, he observes celibacy, living apart, abstaining from the vulgar practice of sexual intercourse. Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide those people from these, nor does he repeat to these people what he has heard elsewhere in order to divide these people from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are

worth recording, reasonable, moderate, and beneficial. He abstains from injuring seeds and plants. He practices eating only in one part of the day, abstaining from eating at night and outside the proper time. He abstains from dancing, singing, music, and theatrical shows. He abstains from wearing garlands, smartening himself with scent, and embellishing himself with unguents. He abstains from high and large couches. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls.<sup>321</sup> He abstains from accepting men and women slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and pigs. He abstains from accepting elephants, cattle, horses, and mares. He abstains from accepting fields and land. He abstains from going on errands and running messages. He abstains from buying and selling. He abstains from false weights, false metals, and false measures. He abstains from cheating, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence. He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings as its only burden, so too, the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him. Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless. On seeing a form with the eye, he does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practices the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. On hearing a sound with the ear... On smelling an odor with the nose... On tasting a flavor with the tongue... On touching a tangible with the body... On cognizing a mind-object with the mind, he does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practices the way of its restraint, he guards the, mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied. He becomes one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent. Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw. On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from

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<sup>321</sup> The Jain Mahavira asserted: "The world is greatly troubled by women. Men say: these are the vessels of happiness. But this leads them to pain, to delusion, to death, to hell, to birth as hell-beings or brute beasts. The fool never knows the law... Be careful against this great delusion." See: <http://www.sacred-texts.com/jai/sbe22/sbe2213.htm> - accessed on 25 February 2015

covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt. Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Again, with the stilling of applied and sustained thought, he enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. Again, with the fading away as well of rapture, he abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.’ Thus with their aspects and particulars he recollects his manifold past lives. When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus: ‘These worthy beings who were ill-conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and

he understands how beings pass on according to their actions. When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: ‘This is suffering’; he understands as it actually is: ‘This is the origin of suffering’; he understands as it actually is: ‘This is the cessation of suffering’; he understands as it actually is: ‘This is the way leading to the cessation of suffering.’ He understands as it actually is: ‘These are the taints’; he understands as it actually is: ‘This is the origin of the taints’; he understands as it actually is: ‘This is the cessation of the taints’; he understands as it actually is: ‘This is the way leading to the cessation of the taints.’ When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’ This, bhikkhus, is called the kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others - the one who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy.”<sup>322</sup>

- **more persons – one’s life: benefits himself but not others, benefits others but not himself, neither, or both:** [*Aparepi cattāro puggalā. Idhāvuso, ekacco puggalo attahitāya paṭipanno hoti no parahitāya. Idhāvuso, ekacco puggalo parahitāya paṭipanno hoti no attahitāya. Idhāvuso, ekacco puggalo neva attahitāya paṭipanno hoti no parahitāya. Idhāvuso, ekacco puggalo attahitāya ceva paṭipanno hoti parahitāya ca*] “He who is bent on his own profit, not another’s; he who is bent on another’s profit, not his own; he who is bent on the profit of both; he who is bent on the profit of neither. And how... is a person bent on his own profit, not another’s? Herein... a certain person is bent on the restraint of lust in self, but does not incite another to the restraint of lust. He is bent on the restraint of hatred in self, but does not incite another to such restraint... on the restraint of delusion in self, but does not incite another to such restraint. Thus... a person is bent on his own profit, not on another’s. (Also: herein, a certain person is quick to observe in teachings that are profitable, has naturally a good memory for teachings that are profitable, has naturally a good memory or teachings he has heard, examines the meaning of teachings he has learned by heart, and by understanding both the meaning and the letter thereof, walks in accordance with Dhamma. Yet is he not possessed of a charming voice or delivery, not possessed of urbane speech, distinctly and clearly enunciated, so as to make his meaning clear. Nor is he one to teach, urge, incite, gladden his fellows in the holy life. Thus... a person is bent on the profit of self, not of another.) And how... is a person bent on another’s profit, not on his own? Herein, ...a certain person who is not bent on the restraint of [lust, hatred, delusion] in self incites another to such restraint... Thus... a person is bent on another’s profit, not on his own. (...he not possessed of a charming voice or delivery, not possessed of urbane speech, distinctly and clearly enunciated, so as to make his meaning clear; but he is one to teach, urge, incite, gladden his

<sup>322</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 443-453 – in the Kandaraka Sutta. It was decided to include the majority of the discourse, because it illustrates the extensive social-aspects of being an Arahant’s engagement with [or apart from] the world.

fellows in the holy life. Thus... a person is bent on the profit of self, not of another.) And how... is a person bent neither on his own nor on another's profit? Herein, ... a certain person is not bent on the restraint of [lust, hatred, delusion] in self, nor does he incite another to such restraint. (.....a certain person is neither possessed of a charming voice... nor is he one to teach... his fellows in the holy life...) And how... is a person bent on the profit both of self and another? Herein, ...a person is both bent on the restraint of [lust, hatred, delusion] in self and incites another to such restraint. Thus, ...a person is bent on the profit both of self and another. (Herein, ...a certain person is possessed of a charming voice... and he is one to teach... his fellows in the holy life...) So these four persons are found existing in the world.”<sup>323</sup>

- **More persons: living in darkness and bound for darkness, living in darkness and bound for the light, living in the light and bound for darkness, living in the light and bound for the light.** [*Aparepi cattāro puggalā – tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, joti jotiparāyano*] - “And how, bhikkhus, is a person heading from darkness to darkness? Here, some person has been reborn in a low family – a family of candalas, bamboo workers, hunters, cart makers, or flower-scavengers – one that is poor, with little food and drink, that subsists with difficulty, where food and clothing are obtained with difficulty; and he is ugly, unsightly, dwarfish, with much illness – blind, crippled, lame, or paralyzed. He does not obtain food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing and lighting. He engages in misconduct by body, speech and mind. In consequence, 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. It is in this way, that a person is heading from darkness to darkness. And how is a person heading from darkness to light? Here, some person has been reborn in a low family – a family of candalas, bamboo workers, hunters, cart makers, or flower-scavengers – one that is poor, with little food and drink, that subsists with difficulty, where food and clothing are obtained with difficulty; and he is ugly, unsightly, dwarfish, with much illness – blind, crippled, lame, or paralyzed. He does not obtain food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing and lighting. He engages in good conduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. It is in this way that a person is heading from darkness to light. And how is a person heading from light to darkness? Here, some person has been reborn in a high family – an affluent khattiya family, an affluent Brahmin family, or an affluent householder family – one that is rich, with great wealth and property, with abundant gold and silver, with abundant treasures and belongings, with abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He obtains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct by body, speech and mind. In consequence, with the breakup of the body, after death, he is reborn in the plane

<sup>323</sup> F. L. Woodward: *The Book of the Gradual Sayings – Anguttara-Nikāya*, Vol. II (London: Pāli Text Society, 1973), pp. 105-106; and also contains elements of the next consecutive discourse which possesses similar contents, in parentheses – pp. 106-107; further, there is an additional discourse pertaining to the five-precepts. There are certainly more discourses in this collections that are mere variations on the same theme. An alternative reading has: Four more persons (4:49), as: “...living in darkness and bound for darkness; living in darkness and bound for the light; living in the light and bound for darkness; living in the light and bound for the light.” - see, Bhikkhu Bodhi: *The Connected Discourses of the Buddha – A New Translation of the Samyutta-Nikāya*, Vol. I (Somerville: Wisdom Publications, 2000), pp. 185-186

of misery, in a bad destination, in the lower world, in hell. It is in this way that a person is heading from light to darkness. And how is a person heading from light to light? Here, some person has been reborn in a high family – an affluent khattiya family, an affluent Brahmin family, or an affluent householder family – one that is rich, with great wealth and property, with abundant gold and silver, with abundant treasures and belongings, with abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He obtains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in good conduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. It is in this way that a person is heading from light to light. These, bhikkhus, are the four kinds of persons found existing in the world.”<sup>324</sup>

- **additional persons: the unshakable ascetic [stream-winner], the blue-lotus ascetic [once-returned], the white-lotus ascetic [non-returned], the subtly-perfect ascetic [Arahant]:** [*Aparepi cattāro puggalā – samaṇamacalo, samaṇapadumo, samaṇapunḍarīko, samaṇesu samaṇasukhumālo*] A problem is known: what is the true color of the lotus to match with the attainment? Between the two, Woodward or Bhikkhu Bodhi – there is quite the difference in color, surely one translator is incorrect. Bhikkhu Bodhi, reinforced through personal communication [19 August 2014] that he researched into many Sanskrit-language dictionaries, and confirmed that his selected colors are indeed factual renderings. Bhikkhu Bodhi’s translation<sup>325</sup> will be used inside of brackets, replacing the Woodward term. “...These four persons are found existing in the world. What four (and combining the next four discourses)? The unshaken recluse, the blue-lotus [red-lotus ascetic] recluse, the white-lotus recluse, and the recluse exquisite [delicate] among recluses.

- COMBINED: “And how, ...is a person an unshaken recluse? Herein, ...one is a pupil [trainee who has not attained his mind’s ideal, one who dwells aspiring for the unsurpassed security from bondage], who has not made up his mind, but lives aspiring for the unsurpassed rest from the toil [is one of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration]. ...Herein, a monk by the wearing out [utter destruction] of three fetters is a stream-winner, of a nature not to go to the downfall [no longer subject to rebirth in the lower world], one assured [fixed in destiny], bound for enlightenment. Thus, ...is a person an unshaken recluse.

- COMBINED: And how... is a person a [white-lotus ascetic] recluse? ...Herein a monk dwells in the contemplation of the rise and fall of the five-grasping-groups [the five aggregates subjected to clinging], thus: Such is form, such is the arising [origin] of form, such is the passing away of form. Such is feeling... such is perception... such are the [volitional] activities... such is consciousness, such is the arising, such is the passing away thereof; but he does not abide experiencing with his own person– the eight deliverances [emancipations] [... and through being one of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge and right liberation, yet

<sup>324</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), pp. 467-468

<sup>325</sup> Bhikkhu Bodhi (translator): *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), pp. 468-473

not dwelling having contacted with the body the eight emancipations].  
...Herein, a monk by utterly wearing out three fetters [the destruction of the taints, a bhikkhu has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he dwells in it; yet he does not dwell having contracted with the body the eight emancipations] and by weakening [diminishing of greed] lust, anger and delusion, is a once returner who, coming back just once more to this world, he makes an end of ill [suffering]. Thus a person is a [white-lotus ascetic] recluse.

○ COMBINED: And how, ...is a person a [red-lotus ascetic] recluse? Herein a monk, by utterly wearing out the five [lower] fetters which cause [spontaneous birth, due to attain final nibbana there without returning from that world] rebirth here, is apparitionally born, destined there to pass utterly away, of a nature not to return from that world. [the destruction of the taints, a bhikkhu has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he dwells in it; and he dwells having contracted with the body the eight emancipations] [...and through being one of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge and right liberation, and he dwells having contacted with the body the eight emancipations].  
...Herein, a monk dwells in the contemplation of the rise and fall of the five-grasping-groups [the five aggregates subjected to clinging], thus: Such is form, such is the arising of form, such is the passing away of form. Such is feeling... such is perception... such are the activities... such is consciousness, such is the arising [origin], such is the passing away thereof; but he does abide experiencing with his own person, the eight deliverances [emancipations]. Thus a person is a [red-lotus ascetic] recluse.

○ COMBINED: And how, ...is a person a recluse exquisite [delicate] among recluses? Herein, a monk by the destruction of the āsavas [taints] reaches the heart's release [realized for himself with direct knowledge], the release [liberation] by wisdom, that is free from the āsavas... and abides therein. Thus is a person a recluse exquisite among recluses. These, ...are the four persons found existing in the world."<sup>326</sup> ...Herein, a monk, if

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<sup>326</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 98-99 – this is the second of four discourses appearing consecutively. Certainly there appears to be some dilemma over the understanding of this criteria, as Woodward notices. If a new summarization was to appear in a future text, it could read as such: (a) the unshaken ascetic is inspired to fulfill the training through striving along the Eightfold Noble Path; (b) the white-lotus ascetic dwells within the Eightfold Noble Path, contemplating the rise and fall of the five-aggregates, as thus: such is form, such is the arising of form, such is the passing away of form – and the same for feelings, perception, mental-formations, and consciousness, and although the three fetters [personality belief, doubt, and attachment to rite and ritual] are worn away – lust, anger, and delusion are not totally eradicated, thus: one does not experience the eight liberations; (c) the red-lotus ascetic likewise continually engaged with the Eightfold Noble Path - similar to the white-ascetic, except that one is able to abide and arguably experiences [to emphasize: the experiencing, but not actually or complete liberation] the eight-liberations because the five fetters [personality-belief, doubt, attachment to rites/rituals, sensual-desire, and ill-will] that cause rebirth are only worn away; (d) the most exquisite ascetic is one who when invited enjoys a plentiful supply of [requisites: robes, almsfood, lodging, medicines] but he gets little if uninvited. His actions through body, speech, and thought are rarely displeasing; he rarely experiences trouble internally with the physical-body – and by destroying the āsavas [sense-desires, becoming, speculation, ignorance] he reaches the heart's release, the release by wisdom, himself comprehending it in this very life, and having attained it he abides therein... but the Buddha emphasizes in three of these four discourses that this only refers to him who fulfills this criteria, through asserting: “it is just of me that he would rightly use the words.” [as stated in: F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), p. 98] – NOTE: the colors have been changed to reflect Bhikkhu Bodhi's corrections.

invited... is one who when invited enjoys a plentiful supply of [requisites: robes, almsfood, lodging, medicines] but he gets little if uninvited. His actions through body, speech, and thought are rarely displeasing; he rarely experiences trouble internally with the physical-body – and by destroying the āsavas [sense-desires, becoming, speculation, ignorance] he reaches the heart’s release, the release by wisdom, himself comprehending it in this very life, and having attained it he abides therein... Now, ...if rightly speaking, one would speak about the recluse exquisite among recluses, it is just of me that he would rightly use the words. Thus, ...these four persons are found existing in the world.”<sup>327</sup>

#### 4.6: Sets of Five:

- **Aggregates: body, feeling, perceptions, mental formations, consciousness:** [*Pañcakkhandhā. Rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho*] “I will teach you the five aggregates and the five aggregates subject to clinging. Listen... and what, ...are the five aggregates? Whatever kind of form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the form aggregate. Whatever kind of feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the feeling aggregate. Whatever kind of perception there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the perception aggregate. Whatever kind of volitional formations there are, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the volitional formations aggregate. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the consciousness aggregate. These... are called the five aggregates.”<sup>328</sup>
- **aggregates of grasping: [Pañcupādānakkhandhā. Rūpupādānakkhandho [rūpupādānakkhandho (sī. syā. kaṃ. pī.) evamitaṅsupi] vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññāṇupādānakkhandho]** “And what... are the five aggregates subject to clinging? Whatever kind of form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the form aggregate subject to clinging. Whatever kind of feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the feeling aggregate subject to clinging. Whatever kind of perception there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the perception aggregate subject to clinging. Whatever kind of volitional formations there are, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the volitional formations aggregate subject to clinging. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior,

<sup>327</sup> F. L. Woodward: The Book of the Gradual Sayings – Anguttara-Nikāya, Vol. II (London: Pāli Text Society, 1973), pp. 99-100

<sup>328</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.I (Somerville: Wisdom Publications, 2000), p. 886 – in the Khandhavagga-Khandhasaṃyutta

far or near: this is called the consciousness aggregate subject to clinging. These... are called the five aggregates subject to clinging.”<sup>329</sup>

- **strands of sense-desires: sight seen by the eye, a sound heard by the ear, a smell smelt by the nose, a flavor tasted by the tongue, a tangible object felt by the body as being desirable, attractive, nice, charming, associated with lust and arousing passion:** [*Pañca kāmagaṇā. Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā*] “...in the Ariyan discipline these five strands of sense-desire are called bonds and fetters. Which five? Forms seen by the eye which are agreeable, loved, charming, attractive, pleasurable, arousing desire; sounds heard by the ear...; smells smelt by the nose...; tastes savored by the tongue...; contacts felt by the body which are agreeable,... arousing desire. These five in the Ariyan discipline are called bonds and fetters.”<sup>330</sup>
- **post-mortem destinies<sup>331</sup>: hell, animal rebirth, realm of hungry ghosts, humankind, the deva world:** [*Pañca gatiyo – nirayo, tiracchānayoṇi, pettivisayo, manussā, devā*] “There are these five destinations. What are the five? Hell, the animal realm, the realm of ghosts, human beings, and gods. “I understand hell, and the path and way leading to hell. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a state of deprivation, in an unhappy destination, in perdition, in hell. I understand the animal realm, and the path and way leading to the animal realm. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the animal realm. I understand the realm of ghosts, and the path and way leading to the realm of ghosts. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the realm of ghosts. I understand human beings, and the path and way leading to the human world. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear among human beings. I understand the gods, and the path and way leading to the world of the gods. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. I understand Nibbāna, and the path and way leading to Nibbāna. And I also understand how one who has entered this path will, by realizing for himself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.”<sup>332</sup>

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<sup>329</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.I (Somerville: Wisdom Publications, 2000), p. 887 - in the Khandhavagga-Khandhasaṃyutta

<sup>330</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 191 – in the Tevijja Sutta

<sup>331</sup> Mention must be made of the following: “...when the uninstructed worldling makes the statement: in the great ocean there is a bottomless abyss, he makes such a statement about something that is non-existent and unreal. This... is rather a designation for painful bodily feelings, that is, ‘bottomless abyss.’ When the uninstructed worldling is contacted by a painful bodily feeling, he sorrows, grieves, and laments; he weeps and beats his [chest] and becomes distraught. This is called an uninstructed worldling who has not risen up in the bottomless abyss, one who has not gained a foothold.” - inside: Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol.I (Somerville: Wisdom Publications, 2000), p. 1262 – in the Saḷāyatanavagga, Vedanāsaṃyutta.

<sup>332</sup> Bhikkhu Nānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 169-170 – in the Mahāsīhanāda Sutta

- **kinds of begrudging: as to a dwelling place, families, gains, beauty, Dhamma:** [*Pañca macchariyāni – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ*] “...there are these five forms of stinginess. What five? Stinginess as to one’s lodging, family, gains, fame, and Dhamma. Verily... there are these five; now the meanest of these five, is this: stinginess as to Dhamma.”<sup>333</sup>
- **hindrances: sensuality, ill-will, sloth and torpor, worry-and-flurry, skeptical doubt:** [*Pañca nīvaraṇāni – kāmacchandanivaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanivaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ*] “...in the Ariyan discipline these five hindrances are called obstacles, hindrances, coverings-up, envelopings. Which five? The hindrance of sensuality, of ill-will, of sloth-and-torpor, of worry-and-flurry, of doubt. These five are called obstacles, hindrances, coverings-up, envelopings.”<sup>334</sup>
- **lower fetters: personality-belief, doubt, attachment to rite and ritual, sensuality, and ill-will:** [*Pañca orambhāgiyāni saññojanāni – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo*] “Here, ...an untaught ordinary person who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, abides with a mind obsessed and enslaved by: He abides with a mind obsessed and enslaved by personality view, and he does not understand as it actually is the escape from the arisen personality view; and when that personality view has become habitual and is uneradicated in him, it is a lower fetter. He abides with a mind obsessed and enslaved by doubt and he does not understand as it actually is the escape from the arisen doubt; and when that doubt has become habitual and is uneradicated in him, it is a lower fetter. He abides with a mind obsessed and enslaved by adherence to rules and observances and he does not understand as it actually is the escape from the arisen rules and observances; and when the rules and observances become habitual and is uneradicated in him, it is a lower fetter. He abides with a mind obsessed and enslaved by sensual lust he does not understand as it actually is the escape from the arisen sensual lust; and when the sensual lust becomes habitual and is uneradicated in him, it is a lower fetter. He abides with a mind obsessed and enslaved by ill-will, and he does not understand as it actually is the escape from arisen ill-will; and when that ill-will has become habitual and is uneradicated in him, it is a lower fetter. A well-taught noble disciple who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, does not abide with a mind obsessed and enslaved by personality view; he understands as it actually is the escape from the arisen personality view, and personality view together with the underlying tendency to it is abandoned in him. He does not abide with a mind obsessed and enslaved by doubt... by adherence to rules and observances... by sensual lust... by ill-will; he understands as it actually is the

<sup>333</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), pp. 197-198

<sup>334</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 191 – in the Tevijja Sutta

escape from the arisen ill-will, and ill-will together with the underlying tendency to it is abandoned in him.”<sup>335</sup>

- **higher fetters: craving for the world of form, craving for the formless world, conceit, restlessness, ignorance:** [*Pañca uddhambhāgiyāni saññojanāni – rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā*] “...And what... are the five pertaining to the higher world? Lust of objective form, lust of the formless, conceit, excitement and ignorance. These are the five fetters pertaining to the higher world.”<sup>336</sup>
- **rules of training: refrain from taking life, taking what is not given, sexual misconduct, lying speech, strong drink and sloth-producing drugs:** [*Pañca sikkhāpadāni – pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, surāmeraya-majjappamādaṭṭhānā veramaṇī*] “if anyone with a pure heart undertakes the precepts - to refrain from taking life, from taking what is not given, from sexual immorality, from lying speech and from taking strong drink and sloth-producing drugs.”<sup>337</sup>
- **impossible things – an arahant is incapable of: deliberately taking the life of a living being, taking what is not given so as to constitute theft, sexual intercourse, telling a deliberate lie, storing up goods for sensual indulgence as he did formerly in the household life:** [*Pañca abhabbaṭṭhānāni. Abhabbo, āvuso, khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetuṃ. Abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasankhātāṃ ādiyituṃ [ādātuṃ (syā. kaṃ. pī.)]. Abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevituṃ. Abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṃ. Abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjituṃ, seyyathāpi pubbe āgārikabhūto*] “...an arahant with taints destroyed... and is completely liberated through final knowledge, he is incapable of transgression in five cases. A bhikkhu whose taints are destroyed is incapable of deliberately depriving a living being of life; he is incapable of taking what is not given (stealing); he is incapable of indulging in sexual intercourse; he is incapable of knowingly speaking falsehood; he is incapable of enjoying sensual pleasures by storing them up as he did formerly in lay life. When a bhikkhu is an arahant with taints destroyed ... he is incapable of transgression in these five cases.”<sup>338</sup>

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<sup>335</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 538-539 – in the Mahāmālunkyaṇḍita Sutta

<sup>336</sup> F. L. Woodward: *The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. V* (London: Pāli Text Society: 1972), p. 13

<sup>337</sup> Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 140 – in the Kūṭadanta Sutta

<sup>338</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 627 – in the Sandaka Sutta. This set is also a large portion of a criteria-set composed of nine-items, not listed in the Saṅgīti Sutta, for instance: “an Arahant, whose corruptions are destroyed, who has lived the life, done what was to be done, laid down the burden, gained the true goal, who has completely destroyed the fetter of becoming, and is liberated by supreme insight, is incapable of doing nine things: (1) He is incapable of deliberately taking the life of a living being; (2) he is incapable of taking what is not given so as to constitute theft; (3) he is incapable of sexual intercourse; (4) he is incapable of telling a deliberate lie; (5) he is incapable of storing up goods for sensual indulgence as he did formerly in the household life (6) he is incapable of acting wrongly through attachment; (7) he is incapable of acting wrongly through hatred; (8) he is incapable of acting wrongly through folly; (9) he is incapable of acting wrongly through fear. These are the nine things which an Arahant, whose corruptions are destroyed, cannot do...” – taken from: Maurice Walshe: *The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya* (Boston: Wisdom Publications 1995), p. 435 – in the Pāsādika Sutta.

- **kinds of loss: loss of relatives, wealth, health, morality, right view – no beings pass into hell by losing relatives, wealth and health, only pass into hell from losing morality and right view:** [*Pañca byasanāni – ñātibyasanam, bhogabyasanam, rogabyasanam, sīlabyasanam, diṭṭhibyasanam. Nāvuso, sattā ñātibyasanahetu vā bhogabyasanahetu vā rogabyasanahetu vā kāyassa bheda param marañā apāyam duggatiṃ vinipātam nirayaṃ upapajjanti. Sīlabyasanahetu vā, āvuso, sattā diṭṭhibyasanahetu vā kāyassa bheda param marañā apāyam duggatiṃ vinipātam nirayaṃ upapajjanti*] “There are these five losses. What five? Loss of kin, loss of wealth, loss by disease, loss of virtue, and loss of right-view. ...not caused by loss of kin, wealth or by disease do things, on the breaking up of the body after death, arise in the wayward way, the ill way, the abyss, hell. ...caused by loss of virtue or by the loss of view do beings, on the breaking up of the body after death, arise in the wayward way, the ill way, the abyss, hell. Verily, ...these are the five.”<sup>339</sup>
- **kinds of gain: gain of relatives, wealth, health morality and right view – no beings arise in a happy state after death because of relatives, wealth and health, only reborn into such a state from gains in morality and right view:** [*Pañca sampadā – ñātisampadā, bhogasampadā, ārogyasampadā, sīlasampadā, diṭṭhisampadā. Nāvuso, sattā ñātisampadāhetu vā bhogasampadāhetu vā ārogyasampadāhetu vā kāyassa bheda param marañā sugatiṃ saggam lokam upapajjanti. Sīlasampadāhetu vā, āvuso, sattā diṭṭhisampadāhetu vā kāyassa bheda param marañā sugatiṃ saggam lokam upapajjanti*] “...There are these five profits. What five? Profit of kin, profit of wealth, profit of health, profit of virtue, and profit of virtue, and profit of right view. ...not caused by profit of kin, wealth or health do beings, on the breaking up of the body after death, arise in the happy way, the heavenly world. ...caused by profit of virtue or by profit of view do beings... after death, arise in the happy way, the heavenly world. Verily, ...these are the five.”<sup>340</sup>
- **dangers to the immoral through lapsing from morality: suffers great loss of property from neglecting one’s affairs, bad reputation for immorality and misconduct, what ever assembly one approaches one does diffidently and shyly, dies confused, after death at the breaking up of the body one arises in an evil state or bad fate – suffering in hell:** [*Pañca ādīnavā dussīlassa sīlavipattiyā. Idhāvuso, dussīlo sīlavipanno pamādādhikaraṇam mahatiṃ bhogajāniṃ nigacchati, ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā. Puna caparam, āvuso, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā. Puna caparam, āvuso, dussīlo sīlavipanno yaññadeva parisam upasaṅkamati yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ yadi gahapatiparisaṃ yadi samaṇaparisaṃ, avisārado upasaṅkamati maṅkubhūto, ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā. Puna caparam, āvuso, dussīlo sīlavipanno sammūlho kālam karoti, ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā. Puna caparam, āvuso, dussīlo sīlavipanno kāyassa bheda param marañā apāyam duggatiṃ vinipātam nirayaṃ upapajjati, ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā*] “...there are these five perils to one of bad morality, of failure in morality. What are they? In the first place, he suffers great loss of property through neglecting his affairs. In the second place, he gets a bad reputation for immorality and

<sup>339</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), pp. 112-113

<sup>340</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), p. 113

misconduct. In the third place, whatever assembly he approaches, whether of Khattiyas, Brahmins, householders or ascetics, he does so diffidently and shyly. In the fourth place, he dies confused. In the fifth place, after death, at the breaking-up of the body, he arises in an evil state, a bad fate, in suffering and hell. These are the five perils to one of bad morality.”<sup>341</sup>

- **benefits through preserving morality: being careful in attention to one’s affairs gains wealth, good reputation for morality and good conduct, when approaching assemblies one does so with confidence and assurance, dies unconfused, after death at the breaking up of the body one arises in a good place or heavenly world:** [*Pañca ānisaṃsā sīlavato sīlasampadāya. Idhāvuso, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati, ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. Puna caparaṃ, āvuso, sīlavato sīlasampanna kalyāṇo kittisaddo abbhuggacchati, ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya. Puna caparaṃ, āvuso, sīlavā sīlasampanno yaññadeva parisam upasaṅkamati yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ yadi gahapatiparisaṃ yadi samaṇaparisaṃ, visārado upasaṅkamati amaṅkubhūto, ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. Puna caparaṃ, āvuso, sīlavā sīlasampanno asammūḷho kālaṃ karoti, ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. Puna caparaṃ, āvuso, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati, ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya]* “...there are these five advantages to one of good morality and of success in morality. What are they? In the first place, through careful attention to his affairs he gains much wealth. In the second place, he gets a good reputation for morality and good conduct. In the third place, whatever assembly he approaches, whether of Khattiyas, Brahmins, householders or ascetics, he does so with confidence and assurance. In the fourth place, he dies unconfused. In the fifth place, after death, at the breaking-up of the body, he arises in a good place, a heavenly world. These are the five advantages to one of good morality, and of success in morality.”<sup>342</sup>
- **points to be borne in the mind of a monk wishing to rebuke another: I will speak at the proper time not at the wrong time, I will state the truth not what is false, I will speak gently not roughly, I will speak for his good not for his harm, I will speak with love in my heart not with enmity:** [*Codakena, āvuso, bhikkhunā paraṃ codetukāmena pañca dhamme ajjhataṃ upaṭṭhapetvā paro codetabbo. Kālena vakkhāmi no akālena, bhūtena vakkhāmi no abhūtena, saṅhena vakkhāmi no pharusena, atthasaṃhitena vakkhāmi no anathasaṃhitena, mettacittena [mettācittena (katthaci)] vakkhāmi no dosantarenāti. Codakena, āvuso, bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhataṃ upaṭṭhapetvā paro codetabbo]* “...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

<sup>341</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 236 – in the Mahāparinibbāna Sutta & also found at: E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), pp. 185-186

<sup>342</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 236-237 – in the Mahāparinibbāna Sutta & also found at: E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), p. 186

good or with harm; when others address you, their speech may be spoken with a mind of loving-kindness or with inner hate. Herein, ...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...”<sup>343</sup>

- **factors of endeavor for a monk: (a) has faith and trusts in the enlightenment of the Buddha, (b) is in good health and suffers little distress or sickness, having good digestion that is neither too cool nor too hot, but suitable for exertion (c) is not fraudulent or deceitful, showing himself as he really is to his teacher or to the wise among his companions in the holy life (d) keeps his energy constantly stirred up for abandoning unwholesome states and arousing wholesome states, and is steadfast, firm in advancing and persisting in wholesome states (e) is a man of wisdom, endowed with wisdom concerning rising and cessation, with Ariyan penetration that leads to the complete destruction of suffering: [Pañca padhāniyaṅgāni. Idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato, lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Appābādho hoti appātānko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya. Asaṭho hoti amāyāvī, yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu. Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃvaḥ dalhaparakkamo anikkhattadhuro kusalesu dhammesu. Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā]** “...there are these five factors of striving. What five? Here [anyone] has faith, ...places [their] faith in the Tathagata’s enlightenment thus: ‘That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. Then he is free from illness and affliction, possessing a good digestion that is neither too cool nor too warm but medium and able to bear the strain of striving. Then he is honest and sincere, and shows himself as he actually is to the Teacher and his companions in the holy life. Then he is energetic in abandoning unwholesome states and in undertaking wholesome states, steadfast, launching his effort with firmness and persevering in cultivating wholesome states. Then he is wise; he possesses wisdom regarding rise and disappearance that is noble and penetrative and leads to the complete destruction of suffering. These are the five factors of striving. ...When [someone] who possesses these five factors of striving finds a Tathagata to discipline him, then being instructed in the evening, he might arrive at distinction in the morning; being instructed in the morning, he might arrive at distinction in the evening.”<sup>344</sup>

<sup>343</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 220-221 – in the Kakacūpama Sutta

<sup>344</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 707-708 – in the Bodhirājakumāra Sutta

- **Pure Abodes: Avihā, Unworried, Clearly visible, clear-sighted, Peerless:**<sup>345</sup>  
**There is a multitude of realms detailed here:** [*Pañca suddhāvāsā – avihā, atappā, sudassā, sudassī, akaniṭṭhā.*] “Again, a bhikkhu possesses faith... and wisdom. He hears that the gods of Radiance... the gods of Limited Radiance... the gods of Immeasurable Radiance... the gods of Streaming Radiance... the gods of Glory... the gods of Limited Glory... the gods of Immeasurable Glory... the gods of Refulgent Glory... the gods of Great Fruit... the Avihā gods... the Atappa gods... the Sudassa gods... the Sudassi gods... the Akanittha gods are long-lived, beautiful, and enjoy great happiness. He thinks: ‘Oh, that on the dissolution of the body, after death, I might reappear in the company of the Akanittha gods!’ He fixes his mind on that... This, bhikkhus, is the path, the way that leads to reappearance there.”<sup>346</sup>
- **kinds of non-returners: the less than half-timer, the more than half-timer, the gainer without exertion, the gainer with exertion, one who goes upstream to the highest:** [*Pañca anāgāmino – antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasāṅkhāraparinibbāyī, uddhamṣotoakaniṭṭhagāmi*] “...Such [a person] by destroying the āsavas... attaining release by insight abides therein. Yet, if he attains not, if he penetrates not so far as that, by destroying the five fetters that bind to the lower worlds he attains release midway. If he attain not... he wins release by reduction of his time... or without much trouble, or with some little trouble, or he is one who goes upstream... who goes to the pure abodes. Or, if he attain not that, if he penetrates not so far as that, yet by destroying three fetters and weakening those of lust, malice and delusion, he is a once returner: once more coming back to this world he makes an end of ill.”<sup>347</sup>
- **metal blockages for a monk: doubts and hesitations concerning the teacher and is dissatisfied and cannot settle one’s mind and is additionally not inclined towards ardor, devotion, persistence and effort, likewise for the Dhamma, Sangha, the training, and is angry and displeased with his fellows in the holy life – feeling depressed and negative towards them:** [*Pañca cetokhilā. Idhāvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, āvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ paṭhamo cetokhilo. Puna caparaṃ, āvuso, bhikkhu dhamme kaṅkhati vicikicchati...pe... saṅghe kaṅkhati vicikicchati... sikkhāya kaṅkhati vicikicchati... sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto. Yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya,*

<sup>345</sup> There is an interesting read, stating: “With the destruction of the five lower fetters she has reappeared spontaneously [in the Pure Abodes] and will there attain final Nibbāna without ever returning from that world.” – inside: Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 569

<sup>346</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), p. 961 – inside the Sankārupapatti Sutta – the Five Pure Abodes (*Suddhāvāsa*), are of course: the *Avihā* (realm of Brahmas who do not fall from prosperity), *Atappā* (realm of Brahmas who are serene), *Sudassā* (realm of Brahmas who are beautiful), *Sudassī* (realm of Brahmas who are clear-sighted), and the *Akaniṭṭhā* (realm of the highest or supreme Brahma) – using the translation of the names of the realms, found in: Phra Prayudh Payutto: *Dictionary of Buddhism* (Bangkok: Mahachulalongkorn University Press, 2000), p. 318 – entry # 337 for Bhumi – Four/Thirty-one Planes of Existence

<sup>347</sup> F. L. Woodward: *The Book of Gradual Sayings – Anguttara-Nikāya Vol. I* (London: Pāli Text Society, 1970), p. 214

*ayaṃ pañcamo cetokhilo*] Mental-blockages in Pāli is: *ceto-khīlā* – and the *Majjhima-Nikāya* has an entire discourse on this, as the *Cetokhila Sutta*, or as subtitled recently, *The Wilderness in the Heart*, which states: “...any bhikkhu who has not abandoned five wildernesses in the heart and not severed five shackles in the heart should come to growth, increase, and fulfillment in this Dhamma and Discipline - that is impossible. What, ...are the five wildernesses in the heart that he has not abandoned? Here a bhikkhu is doubtful, uncertain, undecided, and unconfident about the Teacher, and thus his mind does not incline to ardor, devotion, perseverance, and striving. As his mind does not incline to ardor, devotion, perseverance, and striving, that is the first wilderness in the heart that he has not abandoned. Again, a bhikkhu is doubtful, uncertain, undecided, and unconfident about the Dhamma... As his mind does not incline to ardor, devotion, perseverance, and striving, that is the second wilderness in the heart that he has not abandoned. Again, a bhikkhu is doubtful, uncertain, undecided, and unconfident about the Sangha... As his mind does not incline to ardor, devotion, perseverance, and striving, that is the third wilderness in the heart that he has not abandoned. Again, a bhikkhu is doubtful, uncertain, undecided, and unconfident about the training... As his mind does not incline to ardor, devotion, perseverance, and striving, that is the fourth wilderness in the heart that he has not abandoned. Again, a bhikkhu is angry and displeased with his companions in the holy life, resentful and callous towards them, and thus his mind does not incline to ardor, devotion, perseverance, and striving. As his mind does not incline to ardor, devotion, perseverance, and striving, that is the fifth wilderness in the heart that he has not abandoned. These are the five wildernesses in the heart that he has not abandoned.”<sup>348</sup>

- **mental bondages – a monk has not gotten rid of the passion, desire, love, thirst, fever, craving for: (a) sense-desires – thus his mind is not inclined towards ardor, devotion, persistence and effort (b) for the body... (c) for physical objects (d) having eaten as much as one’s belly will hold, one abandons oneself to the pleasure of lying down, of contact, of sloth (e) one practices the holy life for the sake of becoming a member of some body of devas, thinking ‘by means of these rites or discipline, austerities, or this holy life, I shall become one with the devas, great or small’ – one’s mind is not inclined towards ardor, devotion, persistence and effort:** [*Pañca cetasovinibandhā. Idhāvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho. Yo so, āvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayaṃ paṭhamo cetaso vinibandho. Puna caparaṃ, āvuso, bhikkhu kāye avītarāgo hoti...pe... rūpe avītarāgo hoti...pe... puna caparaṃ, āvuso, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhujjivā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati...pe... puna caparaṃ, āvuso, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Yo so, āvuso, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā*

<sup>348</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 194-195 – again, from the *Cetokhila Sutta*. Additionally, there are the five shackles of the heart which follow below.

*brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayaṃ pañcamo cetaso vinibandho* “What, ...are the five shackles in the heart that he has not severed? Here [someone] is not free from lust, desire, affection, thirst, fever, and craving for sensual pleasures, and thus [the] mind does not incline to ardor, devotion, perseverance, and striving. As [the] mind does not incline to ardor, devotion, perseverance, and striving, that is the first shackle in the heart that [someone] has not severed. Again, [someone] is not free from lust, desire, affection, thirst, fever, and craving for the body, and thus [the] mind does not incline to ardor, devotion, perseverance, and striving. As [the] mind does not incline to ardor, devotion, perseverance, and striving, that is the second shackle in the heart that [someone] has not severed. Again, [someone] is not free from lust, desire, affection, thirst, fever, and craving for form, and thus [the] mind does not incline to ardor, devotion, perseverance, and striving. As [the] mind does not incline to ardor, devotion, perseverance, and striving, that is the third shackle in the heart that [someone] has not severed. Again, [someone] eats as much as [one] likes until [the] belly is full and indulges in the pleasures of sleeping, lolling, and drowsing, and thus [the] mind does not incline to ardor, devotion, perseverance, and striving. As [the] mind does not incline to ardor, devotion, perseverance, and striving, that is the fourth shackle in the heart that [someone] has not severed. Again, [someone] lives the holy life aspiring to some order of gods thus: ‘By this virtue or observance or asceticism or holy life, I shall become a great god or some lesser god,’ and thus [the] mind does not incline to ardor, devotion, perseverance, and striving. As [the] mind does not incline to ardor, devotion, perseverance, and striving, this is the fifth shackle in the heart that [someone] has not severed. These are the five shackles in the heart that [someone] has not severed. [Anyone] who has not abandoned these five wildernesses in the heart and severed these five shackles in the heart should come to growth, increase, and fulfillment in this Dhamma and Discipline - that is impossible. [Anyone] who has abandoned five wildernesses in the heart and severed five shackles in the heart should come to growth, increase, and fulfillment in this Dhamma and Discipline - that is possible.”<sup>349</sup>

- **five faculties: the eye, ear, nose, tongue, and body:** [*Pañcindriyāni* – *cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ*] “Friend, these five faculties each have a separate field, a separate domain, and do not experience each other’s field and domain, that is: the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty. Now of these five faculties, each having a separate field, a separate domain, not experiencing each other’s field and domain, what is their resort, what experiences their fields and domains? Friend, these five faculties each have a separate field, a separate domain, and do not experience each other’s field and domain, that is: the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty. Now these five faculties, each having a separate field, a separate domain, not experiencing each other’s field and domain, have mind as their resort, and mind experiences their fields and domains. Friend, as to these five faculties - that is: the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty - what do these five faculties stand in dependence

<sup>349</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 195 – in the Cetokhila Sutta

on? Friend, as to these five faculties - that is: the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty - these five faculties stand in dependence on vitality.”<sup>350</sup>

- **more faculties: pleasant feeling, pain, gladness, sadness, indifferent feelings:** [*Aparānīpi pañcīndriyāni – sukhīndriyaṃ, dukkhīndriyaṃ, somanassīndriyaṃ, domanassīndriyaṃ, upekkhīndriyaṃ*] “...There are these five faculties. What five? The pleasure faculty, the pain faculty, the joy faculty, the displeasure faculty, the equanimity faculty. And what... is the pleasure faculty? What ever bodily pleasure there is, what ever bodily comfort, the pleasant comfortable feeling born of body-comfortable feeling born of body-contact: this... is called the pleasure faculty. And what... is the pain faculty? Whatever bodily pain there is, whatever bodily discomfort, the painful uncomfortable feeling born of body-contact: this... is called the pain faculty. And what... is the joy faculty? Whatever mental pleasure there is, whatever mental comfort, the pleasant comfortable feeling born of mind-contact: this... is called the joy faculty. And what... is the displeasure faculty? Whatever mental pain there is, whatever mental discomfort, the painful uncomfortable feeling born of mind-contact: this... is called the displeasure faculty. And what... is the equanimity faculty? Whatever feeling there is, whether bodily or mental, that is neither comfortable nor uncomfortable: this... is called the equanimity faculty. These are the five faculties.”<sup>351</sup>
- **five more faculties: faith, energy, mindfulness, concentration, wisdom:** [*Aparānīpi pañcīndriyāni – saddhīndriyaṃ, vīriyīndriyaṃ, satīndriyaṃ, samādhīndriyaṃ, paññīndriyaṃ*] “...just as the footprints of all living beings that walk fit into the footprint of the elephant, and the elephant’s footprint is declared to be their chief by reason of its size, so too, among the steps that lead to enlightenment, the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment. And what... are the steps that lead to enlightenment? The faculty of faith... is a step that leads to enlightenment. The faculty of energy is a step that leads to enlightenment. The faculty of mindfulness is a step that leads to enlightenment. The faculty of concentration is a step that leads to enlightenment. The faculty of wisdom is a step that leads to enlightenment. Just as... the footprints of all living beings that walk fit into the footprint of the elephant, ...so too, among the steps that lead to enlightenment, the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.”<sup>352</sup>
- **elements for making deliverance (nissaraṇīyā dhātuyo) – considering: [sense desires, ill-will, cruelty, forms, personality]:** [*Pañca nissaraṇīyā [nissaraṇīyā (sī. syā. kaṃ. pī.) tīkā oloketabbā] dhātuyo. Idhāvuso, bhikkhuno kāme manasikaroto kāmesu cittaṃ na pakkhandati na pasīdati na santitṭhati na vimuccati. Nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ*

<sup>350</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 391-392

<sup>351</sup> Bhikkhu Bodhi [ed. and trns.]: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. II* (Somerville: Wisdom Publications, 2000), p. 1681. Additionally, there is a discourse that relates each feeling’s passing away with a related jhāna-realm, as: the passing away of pain with the first jhāna, the passing away of displeasure with the second jhāna, the passing away of pleasure with the third jhāna, the passing away of joy as with the fourth jhāna, and the passing away of equanimity with completely transcending the base of neither-perception-nor-non-perception. This is the cessation of perception and feeling. See same text-section, pp. 1683-1686 – of the Mahavāgga-Indriyasamyutta

<sup>352</sup> Bhikkhu Bodhi [ed. and trns.]: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. II* (Somerville: Wisdom Publications, 2000), pp. 1697-1698 – in the Mahavāgga-Indriyasamyutta

*pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ kāmehi. Ye ca kāmāpaccayā uppajjanti āsavā vighātā pariḷāhā [vighātapariḷāhā (syā. kaṃ.)], mutto so tehi, na so taṃ vedanaṃ vedeti. Idamakkhātaṃ kāmānaṃ nissaraṇaṃ. Puna caparaṃ, āvuso, bhikkhuno byāpādaṃ manasikaroto byāpāde cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Abyāpādaṃ kho panassa manasikaroto abyāpāde cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ byāpādena. Ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti. Idamakkhātaṃ byāpādassa nissaraṇaṃ. Puna caparaṃ, āvuso, bhikkhuno vihesaṃ manasikaroto vihesāya cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Avihesaṃ kho panassa manasikaroto avihesāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ vihesāya. Ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti. Idamakkhātaṃ vihesāya nissaraṇaṃ. Puna caparaṃ, āvuso, bhikkhuno rūpe manasikaroto rūpesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Arūpaṃ kho panassa manasikaroto arūpe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ rūpehi. Ye ca rūpāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti. Idamakkhātaṃ rūpānaṃ nissaraṇaṃ. Puna caparaṃ, āvuso, bhikkhuno sakkāyaṃ manasikaroto sakkāye cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Sakkāyanirodhaṃ kho panassa manasikaroto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ sakkāyena. Ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti. Idamakkhātaṃ sakkāyassa nissaraṇaṃ]* The following is the expansion from the Saṅgīti Sutta itself, to illustrate the depth of the utterance: “Five elements making for deliverance: Here, when a monk considers sense-desires, his mind does not leap forward and take satisfaction in them, fix on them or make free with them, but when he considers renunciation it does leap forward, take satisfaction in it, fix on it, and make free with it. And he gets this thought well-set, well-developed, well raised up, well freed and disconnected from sense-desires. And thus he is freed from the corruptions (*āsava*), the vexations and fevers that arise from sense-desires, and he does not feel that [sensual] feeling. This is called the deliverance from sense-desires. ...when a monk considers ill-will, his mind does not leap forward and take satisfaction in them, fix on them or make free with them, but when he considers renunciation it does leap forward, take satisfaction in it, fix on it, and make free with it. And he gets this thought well-set, well-developed, well raised up, well freed and disconnected from ill-will. And thus he is freed from the corruptions (*āsava*), the vexations and fevers that arise from ill-will, and he does not feel that [sensual] feeling. This is called the deliverance from ill-will. ...when a monk considers cruelty, his mind does not leap forward and take satisfaction in them, fix on them or make free with them, but when he considers renunciation it does leap forward, take satisfaction in it, fix on it, and make free with it. And he gets this thought well-set, well-developed, well raised up, well freed and disconnected from cruelty. And thus he is freed from the corruptions (*āsava*), the vexations and fevers that arise from cruelty, and he does not feel that [sensual] feeling. This is called the deliverance from cruelty. ...when a monk

considers forms, his mind does not leap forward and take satisfaction in them, fix on them or make free with them, but when he considers renunciation it does leap forward, take satisfaction in it, fix on it, and make free with it. And he gets this thought well-set, well-developed, well raised up, well freed and disconnected from forms. And thus he is freed from the corruptions (*āsava*), the vexations and fevers that arise from forms, and he does not feel that [sensual] feeling. This is called the deliverance from forms. ...when a monk considers personality, his mind does not leap forward and take satisfaction in them, fix on them or make free with them, but when he considers renunciation it does leap forward, take satisfaction in it, fix on it, and make free with it. And he gets this thought well-set, well-developed, well raised up, well freed and disconnected from personality. And thus he is freed from the corruptions (*āsava*), the vexations and fevers that arise from personality, and he does not feel that [sensual] feeling. This is called the deliverance from personality.” However, the following is a citation found, more properly, elsewhere: “...there are these five elements of escape. What five? ...take the case of a monk who thinks on lust and whose heart leaps not up at lustful thoughts, yet becomes not calm nor firm, nor inclined thereunto; but whose heart at the thought of giving up all leaps up, becomes calm, well gone, well become, well lifted up, well unyoked from lustful thoughts; and he is freed from the cankers that surge – lust caused, painful and burning – nor feels he that feeling. This is declared to be the escape from lusts. Again... take the case of a monk who thinks on ill-will... on hurt... on form... but whose heart leaps not up at these thoughts... ; but [at the thought of the opposites]... becomes inclined thereunto – that heart of his is well gone... and he is freed from the cankers that surge... nor feels he those feelings. Such is declared to be the escape from those thoughts. Again... take the case of a monk who thinks on is bundle of life and whose heart leaps not up at that thought; yet becomes not calm, nor firm, nor inclined thereunto; but whose heart at the thought of the ending of his bundle of life leaps up, becomes calm, becomes firm, and inclined thereunto – that heart of his is well gone, well become, well lifted up, well unyoked from the thought of his bundle of life; and he is freed from the cankers that surge – caused by the bundle of life, painful and burning – nor feels he that feeling. This is declared to be the escape from one’s bundle of life. Lusts-delights obsess him not, delight in the thoughts of ill-will, hurt, form, in this bundle of life obsess him not; he is free of all those obsessions... and, [this person] is said to be obsession-free; he has cut off craving, rolled back the bolts, and, mastering pride completely, has made an end of ill. Verily, ...these are the five elements of escape.”<sup>353</sup>

- **Five bases of deliverance (vimuttāyatanāni):** Here, (a) the Teacher or a respected fellow-disciple teaches a monk Dhamma. And as he receives the teaching, he gains a grasp of both the spirit and the letter of the teaching. At this, joy arises in him, and from this joy, delight; and by this delight his senses are calmed, he feels happiness as a result, and with this happiness his mind is established; (b) he has not heard it thus, but in the course of teaching Dhamma to others he has learnt it by heart as he has heard it; or (c) as he is chanting the Dhamma... ; or (d) ... when he applies his mind to the Dhamma, thinks and ponders over it and concentrates his attention on

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<sup>353</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 497 – in the Saṅgīti Sutta itself, but here the verses are expanded as a contemplative exercise - rather than what is found in the abridgement. For the later citation, see: E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), pp. 179-180

it; or (e) when he has properly grasped some concentration-sign (samādhi-nimittam), has well considered it, applied his mind to it (supadhāritam), and has well penetrated it with wisdom. At this, joy arises in him, and from this joy, delight; and by this delight his senses are calmed, he feels happiness as a result, and with this happiness his mind is established: [Pañca vimuttāyatanāni. Idhāvuso, bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī. Yathā yathā, āvuso, bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī. Tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. Idaṃ paṭhamam vimuttāyatanam. Puna caparam, āvuso, bhikkhuno na heva kho satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresam deseti...pe... api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti...pe... api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati...pe... api ca khvassa aññataram samādhinimittam suggahitam hoti sumanasikataṃ sūpadhāritam suppaṭividdham paññāya. Yathā yathā, āvuso, bhikkhuno aññataram samādhinimittam suggahitam hoti sumanasikataṃ sūpadhāritam suppaṭividdham paññāya tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. Idaṃ pañcamam vimuttāyatanam] “...there are these five spheres of release wherein the unreleased mind of [someone], abiding zealous, ardent and resolute, finds release; or the cankers, not yet wholly destroyed, come to complete destruction; or the unsurpassed peace from effort, not yet attained is won. What five? ...take the case when the [Buddha], or some fellow in the godly life who acts as a teacher, instructs a monk in Dhamma – while he teaches, that monk partakes of both the spirit and the letter of this Dhamma; from this experience gladness springs up; from that, zest; in such a state his whole being calms down; when he is calm, ease is experienced; and for him who dwells at ease the mind is composed. ...This is the first sphere of release wherein the unreleased mind of a monk, abiding zealous, ardent and resolute, finds release; or the cankers, not yet wholly destroyed, come to complete destruction; or the unsurpassed peace from effort, not yet attained, is won. Again, ...when the [Buddha] or some fellow... does not instruct him in Dhamma, but he himself instructs others in detail as he has heard it, as he has learnt it by heart – while thus he teaches, he partakes of this Dhamma and experiences gladness, zest, calm and ease, whereby his mind is composed. ...This is the second sphere of release. Or, else... he repeats Dhamma, as he heard it, as he has learnt it; and while doing so... his mind is composed. ...this is the third sphere of release. Or else... in his heart he ponders and reflects on Dhamma as he has heard it, as he has learnt it; he reviews it carefully in his mind; and while doing so... his mind is composed. This is the fourth sphere of release... Or else... some concentration sign is rightly grasped by him, rightly held by the attention, rightly reflected on, rightly penetrated by insight; and while this takes place, he partakes of both the spirit and letter of this Dhamma; from this experience gladness springs up; from that, zest; in such a state his whole being calms down; when he is calm, ease is experienced; and for him who dwells at ease the mind is composed. ...this is the

fifth sphere or release wherein the unreleased mind of a monk, abiding zealous, ardent and resolute, finds release; or the cankers not wholly destroyed, come to complete destruction; or the unsurpassed peace from effort, not yet attained, is won. ...These are the five spheres of release.”<sup>354</sup>

- **perceptions making for maturity of liberation: perception of impermanence, of suffering in impermanence, of impersonality in suffering, of abandoning, of dispassion:** [*Pañca vimutti-paripācanīyā saññā – aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā*] This is an abbreviated selection, nearing the conclusion of the section of fives: “The thought of impermanence, of no self, of death... Of impermanence, of ill in impermanence, of there being no-self in ill, of renunciation, of dispassion...”<sup>355</sup>

#### 4.7: Sets of Sixes:

- **Internal sense-spheres: eye, ear, nose, tongue, body, and mind sense-spheres:** [*Cha ajjhātikāni āyatanāni – cakkhāyatanam, sotāyatanam, ghānāyatanam, jivhāyatanam, kāyāyatanam, manāyatanam*] “...unsurpassed is the Blessed Lord’s way of teaching Dhamma in regard to the elucidation of the sense-spheres: there are the six internal and external sense-bases: eye and visible objects, ear and sounds, nose and smells, tongue and tastes, body and tactiles, mind and mind-objects. This is the unsurpassed teaching in regard to the sense-spheres...”<sup>356</sup> Further, to add depth to the experience: “...the eye is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self. The ear is impermanent... the nose is impermanent... the tongue is impermanent... the body is impermanent... the mind is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: This is not mine, this I am not, this is not my self. Seeing thus... the instructed noble disciple experiences revulsion towards the eye, revulsion towards the ear, revulsion towards the nose, revulsion towards the tongue, revulsion towards the body, revulsion towards mind. Experiencing revulsion, he becomes dispassionate. Through dispassion [someone’s mind] is liberated. When it is liberated there comes the knowledge: It is liberated. He understands: destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.”<sup>357</sup>
- **external sense-spheres: sight-object, sound, smell, taste, tangible-object and mind objects:** [*Cha bāhirāni āyatanāni – rūpāyatanam, saddāyatanam, gandhāyatanam, rasāyatanam, phoṭṭhabbāyatanam, dhammāyatanam*] Beyond just mundane examples of the external sense-spheres, chosen was something more expressive: “...sight-object is impermanent, both of the past and the future not to speak of the present. Seeing thus, ...the instructed noble disciple is indifferent towards the sight-object of the past; he does not seek delight in the sight-object of the future; and he is practicing for revulsion towards the sight-

<sup>354</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), pp. 15-17

<sup>355</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), p. 200

<sup>356</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 418 – in the Sampasadaniya Sutta

<sup>357</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. II (Somerville: Wisdom Publications, 2000), pp. 1133-1134

objet of the present, for its fading away and cessation. The sound... the smell... the taste... the tangible-object, the mind-object is impermanent, both of the past and the future, not to speak of the present. Seeing thus... the instructed noble disciple is indifferent towards the mind-object of the past... and he is practicing for the revulsion towards the mind-object of the present, for its fading away and cessation.”<sup>358</sup>

- **groups of consciousness: eye-consciousness, ear, nose, tongue, body, and mind-consciousness:** [*Cha viññāṇakāyā – cakkhuvīññāṇaṃ, sotavīññāṇaṃ, ghānavīññāṇaṃ, jivhāvīññāṇaṃ, kāyavīññāṇaṃ, manovīññāṇaṃ*] “And what is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the way leading to the cessation of consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness [Mind-consciousness - *manovīññāṇa*, comprises all consciousness except the five types of sense consciousness just mentioned. It includes consciousness of mental images, abstract ideas, and internal states of mind, as well as the consciousness in reflection upon sense objects]. With the arising of formations there is the arising of consciousness. With the cessation of formations there is the cessation of consciousness. The way leading to the cessation of consciousness is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”<sup>359</sup>
- **groups of contact: eye, ear, nose, tongue, body, and mind contact:** [*Cha phassakāyā – cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso*] “There are six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.”<sup>360</sup>
- **groups of feeling: feeling based on eye-contact, ear, nose, tongue, body, and mind-contact:** [*Cha vedanākāyā – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā*] There are 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.”<sup>361</sup>
- **groups of perception: perception of sights, of sounds, of smells, of tastes, of touches, of mind-objects:** [*Cha saññākāyā – rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā*] “There are six classes of perception: perception of forms, perceptions of sounds, perceptions of odors, perception of tastes, perception of tactile objects, perception of mental phenomena. This is called perception. With the arising of contact there is the arising of perception. With the cessation of contact there is the cessation of perception. This Noble Eightfold Path is the way leading to the cessation of

<sup>358</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. II (Somerville: Wisdom Publications, 2000), p. 1136

<sup>359</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 142 – in the Sammādiṭṭhi Sutta.

<sup>360</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. I (Somerville: Wisdom Publications, 2000), p. 535 – in the Nidānavagga-Nidānasamyutta

<sup>361</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. I (Somerville: Wisdom Publications, 2000), p. 535 – in the Nidānavagga-Nidānasamyutta

perception, that is: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”<sup>362</sup>

- **groups of volition: volition based on sights, sounds, smells, tastes, touches, mind objects:** [*Cha sañcetanākāyā – rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā*] “There are six classes of volition: volition regarding forms, volition regarding sounds, volition regarding odors, volition regarding tastes, volition regarding tactile objects, volition regarding mental phenomena. These are called volitional formations. With the arising of contact there is the arising of volitional formations. With the cessation of contact there is the cessation of volitional formations. This Noble Eightfold Path is the way leading to the cessation of volitional formations, that is: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”<sup>363</sup>
- **groups of craving: craving for sights, sounds, smells, tastes, touches, mind objects:** [*Cha taṇhākāyā – rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā*] “There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for tastes, craving for tactile objects, craving for mental phenomena. This is called craving.”<sup>364</sup>
- **kinds of disrespect: towards the teacher, the Dhamma, the Sangha, the training, in respect of earnestness, of hospitality:** [*Cha agāravā. Idhāvuso, bhikkhu satthari agāravo viharati appatisso; dhamme agāravo viharati appatisso; saṅghe agāravo viharati appatisso; sikkhāya agāravo viharati appatisso; appamāde agāravo viharati appatisso; paṭisanthāre [paṭisandhāre (ka.)] agāravo viharati appatisso*] “Consider [reasons for the decline of Buddhism]... how, when the Tathagata has passed away, they may dwell without reverence, without respect for the Master; without reverence, without respect for the Dhamma; without reverence, without respect for the Order; without reverence, without respect for the training; without reverence, without respect for zeal; without reverence, without respect for good-will. This... is a reason, the cause, whereby, when the Tathagata has passed away, Saddhamma [true/best religion] shall not endure.”<sup>365</sup>
- **kinds of respect: to the Teacher, the Dhamma, the Sangha, the training, in respect to earnestness, and hospitality:** [*Cha gāravā. Idhāvuso, bhikkhu satthari sagāravo viharati sappatisso; dhamme sagāravo viharati sappatisso; saṅghe sagāravo viharati sappatisso; sikkhāya sagāravo viharati sappatisso; appamāde sagāravo viharati sappatisso; paṭisanthāre sagāravo viharati sappatisso*] “Let monk and nun, lay-disciple – man and woman, live with reverence and respect for the Master, Dhamma, Order, training, zeal, and good-will; and it shall be a reason, a cause, whereby when the Tathagata has passed away, Saddhamma [true/best religion] shall endure.”<sup>366</sup>

<sup>362</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. I (Somerville: Wisdom Publications, 2000), p. 896 – in the Khandhavagga-Khandhasaṃyutta

<sup>363</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. I (Somerville: Wisdom Publications, 2000), p. 896 – in the Khandhavagga-Khandhasaṃyutta

<sup>364</sup> Bhikkhu Bodhi [ed. and trns.]: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. I (Somerville: Wisdom Publications, 2000), p. 535 – in the Nidānavagga-Nidānasamāyutta

<sup>365</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), p. 240

<sup>366</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), p. 240

- **pleasurable investigations: when seeing a sight-object with the eye, on hearing with the ear, smelling with the nose, tasting with the tongue, touching with the body, knowing a mind-object with the mind – one investigates a corresponding object productive of pleasure:** [*Cha somanassūpavicārā. Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati; sotenasaddaṃ sutvā... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā. Manasā dhammaṃ viññāya somanassaṭṭhānīyaṃ dhammaṃ upavicarati*] The Majjhima-Nikāya lists thirty-six positions of beings that should be understood, and some of these pertain to these six pleasurable investigations, of which there are distinct categories for lay people and renunciates. The categories relating to the lay people are those related to the senses: “Herein, what are the six kinds of joy based on the household life? When one regards as an acquisition the acquisition of forms cognizable by the eye [and: when one regards as an acquisition the acquisition of sounds cognizable by the ear..., the acquisition of odors cognizable by the nose..., the acquisition of flavors cognizable by the tongue..., the acquisition of tangibles cognizable by the body..., the acquisition of mind-objects cognizable by the mind...] that are wished for, desired, agreeable, gratifying, and associated with worldliness – or when one recalls what was formerly acquired that has passed, ceased, and changed – joy arises. Such joy as this is called joy based on the household life.”<sup>367</sup>
- **unpleasurable investigations – similar to pleasurable but productive of displeasure:** [*Cha domanassūpavicārā. Cakkhunā rūpaṃ disvā domanassaṭṭhānīyaṃ rūpaṃ upavicarati...pe... manasā dhammaṃ viññāya domanassaṭṭhānīyaṃ dhammaṃ upavicarati*] “What are the six kinds of grief based on the household life? When one regards as a non-acquisition the non-acquisition of forms cognizable by the eye that are wished for, desired, agreeable, gratifying and associated with worldliness – or when one recalls what was formerly not acquired that has passed, ceased, and changed – grief arises. Such grief as this is called grief based on the household life. When one regards a non-acquisition of sounds by the ear... the non-acquisition of odors cognizable by the nose... the non-acquisition of flavors cognizable by the tongue... the non-acquisition of tangibles cognizable by the body... the non-acquisition of mind-objects cognizable by the mind that are wished for, desired, agreeable, gratifying, and associated with worldliness – or when one recalls what was formerly not acquired that has passed, ceased, and changed – grief arises. Such grief as this is called grief based on the household life. These are the six kinds of grief based on the household life.”<sup>368</sup>
- **indifferent investigations: similar to the preceding but productive of indifference:** [*Cha upekkhūpavicārā. Cakkhunā rūpaṃ disvā upekkhāṭṭhānīyaṃ [upekkhāṭṭhānīyaṃ (ka.)] rūpaṃ upavicarati...pe... manasā dhammaṃ viññāya upekkhāṭṭhānīyaṃ dhammaṃ upavicarati*] There is no distinction here of either the householder life or the renunciate/monastic life, thus presented are both categories: “Herein, what are the six kinds of equanimity based on the household life? On seeing a form with the eye, equanimity arises in a foolish infatuated ordinary person, in an untaught ordinary person who has

<sup>367</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 1067-1068 - in the Saḷāyatanaṅgaha Sutta.

<sup>368</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 1068 - in the Saḷāyatanaṅgaha Sutta.

not conquered his limitations or conquered the results of action and who is blind to danger. Such equanimity as this does not transcend the form; that is why it is called equanimity based on the household life. On hearing a sound with the ear..., on smelling an odor with the nose..., on tasting a flavor with the tongue..., on touching a tangible with the body..., on cognizing a mind-object with the mind - equanimity arises in a foolish infatuated ordinary person, in an untaught ordinary person who has not conquered his limitations or conquered the results of action and who is blind to danger. Such equanimity as this does not transcend the mind-object; that is why it is called equanimity based on the household life. These are the six kinds of equanimity based on the household life. Herein, what are the six kinds of equanimity based on renunciation? When, by knowing the impermanence, change, fading away, and cessation of forms, one sees as it actually is with proper wisdom that forms both formerly and now are all impermanent, suffering, and subject to change, equanimity arises. Such equanimity as this transcends the form; that is why it is called equanimity based on renunciation. When, by knowing the impermanence, change, fading away, and cessation of sounds..., of odors..., of flavors..., of tangibles..., of mind-objects - one sees as it actually is with proper wisdom that mind-objects, both formerly and now, are all impermanent, suffering, and subject to change, equanimity arises. Such equanimity as this transcends the mind-object; that is why it is called equanimity based on renunciation. These are the six kinds of equanimity based on renunciation.”<sup>369</sup>

- **things conducive to communal living: (a) as long as monks in public or private show loving-kindness to their fellows in acts of body, speech and thought, (b) share with their virtuous fellows whatever they receive as a rightful gift – including the contents of their alms-bowls which they do not keep to themselves, (c) keep constantly unbroken and unaltered those rules of conduct that are spotless leading to liberation, praised by the wise, unstained and conducive to concentration and (d) persist therein with their fellows in both public and private (e) continue in that noble view that leads to liberation, to the utter destruction of suffering (f) remaining in such awareness with their fellows in both public and private: This can be found in the discourse related to the final days of the Buddha, as stated in the discourse: [*Cha sāraṇīyā dhammā. Idhāvuso, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi [āvī (ka. sī. pī. ka.)] ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. Puna caparaṃ, āvuso, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo...pe... ekībhāvāya saṃvattati. Puna caparaṃ, āvuso, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo... pe... ekībhāvāya saṃvattati. Puna caparaṃ, āvuso, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharāṇabhogī. Ayampi dhammo sāraṇīyo...pe... ekībhāvāya saṃvattati. Puna caparaṃ, āvuso, bhikkhu yāni tāni sīlāni***

<sup>369</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya* (Boston: Wisdom Publications 1995), pp. 1069-1070 - in the *Saḷāyatanavibhanga Sutta*. The above three categories from the same discourse are also listed in abbreviated form in the *Saḷāyatanavagga-Vedanāsaṃyutta* of the *Saṃyutta-Nikāya*: Bhikkhu Bodhi [ed. and trns.]: *The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya Vol. II* (Somerville: Wisdom Publications, 2000), p. 1280 – the Theme of the Hundred and Eight.

*akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharatisabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo...pe... ekībhāvāya saṃvattati. Puna caparaṃ, āvuso, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati]* “Monks, I will tell you six things that are conducive to communal living... As long as monks both in public and in private show loving-kindness to their fellows in acts of body, speech and thought, ...share with their virtuous fellows whatever they receive as a rightful gift, including the contents of their alms-bowls, which they do not keep to themselves, ...keep consistently, unbroken and unaltered those rules of conduct that are spotless, leading to liberation, praised by the wise, unstained and conducive to concentration, and persist therein with their fellows both in public and in private, ...continue in that noble view that leads to liberation, to the utter destruction of suffering, remaining in such awareness with their fellows both in public and in private... As long as monks hold to these six things and are seen to do so, they may be expected to prosper and not decline.”<sup>370</sup>

- **roots of contention: (a) a monk is angry and bears ill-will, he is disrespectful and discourteous to the Teacher, the Dhamma, the Sangha and does not finish his training – he stirs up contention within the Sangha, which brings woe and sorrow to many, with evil consequences, misfortune and sorrow for devas and humans – if one discovers such a root of contention among yourselves or others, you should strive to get rid of just that root of contention – if you find no root of contention then you should work to prevent its overcoming you in the future, (b) if a monk is deceitful and malicious... (c) if a monk is envious and mean... (d) if a monk is cunning and deceitful... (e) if a monk is full of evil desires and wrong views... (f) if a monk is opinionated, obstinate and tenacious... then you should work to prevent its overcoming you in the future:** [*Cha vivādamūlāni. Idhāvuso, bhikkhu kodhano hoti upanāhī. Yo so, āvuso, bhikkhu kodhano hoti upanāhī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī [paripūrīkārī (syā. kaṃ.)] hoti. Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādam janeti. Yo hoti vivādo bahujanaahitāya bahujanaasukhāya anattāya ahitāya dukkhāya devamanussānaṃ. Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhataṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhataṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, āvuso, tasseva*

<sup>370</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 234 – in the Mahāparinibbāna Sutta.

- pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti. Evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti. Puna caparaṃ, āvuso, bhikkhu makkhī hoti paḷāsī...pe... issukī hoti maccharī...pe... saṭho hoti māyāvī... pāpiccho hoti micchādiṭṭhī... sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī...pe... yo so, āvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī, so sattharipi agāravo viharati appatisso, dhamme pi agāravo viharati appatisso, saṅhe pi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅhe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅhe vivādaṃ janeti. Yo hoti vivādo bahujanaahitāya bahujanaasukhāya anattāya ahitāya dukkhāya devamanussānaṃ. Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhataṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhataṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti. Evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti]* “There are... these six roots of disputes. What six? Here... a bhikkhu is angry and revengeful. Such a bhikkhu dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and he does not fulfill the training. A bhikkhu who dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and who does not fulfill the training, creates a dispute in the Sangha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans. Now if you see any such root of dispute either in yourselves or externally, you should strive to abandon that same evil root of dispute. And if you do not see any such root of dispute either in yourselves or externally, you should practice in such a way that that same evil root of dispute does not erupt in the future. Thus there is the abandoning of that evil root of dispute; thus there is the non-eruption of that evil root of dispute in the future. Again, a bhikkhu is contemptuous and domineering... envious and avaricious... deceitful and fraudulent... has evil wishes and wrong view... adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty. Such a bhikkhu dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and he does not fulfill the training. A bhikkhu who dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Sangha, and who does not fulfill the training, creates a dispute in the Sangha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans. Now if you see any such root of dispute either in yourselves or externally, you should strive to abandon that same evil root of dispute. And if you do not see any such root of dispute either in yourselves or externally, you should practice in such a way that that same evil root of dispute does not erupt in the future. Thus there is the abandoning of that evil root of dispute; thus there is the non-eruption of that evil root of dispute in the future. These are the six roots of dispute.”<sup>371</sup>
- six elements: the earth, water, fire, air, space-element, and the conscious-element:** [*Cha dhātuyo – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññādhātu*] “There are these six-elements rightly proclaimed by the Blessed One who

<sup>371</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 854-855 - in the Sāmagāma Sutta.

knows and sees, accomplished and fully enlightened. What six? They are the earth-element, the water-element, the fire-element, the air-element, the space-element, and the consciousness-element. These... are the six-elements rightly proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened. How does the venerable one know, how does he see, regarding these six-elements, so that through not clinging his mind is liberated from the taints? When... one with taints destroyed... and is completely liberated through final knowledge, this is the nature of his answer: ...I have treated the earth-element as not-self, with no-self based on the earth-element. And with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging based on the earth-element, of mental standpoints, adherences, and underlying tendencies based on the earth-element, I have understood that my mind is liberated. I have treated the water-element... the water-element as not-self, with no-self based on the water-element. And with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging based on the water-element, of mental standpoints, adherences, and underlying tendencies based on the water-element, I have understood that my mind is liberated. I have treated the fire-element as not-self, with no-self based on the fire-element. And with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging based on the fire-element, of mental standpoints, adherences, and underlying tendencies based on the fire-element, I have understood that my mind is liberated. I have treated the air-element as not-self, with no-self based on the air-element. And with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging based on the air-element, of mental standpoints, adherences, and underlying tendencies based on the air-element, I have understood that my mind is liberated. I have treated the space-element as not-self, with no-self based on the space-element. And with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging based on the space-element, of mental standpoints, adherences, and underlying tendencies based on the space-element, I have understood that my mind is liberated. I have treated the consciousness-element as not-self, with no-self based on the consciousness-element. And with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging based on the consciousness-element, of mental standpoints, adherences, and underlying tendencies based on the consciousness-element, I have understood that my mind is liberated. It is by knowing thus, seeing thus, regarding these six-elements, that through not clinging, my mind is liberated from the taints.”<sup>372</sup>

- **six elements for making for deliverance: emancipation through loving-kindness is the cure for ill-will, emancipation of the heart through compassion is the cure for cruelty, emancipation of the heart through sympathetic joy is the cure for aversion, emancipation of the heart through equanimity is the cure for lust, the signless emancipation of the heart is the cure for hankering after signs, or the idea of ‘I am’ is a repellant and pays no idea to ‘I am this’ that is the cure for doubt, uncertainty and problems that still may grip the heart: [Cha nissaraṇiyā dhātuyo. Idhāvuso, bhikkhu evaṃ vadeyya – ‘mettā hi kho me cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, atha ca pana me byāpādo cittaṃ pariyādāya tiṭṭhatī’ti. So ‘mā hevaṃ’, tissa vacanīyo, ‘māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.**

<sup>372</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 905 – in the Chabbidodhana Sutta

*Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ mettāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya. Atha ca panassa byāpādo cittaṃ pariyādāya ṭhassati, netam ṭhānam vijjati. Nissaraṇam hetam, āvuso, byāpādassa, yadidaṃ mettā cetovimuttī'ti. Idha panāvuso, bhikkhu evaṃ vadeyya – 'karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me vihesā cittaṃ pariyādāya tiṭṭhatī'ti, so 'mā hevaṃ' tissa vacanīyo 'māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ āvuso, anavakāso, yaṃ karuṇāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya, atha ca panassa vihesā cittaṃ pariyādāya ṭhassati, netam ṭhānam vijjati. Nissaraṇam hetam, āvuso, vihesāya, yadidaṃ karuṇā cetovimuttī'ti. Idha panāvuso, bhikkhu evaṃ vadeyya – 'muditā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me arati cittaṃ pariyādāya tiṭṭhatī'ti, so 'mā hevaṃ' tissa vacanīyo 'māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ muditāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya, atha ca panassa arati cittaṃ pariyādāya ṭhassati, netam ṭhānam vijjati. Nissaraṇam hetam, āvuso, aratiyā, yadidaṃ muditā cetovimuttī'ti. Idha panāvuso, bhikkhu evaṃ vadeyya – 'upekkhā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me rāgo cittaṃ pariyādāya tiṭṭhatī'ti. So 'mā hevaṃ' tissa vacanīyo 'māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ upekkhāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya, atha ca panassa rāgo cittaṃ pariyādāya ṭhassati, netam ṭhānam vijjati. Nissaraṇam hetam, āvuso, rāgassa, yadidaṃ upekkhā cetovimuttī'ti. Idha panāvuso, bhikkhu evaṃ vadeyya – 'animittā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me nimittānusāri viññāṇam hotī'ti. So 'mā hevaṃ' tissa vacanīyo 'māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ animittāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya, atha ca panassa nimittānusāri viññāṇam bhavissati, netam ṭhānam vijjati. Nissaraṇam hetam, āvuso, sabbanimittānam, yadidaṃ animittā cetovimuttī'ti. Idha panāvuso, bhikkhu evaṃ vadeyya – 'asmīti kho me vigataṃ [vighātam (sī. pī.), vigate (syā. ka.)], ayamahasmīti na samanupassāmi, atha ca pana me vicikicchākathāṅkathāsallam cittaṃ pariyādāya tiṭṭhatī'ti. So 'mā hevaṃ' tissa vacanīyo 'māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhubhagavato abbhakkhānam, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ asmīti vigate [vighāte (sī. pī.)] ayamahasmīti asamanupassato, atha ca panassa vicikicchākathāṅkathāsallam cittaṃ pariyādāya ṭhassati, netam ṭhānam vijjati. Nissaraṇam hetam, āvuso, vicikicchākathāṅkathāsallassa, yadidaṃ asmimānasamugghāto'ti] “There are these six factors whereby should be escape. What six? ...Suppose a monk where to say this: Of a truth I have made mind-emancipation become by amity, made an increase of it, made a vehicle of it, made a home of it, dwelt with it, gathered it together, set it well going – yet ill-will invades my hear and stays! Speak to him and say: Go to now, speak not so, reverend sir, distort not the word of the Exalted One! Ill it is to distort his word thus. Verily, the Exalted One would never speak so, it is*

not possible sir, nor could it happen, that when mind-emancipation is made become by amity, made an increase of, made a vehicle of, made a home of, dwelt with, gathered together and set well-going, ill-will can invade one's heart and stay. It is not possible. Indeed sir, this is just the escape from ill-will, I mean, mind-emancipation by amity. Or suppose a monk were to say this: Of a truth, I have made mind-emancipation become by pity... yet fell-thoughts invade my heart and stay! Speak to him in like manner... for this is just the fell-thoughts, I mean, mind-emancipation by pity. Or suppose he were to say: I have made mind-emancipation become by kind-joy, yet enmity invades my heart and stays! Speak to him in like manner, for this is just the escape from enmity, I mean, mind-emancipation by kind-joy. Or suppose he says: I have made mind-emancipation become by poise, yet passion invades my heart and stays! Speak to him likewise for this is just the escape from passion, I mean, mind-emancipation by poise. Or suppose he say: I have made mind-emancipation become by the signless, yet my thoughts run after signs! Speak to him likewise, for this is just the escape from all signs, I mean, mind-emancipation by the signless. Or suppose a monk were to say this: I am free of the thought, I am, nor do I perceive within me the thought This I am, yet the dart of doubt and questioning: How, how? – invades my heart and stays! Speak to him and say: Go to now, speak not so, reverend sir, distort not the word of the Exalted One! Ill it is to distort his word thus. Verily, the Exalted One would never speak so; it is not possible, sir, nor could not happen, that when one is free of the thought: I am – and sees not within one the thought: This I am – the dart of doubt and questioning: How, how? – can invade the heart and stay. It is not possible. Indeed, sir, this is just the escape from the dart of doubt and questioning, I mean, the complete rooting out of the conceit: I am. Verily, these are the six factors whereby should be escape.<sup>373</sup>

- **six unsurpassed things: certain sights, things heard, gains, trainings, form of service, objects of recollection:** [*Cha anuttariyāni – dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ*] a footnote suggests this is a miscellaneous collection of things, however, there is a discourse which lists unsurpassed criteria, as such – the Sampasādanīya Sutta: the Blessed Lord's way of teaching Dhamma in regard to the wholesome factors is unsurpassed; in regard to the elucidation of the sense-spheres; in regard to the modes of rebirth in four ways; in regard to the telling of thoughts in four ways; in regard to the attainment of vision, in four ways; in regard to the designation of individuals; in regard to the exertions; in regard to the modes of progress, which are four; in regard to proper conduct in speech; in regard to a person's proper ethical conduct; in regard to modes of receptivity to instruction, of which there are four; in regard to the knowledge of the liberation of others; in regard to the doctrine of Eternalism; in regard to past lives; in regard to knowledge of the death and rebirth of beings; in regard to the supernormal powers.<sup>374</sup>
- **subjects of recollection: the Buddha, the Dhamma, the Sangha, morality, renunciation, the devas:** [*Cha anussatiṭṭhānāni. buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati*] “There are these six states of ever-

<sup>373</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), p. 240

<sup>374</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 417-425 – in the Sampasādanīya Sutta. The extensive discourse warrants further examination – like what has been ongoing here, and ends with the following: “Then the Lord said to Sāriputta: ‘And therefore you, Sāriputta, should frequently speak about this matter to monks and nuns, to male and female lay-followers; and any foolish people who have doubts or queries about the Tathagata will, by listening to such talk, have their doubts and queries resolved.’”



concluding criteria in the section of fives, but adds a final perception, but here listed again: “The thought of impermanence, of no self, of death... Of impermanence, of ill in impermanence, of there being no-self in ill, of renunciation, of dispassion...” When one is pursuing the perceptions inside of the Four Noble Truths, the perception of cessation enters into the formulas. However, tracing these six together in the discourses is very difficult – and perhaps this is the only entry where a serious debate could arise over the real source of this as a collective set of criteria. The Anguttara-Nikāya has a section pertaining to ten ideas, listed in abbreviated form, here: “What are the Ten Ideas? The idea of permanence, of not-self, of the foul, of the disadvantage, abandoning, revulsion, fading, distaste for all the world, of impermanence in all compounds, of concentration on in-breathing and out-breathing.”<sup>381</sup> Although it may not consist of the proper wording, the following is quite similar in perspective: “...if a monk perceives six advantages, it is enough to establish, without reserve, the thought of impermanence in all phenomena. What six? Then all phenomena shall appear to me as lacking fixity; my mind shall find no delight in any world; my mind shall rise above every world; my thoughts shall be inclined towards Nibbāna’ the fetters in me shall go towards their ceasing; and I shall follow the course of highest recluseship.”<sup>382</sup> The portion of sixes nearly concludes with the following proper criteria: “The thought of impermanence, of the ill therein, of there being no-self in ill, of renunciation, of dispassion and of ending.”<sup>383</sup>

#### 4.8: Sets of Seven:

- **Seven Ariyan treasures: faith, morality, moral shame, moral dread, learning, renunciation and wisdom:** [*Satta ariyadhanāni – saddhāadhanam, sīladhanam, hiridhanam, ottappadhanam, sutadhanam, cāgadhanam, paññāadhanam*] “There are the seven treasures. What seven? The treasures of faith, virtue, conscientiousness, fear of blame, listening, bounty and wisdom. And what is the treasure of faith? Consider... the Ariyan disciple who has faith; he believes in the Tathagata’s awakening: of a truth he is the Exalted One, Arahant, fully awakened, adept in knowledge and conduct, well going, a world-knower, incomparable, a tamer of tamable men, among devas and men – the teacher, Buddha, Exalted One... And what is the treasure of energy? Consider the Ariyan disciple who abides stirred in energy to be rid of wrong things [Bodhi suggests: “...the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine and intoxicants, the basis for heedlessness.”<sup>384</sup>], to take to right things; he is steadfast, firm in advance, nor lays aside the yoke of righteousness... And what is the treasure of conscientiousness? Consider the Ariyan disciple who is conscientious [moral shame]; he is shamed by misconduct in deed, word and thought; shamed at having fallen into evil and unrighteous ways... And what is the treasure of the fear of blame? Consider the Ariyan disciple who fears blame; he fears

<sup>381</sup> F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. V (London: Pāli Text Society, 1972), p. 74

<sup>382</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), p. 308

<sup>383</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. III (London: Pāli Text Society, 1973), p. 314 - that the criteria nearly concludes the section, it could seem like an afterthought, put there after texts were searched and material was traced – being unable to place the material inside in a proper context, a Buddhist Council must have affirmed the placement of this near the ending, as a suitable placement from material not historically included into the Anguttara-Nikāya. This is mentioned after searching all of the other nikayas, and even material outside the nikayas, in the Abhidhamma. After a lengthy search, the criteria is oddly placed - located on the final pages of the Anguttara-Nikāya.

<sup>384</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya (Somerville: Wisdom Publications, 2012), p. 1000

to be blamed for misconduct in deed, word and thought; he fears the blame of having fallen into evil and unrighteous ways... And what is the treasure of listening? Consider the Ariyan disciple who listens too much; there is a retaining, a storing of things heard; and those things, lovely in the beginning, lovely in the middle, lovely in the end, which set forth in meaning and [phrasing] detail the godly life, wholly fulfilled, perfectly pure; all those are heard much by him, retained in mind familiarized by talk pored over, well-penetrated by right view... And what is the treasure of bounty? Consider the Ariyan disciple who lives a home with mind free of the stains of meanness; freely bounteous, open-handed, gladly-giving, yoke-mate [sharing] to asking, he is a cheerful giver... And what is the treasure of wisdom? Consider the Ariyan disciple who is wise; he is wise as to the way of growth and decay, possessing Ariyan penetration of the way to the utter destruction of ill... Verily, ...these are the seven treasures.”<sup>385</sup> An alternate translation suggests the seven kinds of wealth are: “The wealth of faith, the wealth of virtuous behavior, the wealth of moral shame, the wealth of oral dread, the wealth of learning, the wealth of generosity, and the wealth of wisdom.”<sup>386</sup>

- factors of enlightenment: mindfulness, investigation of phenomena, energy, delight, tranquility, concentration, equanimity:** [*Satta bojjaṅgā* – *satisambojjhaṅgo*, *dhammavicayasambojjhaṅgo*, *vīriyasambojjhaṅgo*, *pīṭisambojjhaṅgo*, *passaddhisambojjhaṅgo*, *samādhisambojjhaṅgo*, *upekkhāsambojjhaṅgo*] “And how, bhikkhus, do the four foundations of mindfulness, developed and cultivated, fulfill the seven enlightenment factors? Bhikkhus, on whatever occasion a bhikkhu abides contemplating the *body as a body*, ardent, fully aware, and mindful, having put away covetousness and grief for the world - on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu - on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him. Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy - on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous - on that occasion the tranquility enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure - on that occasion

<sup>385</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 2-4

<sup>386</sup> Bhikkhu Bodhi (translator): The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya (Somerville: Wisdom Publications, 2012), pp. 1000-1001

the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated - on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. Bhikkhus, on whatever occasion a bhikkhu abides contemplating the *feelings as feelings*, ardent, fully aware, and mindful, having put away covetousness and grief for the world - on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu - on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him. Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy - on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous - on that occasion the tranquility enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure - on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated - on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. Bhikkhus, on whatever occasion a bhikkhu abides contemplating the *mind as mind*, ardent, fully aware, and mindful, having put away covetousness and grief for the world - on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu - on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him. Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that

occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy - on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous - on that occasion the tranquility enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure - on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated - on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. Bhikkhus, on whatever occasion a bhikkhu abides contemplating *mind-object as mind-objects*, ardent, fully aware, and mindful, having put away covetousness and grief for the world - on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu - on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him. Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy - on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous - on that occasion the tranquility enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure - on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated - on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. Bhikkhus, that is how

the four foundations of mindfulness, developed and cultivated, fulfill the seven enlightenment factors.”<sup>387</sup>

- **requisites of concentration: right view, thought, speech, action, livelihood, effort, mindfulness:** [*Satta samādhiparikkhārā – sammādiṭṭhi, sammāsankappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati*] “The Lord Buddha who knows and sees pointed out the seven requisites of concentration, for the development of perfect concentration and the perfection of concentration! What are they? They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness. That one-pointedness of mind that is produced by these seven factors is called the Ariyan right concentration with its bases and requisites. From right view arises right thought, from right thought arises right speech, from right speech arises right action, from right action arises right livelihood, from right livelihood arises right effort, from right effort arises right mindfulness, from right mindfulness arises right concentration, from right concentration arises right knowledge, from right knowledge arises right liberation.”<sup>388</sup> This is also listed in another portion of the canonical literature: “These seven are the adornments of concentration. What seven? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness. Verily, ...one-pointedness of mind, which is adorned by these seven things, is called Ariyan right-concentration with its approach just thus, its adornment just thus.”<sup>389</sup>
- **wrong practices: one lacking faith, lacks moral shame, lacks moral dread, has little learning, is slack, is unmindful, lacks wisdom:** [*Satta asaddhammā – idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti*] “...there are seven bad qualities. What seven? Unbelief, lack of conscientiousness, of fear of blame, of learning, indolence, carelessness in attention, and want of wisdom. Verily, ...these are the seven bad qualities.”<sup>390</sup> Consider an alternate utterance: “And how is an untrue man possessed of bad qualities? Here an untrue man has no faith, no shame, no fear of wrongdoing; he is unlearned, lazy, forgetful, and unwise. That is how an untrue man is possessed of bad qualities.”<sup>391</sup>
- **right practices: has faith, moral shame, moral dread, much learning, aroused vigor, established mindfulness, and possesses wisdom:** [*Satta saddhammā – idhāvuso, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āradhāvīriyo hoti, upaṭṭhitassati hoti, paññavā hoti*] “...there are these seven good qualities. What seven? Faith, conscientiousness, fear of blame, learning, strenuous energy, mindfulness and wisdom. Verily, ...these are the seven good qualities.”<sup>392</sup> Consider an alternate utterance: “And how is a true man possessed of good qualities? Here a true man has faith, shame, and fear of wrongdoing; he is learned, energetic, mindful, and wise. That is how a true man is possessed of good qualities.”<sup>393</sup>

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<sup>387</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 946-948 - in the Ānāpānasati Sutta

<sup>388</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 298-299 – in the Janavasabha Sutta

<sup>389</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 23

<sup>390</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 99

<sup>391</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 892 – in the Cūlapuṇṇama Sutta

<sup>392</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 99

<sup>393</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 894 – in the Cūlapuṇṇama Sutta

- qualities of a true man: knows the Dhamma, the meanings, the self, moderation, the right time, groups, people:** [*Satta sappurisdhammā – idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaññū ca*] “...Endowed with these seven qualities, a monk is worthy of offerings... is the world’s peerless field of merit. With what seven? ...Herein, a monk is a Dhamma-knower, meaning-knower, self-knower, measure-knower, time-knower, assembly-knower, noble or base person-knower. And how is a monk a Dhamma-knower? ...A monk knows Dhamma: the discourses, stanzas, expositions, verses, exclamations, sayings, birth-stories, marvels and answers to questions. Unless he knows this ninefold division he should not be called a Dhamma-knower. And how is he a meaning-knower? ...A monk knows the meaning of this and that speech. Unless he knows each meaning, he should not be called a knower of the meaning; but because he knows: Such is the meaning of this speech, such of that – therefore he is called a knower of the meaning. Such is the knower of Dhamma, the knower of the meaning. And how is he a self-knower? Herein, ...a monk knows of self. Thus far I am in faith, in virtue, in learning, in self-surrender, in wisdom and in ready speech. Unless he knows this... he should not be called a self-knower; but because he knows of self: Thus far am I in faith, in virtue, in learning, in self-surrender, in wisdom and in ready speech – therefore he is called a self-knower. Such is a knower of Dhamma, of the meaning, and of self. And how is he a measure-knower? Herein, ... a monk knows measure in accepting the requisites, that is to say: the robe, alms, lodging, and medicants. Unless he knows this... he should not be called a knower of measure; but because he knows measure in accepting the requisites... therefore he is called a knower of measure. Such is a knower of Dhamma, of the meaning, of self and of measure. And how is he a time-knower? Herein, a monk knows the time thus: this is the time for recitation, this for questioning, this for effort, this for solitude. Unless he knows this... he should not be called a time-knower; but because he knows the time for recitation, for questioning, this for effort, this for solitude, therefore he is called a time-knower. Such is a knower of Dhamma, of the meaning, of self, of measure, of time. And how is he an assembly-knower? Herein, ... a monk knows assemblies thus: this is an assembly of nobles, this of Brahmans, this of householders, this of recluses; there, one should approach in such a way, stand thus, sit, speak and be silent so. Unless he knows this... he should not be called a knower of assemblies, but because he knows an assembly of nobles, an assembly of Brahmans, an assembly of householders, and of recluses, therefore he is called a knower of assemblies. Such is a knower of Dhamma, of the meaning, of self, of measure, of proper times, and of assemblies. And how is he a noble and base person-knower? Herein, persons are known to a monk in two ways: of two persons, one desires to see the Ariyans, the other does not. This one, who has no desire to see the Ariyans, is to be blamed for that reason; but the other, because he desires to see the Ariyans is to be commended. Of two, who desire to see the Ariyans, one desires to hear Saddhamma, the other does not. The later is to be blamed for that reason, the former is to be commended. Of two who desire to hear Saddhamma, one listens to the dhamma with ready ear, the other does not. The latter is to be blamed, the former is to be commended. Of two, who listens to Dhamma with ready ear, having heard it, is mindful of Dhamma, the other is not. The later is to be blamed, the former is to be commended. Of two, who, having heard it, are mindful of Dhamma, one tests the truth of the doctrines he has learnt, the other does not. The later is to be blamed, the former is to be commended. Of two, who test the truth of the doctrines learnt, one knowing the letter and the spirit walks in conformity with Dhamma, the other does not. The latter is to be blamed, the former is to

be commended. Of two persons, who, knowing the letter and the spirit, walk in conformity with Dhamma, one conforms for his own benefit, but not for others; the other conforms both for his own benefit and for the benefit of others. The person who conforms for his own benefit and not for others, is to be blamed for that reason. The person, who conforms both for his own benefit and for the benefit of others is to be commended for that reason. Thus, ...persons are known to a monk in two ways; and thus a monk is a knower of noble and base-persons. Verily, ...endowed with these seven qualities, a monk is worthy of offerings... is the world's peerless field for merit.”<sup>394</sup>

- **grounds for commendation, anxious to: undertake the training and wants to persist in this, make a close study of the Dhamma, to get rid of desires, to find solitude, to arouse energy, to develop mindfulness and discrimination, to develop penetrative insight:** [*Satta niddasavatthūni. Idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiñca sikkhāsamādāne avigatapemo. Dhammanisantiyā tibbacchando hoti, āyatiñca dhammanisantiyā avigatapemo. Icchāvinaye tibbacchando hoti, āyatiñca icchāvinaye avigatapemo. Paṭisallāne tibbacchando hoti, āyatiñca paṭisallāne avigatapemo. Vīriyārambhe tibbacchando hoti, āyatiñca vīriyārambhe avigatapemo. Satinepakke tibbacchando hoti, āyatiñca satinepakke avigatapemo. Diṭṭhipaṭivedhe tibbacchando hoti, āyatiñca diṭṭhipaṭivedhe avigatapemo*] “...These seven grounds for praise have been taught by me, who have realized the matter by personal knowledge. What seven? Consider the monk who is keenly eager to undergo the training and whose zeal wanes not in the days of his training; who is keenly eager to observe Dhamma... to discipline desire... to go apart... to put forth energy... to master mindfulness... to penetrate views and whose zeal wanes not in the days of his training. Verily, ...these are the seven grounds for praise taught by me, who have realized the matter by personal knowledge. Indeed, ...if a monk, possessed of these seven grounds, live the godly life in its fullness and purity... it is right to say of him: The monk is praiseworthy.”<sup>395</sup>
- **Perceptions: perception of impermanence, of not-self, of foulness, of danger, of abandonment, of dispassion, of cessation:** [*Satta saññā – aniccaaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā*] “...I will teach you seven things that cause not decline. What seven? So long as the monks shall make become the thought of impermanence, of not-the-self, of unlovely things, of peril, of renunciation, of dispassion, of ending – growth may be expected not decline. And so long as these seven endure... growth may be expected.”<sup>396</sup>
- **powers: of faith, energy, moral shame, moral dread, mindfulness, concentration, wisdom:** [*Satta balāni – saddhābalaṃ, vīriyabalaṃ, hiribalaṃ, ottappabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ*] This criteria is very similar to the above seven treasures, but here listed in brief: “...these are the seven powers. What seven? The power of faith, energy, conscientiousness, fear of blame, mindfulness, concentration and wisdom. Verily, ...these are the seven.”<sup>397</sup>

<sup>394</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 75-76 – but because of the archaic language of Hare, the ninefold-division is replaced with the criteria found in: Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 227 – in the Alagaddūpama Sutta

<sup>395</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 20-21

<sup>396</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 14

<sup>397</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 2

- **stations of consciousness: beings different in body and different in perception, different in body and alike in perception, alike in body and different in perception, alike in body and alike in perception, who have attained to the Sphere of Infinite Space, of Infinite Consciousness, of No-Thingness:** [*Satta viññāṇaṭṭhitiyo. Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamā viññāṇaṭṭhiti. Santāvuso, sattā nānattakāyā ekattasaññino seyyathāpi devā brahmakāyikā paṭhamābhiniḃbattā. Ayaṃ dutiyā viññāṇaṭṭhiti. Santāvuso, sattā ekattakāyā nānattasaññino seyyathāpi devā ābhassarā. Ayaṃ tatiyā viññāṇaṭṭhiti. Santāvuso, sattā ekattakāyā ekattasaññino seyyathāpi devā subhakiṇhā. Ayaṃ catutthī viññāṇaṭṭhiti. Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañāñcāyatanūpagā. Ayaṃ pañcamī viññāṇaṭṭhiti. Santāvuso, sattā sabbaso ākāsañāñcāyatanam samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanūpagā. Ayaṃ chaṭṭhī viññāṇaṭṭhiti. Santāvuso, sattā sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā. Ayaṃ sattamī viññāṇaṭṭhiti]* “Ānanda, there are seven stations of consciousness and two realms. Which are the seven? There are beings different in body and different in perception, such as human beings, some devas and some in states of woe. That is the first station of consciousness. There are beings different in body and alike in perception, such as the devas of Brahma’s retinue, born there [on account of having attained] the first jhāna. That is the second station. There are beings alike in body and different in perception, such as the Abhassara devas. That is the third station. There are beings alike in body and alike in perception, such as the Subhakinna devas. That is the fourth station. There are beings who have completely transcended all perception of matter, by the vanishing of the perception of sense-reactions and by non-attention to the perception of variety; thinking: “Space is infinite”, they have attained to the Sphere of Infinite Space. That is the fifth station. There are beings who, by transcending the Sphere of Infinite Space, thinking: “Consciousness is infinite”, have attained to the Sphere of Infinite Consciousness. That is the sixth station. There are beings who, having transcended the Sphere of Infinite Consciousness, thinking: “There is no thing”, have attained to the Sphere of No-Thingness. That is the seventh station of consciousness. [The two realms are:] The Realm of Unconscious Beings and, secondly, the Realm of Neither-Perception-Nor-Non-Perception. ‘Now, Ānanda, as regards this first station of consciousness, with difference of body and difference of perception, as in the case of human beings and so on, if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?’ ‘No, Lord.’ ‘And as regards the other stations, and ‘he two spheres likewise?’ ‘No, Lord.’ ‘Ānanda, insofar as a monk, having known as they really are these seven stations of consciousness and these two spheres, their origin and cessation, their attraction and peril, is freed without attachment, that monk, Ānanda, is called one who is liberated by wisdom.’”<sup>398</sup>
- **seven persons worthy of offerings: the both-ways liberated, the wisdom-liberated, the body-witness, the vision-attainer, the faith-liberated, the Dhamma-devotee, and faith-devotee:** [*Satta puggalā dakkhiṇeyyā – ubhatobhāgavimutto, paññāvimutto, kāyasakkhī, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī]* These are listed in

<sup>398</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 228-229 – in the Mahānidāna Sutta. This is similar to what is found at: E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 22-23 – without the dialogue with Ānanda, and given to the monks.

Sampasādanīya Sutta<sup>399</sup>, as designations of individuals, but are only explained in detail within the Kīṭāgiri Sutta. Below, is a succinct summarization:

- *Ubhatobhagavimutta*: Liberated two ways - from physical body by immaterial attainments and mental body by path of arahantship
- *Pannavimutta*: Those who attain arahantship via dry-insight meditation or after emerging from one or another of the four jhānas
- *Kayasakkhin*: those who previously attained stream-entry and contact the immaterial jhānas & subsequently realize Nibbāna
- *Ditthipatta*: same as a *kayasakkhin*, except not having attained immaterial attainments
- *Saddhvimutta*: those who have not reviewed and examined the teachings with wisdom to the same extent as a *ditthipatta*
- *Dhammanusarin*: a stream-enterer who has predominance in wisdom
- *Saddhanusarin*: a stream-enterer who has predominance in faith
- **latent proclivities: sensuous greed, resentment, views, doubt, conceit, craving for becoming, ignorance:** [*Satta anusayā – kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo*] “...There are these seven underlying tendencies. What seven? The underlying tendency to sensual lusts, the underlying tendency to aversion, the underlying tendency to views, the underlying tendency to doubt, the underlying tendency to conceit, the underlying tendency to lust for existence, the underlying tendency to ignorance. These are the seven underlying tendencies. This Noble Eightfold Path is to be developed for direct knowledge of these seven underlying tendencies, for the full understanding of them, for their utter destruction, for their abandoning.”<sup>400</sup>
- **seven fetters: complaisance, resentment, views, doubt, conceit, craving for becoming, ignorance:** [*Satta saññojanāni - anumayasaññojanam [kāmasaññojanam (syā. kam.)], paṭighasaññojanam, diṭṭhisaññojanam, vicikicchāsaññojanam, mānasaññojanam, bhavarāgasaññojanam, avijjāsaññojanam*] “...seven are these fetters. What seven? The fetters of complying, resisting, view, uncertainty, conceit, worldly lusts, and ignorance. Verily, ...these are the seven.”<sup>401</sup>
- **rules for the pacification and settlement of disputed questions that have been raised: proceedings face-to-face, recollection, mental derangement, confession, majority verdict, habitual bad character, covering over with grass:** [*Satta adhikaraṇasamathā – uppannuppannānam adhikaraṇānam samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūlḥavinayo dātabbo, paṭiññāya kāretabbaṃ, yebhuyyasikā, tassapāpiyasikā, tiṇavatthārako*] “...There are these seven ways for settling disputes, for composing and calming disputes, which arise from time to time. What seven? The rule of settling, face to face, may be used; the rule of appeal to conscience may be used; the rule

<sup>399</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 420 – in the Sampasādanīya Sutta & further see the extended details inside: Bhikkhu Nānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 580-582 – in the Kīṭāgiri Sutta. They are also found in: E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 6-7 – as: “seven persons worthy of offerings, worthy of gifts, worthy of oblations, the world’s peerless field for merit.”

<sup>400</sup> Bhikkhu Bodhi: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya, Vol. II (Somerville: Wisdom Publications, 2000), p. 1564 – in the Mahāvagga-Maggāsamyutta. For a confusing assemblage of the same criteria: E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 5-6: lust, resisting, view, uncertainty, conceit, envy, meanness [?]

<sup>401</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 5

for those who have been clear-minded may be used; the rule for confession may be used; the rule for the majority vote of the chapter may be used; the rule for a specific offense may be used; and the rule for covering, as with grass, may be used. ...These are the seven ways for settling disputes, for composing and calming disputes, which arise from time to time.”<sup>402</sup> Another text deals with this in considerable length: “There are these seven kinds of settlement of litigation. For the settlement and pacification of litigations whenever they arise: removal of litigation by confrontation may be provided, removal of litigation on account of memory may be provided, removal of litigation on account of past insanity may be provided, the effecting of acknowledgement of an offence, the opinion of the majority, the pronouncement of bad character against someone, and covering over with grass. And how is there removal of litigation by confrontation? Here bhikkhus are disputing: ‘It is Dhamma,’ or ‘It is not Dhamma,’ or ‘It is Discipline,’ or ‘It is not Discipline.’ Those bhikkhus should all meet together in concord. Then, having met together, the guideline of the Dhamma should be drawn out. Once the guideline of the Dhamma has been drawn out, that litigation should be settled in a way that accords with it. Such is the removal of litigation by confrontation. And so there comes to be the settlement of some litigations here by removal of litigation by confrontation. And how is there the opinion of a majority? If those bhikkhus cannot settle that litigation in that dwelling place, they should go to a dwelling place where there is a greater number of bhikkhus. There they should all meet together in concord. Then, having met together, the guideline of the Dhamma should be drawn out. Once the guideline of the Dhamma has been drawn out, that litigation should be settled in a way that accords with it. Such is the opinion of a majority. And so there comes to be the settlement of some litigations here by the opinion of a majority. And how is there removal of litigation on account of memory? Here one bhikkhu reproves another bhikkhu for such and such a grave offence, one involving defeat or bordering on defeat: ‘Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?’ He says: ‘I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.’ In his case removal of litigation on account of memory should be pronounced. Such is the removal of litigation on account of memory. And so there comes to be the settlement of some litigations here by removal of litigation on account of memory. And how is there removal of litigation on account of past insanity? Here one bhikkhu reproves another bhikkhu for such and such a grave offence, one involving defeat or bordering on defeat: ‘Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?’ He says: ‘I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.’ Despite the denial, the former presses the latter further: ‘Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?’ He says: ‘I had gone mad, friend, I was out of my mind, and when I was mad I said and did many things improper for a recluse. I do not remember, I was mad when I did that.’ In his case removal of litigation on account of past insanity should be pronounced. Such is the removal of litigation on account of past insanity. And so there comes to be the settlement of some litigations here by removal of litigation on account of past insanity. And how is there the effecting of acknowledgement of an offence? Here a bhikkhu, whether reproved or unreproved, remembers an offence,

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<sup>402</sup> E. M. Hare. *The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV* (London: Pāli Text Society, 1965), p. 97

reveals it, and discloses it. He should go to a senior bhikkhu, and after arranging his robe on one shoulder, he should pay homage at his feet. Then, sitting on his heels, he should raise his hands palms together and say: 'Venerable sir, I have committed such and such an offence; I confess it.' The other says: 'Do you see?' - 'Yes, I see.' - 'Will you practice restraint in the future?' - 'I will practice restraint in the future.' Such is the effecting of acknowledgement of an offence. And so there comes to be the settlement of some litigations here by the effecting of acknowledgement of an offence. And how is there the pronouncement of bad character against someone? Here one bhikkhu reproves another for such and such a grave offence, one involving defeat or bordering on defeat: 'Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?' He says: 'I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.' Despite the denial, the former presses the latter further: 'Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?' He says: 'I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat. But, friends, I remember having committed such and such a minor offence.' Despite the denial, the former presses the latter further: 'Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?' He says: 'Friends, when not asked I acknowledge having committed this minor offence; so when asked, why shouldn't I acknowledge having committed such and such a grave offence, one involving defeat or bordering on defeat?' The other says: 'Friend, if you had not been asked, you would not have acknowledged committing this minor offence; so why, when asked, would you acknowledge having committed such and such a grave offence, one involving defeat or bordering on defeat? Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?' He says: 'I remember, friends, having committed such and such a grave offence, one involving defeat or bordering on defeat. I was hurried, I was confused, when I said that I did not remember having committed such and such a grave offence, one involving defeat or bordering on defeat.' Such is the pronouncement of bad character against someone. And so there comes to be the settlement of some litigations here by the pronouncement of bad character against someone. And how is there covering over with grass? Here when bhikkhus have taken to quarreling and brawling and are deep in disputes, they may have said and done many things improper for a recluse. Those bhikkhus should all meet together in concord. When they have met together, a wise bhikkhu among the bhikkhus who side together on the one part should rise from his seat, and after arranging his robe on one shoulder, he should raise his hands, palms together, and call for an enactment of the Sangha thus: 'Let the venerable Sangha hear me. When we took to quarreling and brawling and were deep in disputes, we said and did many things improper for a recluse. If it is approved by the Sangha, then for the good of these venerable ones and for my own good, in the midst of the Sangha I shall confess, by the method of covering over with grass, any offences of these venerable ones and any offences of my own, except for those which call for serious censure and those connected with the laity.' Then a wise bhikkhu among the bhikkhus who side together on the other part should rise from his seat, and after arranging his robe on one shoulder, he should raise his hands, palms together, and call for an enactment of the Sangha thus: 'Let the venerable Sangha hear me. When we took to quarreling and brawling and were deep in disputes, we said and did many

things improper for a recluse. If it is approved by the Sangha, then for the good of these venerable ones and for my own good, in the midst of the Sangha I shall confess, by the method of covering over with grass, any offences of these venerable ones and any offences of my own, except for those which call for serious censure and those connected with the laity.’ Such is the covering over with grass. And so there comes to be the settlement of some litigations here by the covering over with grass.”<sup>403</sup>

#### 4.9: Sets of Eights:

- **Eight wrong factors: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration:** [*Aṭṭha micchattā* – *micchādīṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo micchāsati, micchāsamādhī*] “Seed sown in a field possessing eight qualities is not very fruitful, does not ripen to great sweetness, nor is it thought a flourishing plot. How does it possess eight qualities? Consider, ...the field that is undulating, rocky and pebbly, saltish, without depth of tilth, without water-outlet, without inlet, with no water-course, without dyke. ...Seed sown in a field so conditioned is not very fruitful, does not ripen to great sweetness, nor is it thought a flourishing plot. Even so, ...gifts given to recluses and godly men, possessing eight qualities, are not very fruitful, nor advantageous, nor very splendid, nor very thrilling. How do they possess eight qualities? Consider, ...the recluses and godly men who have wrong views, wrong intentions, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. So possessed, gifts unto them are not very fruitful, nor very advantageous, nor very splendid, nor very thrilling...”<sup>404</sup>
- **right factors: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration:** [*Aṭṭha sammattā* – *sammādīṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhī*] “...the participants have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration - then that sacrifice is of great fruit and profit, it is brilliant and of great radiance. Suppose, ...a farmer went into the forest with plough and seed, and there, in a well-tilled place with good soil from which the stumps had been uprooted, were to sow seeds that were not broken, rotting, ruined by wind and heat, or stale, and were firmly embedded in the soil, and the rain-god were to send proper showers at the right time - would those seeds germinate, develop and increase, and would the farmer get an abundant crop?’ ‘He would...’ ‘In the same way, ...at a sacrifice at which no oxen are slain, ...where the participants have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration - then that sacrifice is of great fruit and profit, it is brilliant and of great radiance.”<sup>405</sup>

<sup>403</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 855-859 – in the Samagama Sutta details these in considerable length

<sup>404</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 161-162

<sup>405</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 366-367 – in the Pāyāsi Sutta – which is not given by the Buddha, but by the Venerable Kumāra-Kassapa to Prince Pāyāsi, the context being the prevention of a sacrifice. Further, the criteria are again, arranged slightly different, here: “What, bhikkhus, is noble right concentration with its supports and its requisites, that is, right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness? Unification of mind equipped with these seven factors is called noble right concentration with its supports and its requisites.” – taken from Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 934 – in the Mahācattārīsaka Sutta

- **persons worthy of offerings: the stream-winner and the one who has practiced to gain the fruit of stream-entry, the once-returner and the one who has practiced to gain the fruit of once-returning, the non-returner and the one who has practiced to gain the fruit of non-returning, the Arahant and the one who has worked to gain the fruit of Arahantship:** [*Aṭṭha puggalā dakkhiṇeyyā – sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno; sakadāgāmī, sakadāgāmīphalasacchikiriyāya paṭipanno; anāgāmī, anāgāmīphalasacchikiriyāya paṭipanno; arahā, arahattaphalasacchikiriyāya paṭipanno*] The following is nearly identical: “...there are these eight persons worthy of offerings... the world’s peerless field of merit. What eight? The stream-winner, he who attains to the realization of the fruit of streamwinning; the once-returner, he who attains to the realization thereof; the non-returner, he who attains to the realization thereof; the Arahant, and he who attains to Arahantship.”<sup>406</sup>
- **occasions of indolence, thinking: I’ve got a job to do but it will make me tired, I’ve done this work but now I am tired, I have to go on a journey but it will make me tired, I have just came back from a journey and now am tired, I have gone for almsfood but it is not enough, I have gone for almsfood and ate too much, through the development of a slight indisposition thinks “I’d better have a rest”, is recuperating from an illness and thinks [for all the preceding occasions of indolence] – my body is useless and will take a rest – and then lays down and does not stir up enough energy to complete the uncompleted, the unaccomplished, the unrealized:** [*Aṭṭha kusītavatthūnī. Idhāvuso, bhikkhunā kammaṃ kātabbaṃ hoti. Tassa evaṃ hoti – ‘kammaṃ kho me kātabbaṃ bhavissati, kammaṃ kho pana me karontassa kāyo kilamissati, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ paṭhamaṃ kusītavatthu. Puna caparaṃ, āvuso, bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti – ‘ahaṃ kho kammaṃ akāsiṃ, kammaṃ kho pana me karontassa kāyo kilanto, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati...pe... idaṃ dutiyaṃ kusītavatthu. Puna caparaṃ, āvuso, bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti – ‘maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantassa kāyo kilamissati, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati... idaṃ tatiyaṃ kusītavatthu. Puna caparaṃ, āvuso, bhikkhunā maggo gato hoti. Tassa evaṃ hoti – ‘ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho pana me gacchantassa kāyo kilanto, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati... idaṃ catutthaṃ kusītavatthu. Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo kilanto akammañño, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati... idaṃ pañcamaṃ kusītavatthu. Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo garuko akammañño, māsācītaṃ maññe, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati... idaṃ chaṭṭhaṃ kusītavatthu. Puna caparaṃ, āvuso, bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti – ‘uppanno kho me ayaṃ appamattako ābādho; atthi kappo nipajjituṃ, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati... idaṃ sattamaṃ kusītavatthu. Puna*

<sup>406</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 193

*caparam, āvuso, bhikkhu gilānā vuṭṭhito [gilānavuṭṭhito (saddanīti) a. ni. 6.16 nakulapitusuttaṭṭikā passitabbā] hoti aciravuṭṭhito gelaññā. Tassa evaṃ hoti – ‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, tassa me kāyo dubbalo akammañño, handāhaṃ nipajjāmi’ti! So nipajjati na vīriyaṃ ārabhati appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam aṭṭhamam kusītavatthu] “...there are these eight bases of indolence. What eight? Herein, ...a monk has to do some work and he thinks: there’s some work for me to do, but the doing of it will tire me physically; well - I will lie down! And he lies down without putting forth energy to attain the unattained, to master the unmastered, to realize the unrealized. This is the first basis of indolence. Or he has done some work and thinks that... he is tired... and lies down without putting forth energy... this is the second basis... Or he has to make a journey and thinks that... it will tire him... and he lies down without putting forth energy... this is the third basis. Or he has made a journey and thinks that... he is tired... and he lies down without putting forth energy... this is the fourth basis. Or wandering for alms through village or town and not getting enough coarse or dainty fare for his needs, he thinks: I’ve wandered for alms through village and town and have not gotten enough coarse or dainty fare for my needs; my body is tired and unpliant; well – I’ll lie down! And he does so, without putting forth energy... This is the fifth basis. Or... getting enough... he thinks that... his body is heavy and unpliant – like a load of soaked beans... and he lies down without putting forth energy... this is the sixth basis... Or, there arises some slight illness in the monk, and he thinks: this slight illness has arisen; there is good reason to lie down; well, I’ll lie down. And he lies down without putting forth energy... This is the seventh basis. Again, ...a monk has recovered from some ailment, has arisen recently from sickness, and thinks: I am recovered from that ailment, I’m recently arisen from sickness, and my body is weak and unpliant; well – I’ll lie down. And he lies down without putting forth energy to attain the unattained, to master the unmastered, to realize the unrealized. This is the eighth basis of indolence. Verily, ...these are the eight basis of indolence.”<sup>407</sup>*

- **the eight occasions for making an effort [similar to the preceding] but one stirs up the energy instead of sleeping – thus can complete the uncompleted, the unaccomplished, and can realize the unrealized:** [*Aṭṭha ārambhavatthūni. Idhāvuso, bhikkhunā kammaṃ kātabbaṃ hoti. Tassa evaṃ hoti – ‘kammaṃ kho me kātabbaṃ bhavissati, kammaṃ kho pana me karontena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiya anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya’ti! So vīriyaṃ ārabhati appattassa pattiya, anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam paṭhamam ārambhavatthu. Puna caparam, āvuso, bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti – ‘ahaṃ kho kammaṃ akāsiṃ, kammaṃ kho panāhaṃ karonto nāsakkhiṃ buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idam dutiyam ārambhavatthu. Puna caparam, āvuso, bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti – ‘maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ. Handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idam tatiyam ārambhavatthu. Puna caparam, āvuso, bhikkhunā maggo gato hoti. Tassa evaṃ hoti – ‘ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho panāhaṃ gacchanto nāsakkhiṃ buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idam catuttham ārambhavatthu. Puna caparam, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya*

<sup>407</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 216-217

*caranto na labhati lūkhassa vā pañītassa vā bhojanassa yāvadattham pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālattham lūkhassa vā pañītassa vā bhojanassa yāvadattham pāripūriṃ, tassa me kāyo lahuko kammañño, handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idaṃ pañcamam ārambhavatthu. Puna caparam, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā pañītassa vā bhojanassa yāvadattham pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alattham lūkhassa vā pañītassa vā bhojanassa yāvadattham pāripūriṃ, tassa me kāyo balavā kammañño, handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idaṃ chaṭṭham ārambhavatthu. Puna caparam, āvuso, bhikkhu uppanno hoti appamattako ābādho. Tassa evaṃ hoti – ‘uppanno kho me ayaṃ appamattako ābādho, thānaṃ kho panetaṃ vijjati yaṃ me ābādho pavaddheyya, handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idaṃ sattamaṃ ārambhavatthu. Puna caparam, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā. Tassa evaṃ hoti – ‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, thānaṃ kho panetaṃ vijjati yaṃ me ābādho paccudāvattēyya, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya’ ti! So vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ aṭṭhamam ārambhavatthu.] This is actually the remainder of the above discourse, from the same sutta: “...There are these eight bases of energy. What eight? Herein, ...there is some work to be done by a monk and he thinks: there’s some work for me to do, but if I do it, not easy will it be to mix my mind on the Buddha’s message. Well, I’ll provide for that and put forth energy to attain the unattained, to master the unmastered, to realize the unrealized. This... is the first basis of energy. Or he has done some work, and thinks that... he has been unable to fix his mind on the Buddha’s message, so should put forth energy to attain the unattained... and he does so... This is the second basis... Or, he has to make a journey and thinks that... it will not be easy to fix his mind on the Buddha’s message, so should put forth energy to attain the unattained... and he does so... this is the third basis. Or wandering for alms through village or town and not getting... his needs, he thinks that... his body is buoyant and pliable, and that he should put forth energy to attain the unattained, and he does so... this is the fifth basis. Or getting enough... he thinks that his body is strong and pliable and that he should put forth energy to attain the unattained... and he does so... this is the sixth basis. Or there arises some slight illness in him and he thinks that it is possible that this illness may grow worse and that he should put forth energy to attain the unattained... and he does so... this is the seventh basis. Again, ...a monk has recovered from some ailment, has arisen recently from sickness, and thinks: I’m recovered from that ailment, I’m recently arisen from sickness; it is possible that that ailment may return to me; well – I’ll provide for that and put forth energy to attain the unattained, to master the unmastered, to realize the unrealized. This ...is the eighth basis of energy. Verily, ...these are the eight bases of energy”<sup>408</sup>*

- **bases for giving: as occasion offers, from fear, ‘he gave me something’ in the past, [thinking] ‘he will give me something’, ‘it is good to give’, ‘I am cooking something and they are not – it would not be right to give something to one who is not cooking, ‘if I make this gift I shall acquire a good reputation, in order to adorn and prepare one’s heart: [Aṭṭha dānavatthūni. Āsajja dānaṃ deti, bhayā dānaṃ deti, ‘adāsi me’ ti dānaṃ deti, ‘dassati me’ ti dānaṃ deti, ‘sāhu dāna’ nti dānaṃ deti, ‘ahaṃ pacāmi, ime na**

<sup>408</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 217-218

*pacanti, nārahāmi pacanto apacantānaṃ dānaṃ na dātu'nti dānaṃ deti, 'idaṃ me dānaṃ dadato kalyāṇo kittisaddo abbhuggacchatī'ti dānaṃ deti. Cittāṅkārā-cittaparikkhāratthaṃ dānaṃ deti]* “...there are these eight ways of giving. What eight? One gives of one’s own accord; one gives from fear; one gives thinking: he gave to me; or else when thinking: he will give to me; or it is good to give; or I prepare food, they do not; though I cook, I am not worthy to stop giving to those who prepare no food; or from this alms-giving of mine, a fair report will be spread abroad; or one gives to enrich and mellow the heart. ...These are the eight ways of giving.”<sup>409</sup> There is another set, with a similar title, but different internal criteria: “...there are these eight grounds for giving. What eight? One gives alms out of impulse; one gives out of exasperation; one gives under a misapprehension; one gives from fear; one gives thinking: that was previously given and done by my ancestors – I am not the man to let the ancient family tradition fall into disuse; or, when I have given this gift I shall, on the breaking up of the body after death, be reborn in the blissful heaven-world; or, from this gift of mine, my heart finds peace; joy and gladness are gotten; or, he gives to enrich and mellow his heart. ...These are the eight grounds for giving.”<sup>410</sup>

- **eight kinds of rebirth due to generosity: to be reborn rich, as a deva in the realm of the Four Great Kings, the realm of the Thirty-Three Gods, the Yāma devas, the Tusita devas, Nimmanarati devas, the Paranimita-vasavatti devas, or the realm of Brahma – the mental aspiration of a moral person is effective through its purity and liberation from passion, of a moral person not an immoral person – one freed from passion not still swayed by passion:** [*Aṭṭha dānūpapattiyo. Idhāvuso, ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsīsati [paccāsīmsati (sī. syā. kaṃ. pī.)]. So passati khattiyamahāsālaṃ vā brāhmaṇamahāsālaṃ vā gahapatimahāsālaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saḥabyataṃ upapajjeyya’nti! So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitaṃ tatrūpapattiyā saṃvattati. Tañca kho sīlavato vadāmi no dussīlassa. Ijhatāvuso, sīlavato cetopaṇidhi visuddhattā. Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ...pe... seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsīsati. Tassa suttaṃ hoti – ‘cātumahārājikā [cātummahārājikā (sī. syā. pī.)] devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyya’nti! So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitaṃ tatrūpapattiyā saṃvattati. Tañca kho sīlavato vadāmi no dussīlassa. Ijhatāvuso, sīlavato cetopaṇidhi visuddhattā. Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ...pe... seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsīsati. Tassa suttaṃ hoti – ‘tāvatiṃsā devā...pe... yāmā devā...pe... tusitā devā ...pe... nimmānaratī devā...pe... paranimitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā paranimitavasavattīnaṃ devānaṃ saḥabyataṃ upapajjeyya’nti! So taṃ cittaṃ dahati,*

<sup>409</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 160-161

<sup>410</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 160

*taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitāṃ tatrūpapattiyā saṃvattati. Tañca kho sīlavato vadāmi no dussīlassa. Ijġhatāvuso, sīlavato cetopaṇidhi visuddhattā. Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsīsati. Tassa suttaṃ hoti – ‘brahmakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyya’nti! So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitāṃ tatrūpapattiyā saṃvattati. Tañca kho sīlavato vadāmi no dussīlassa; vītarāgassa no sarāgassa. Ijġhatāvuso, sīlavato cetopaṇidhi vītarāgattā] “There are these eight rebirths due to making gifts. What eight? Herein, ...a man makes a gift to a recluse or godly man in the shape of food, drink, garments, a vehicle, flowers, scent, ointment, bedding, dwelling, and lights. He gives hoping for a return. He sees wealthy nobles, Brahmans, and householders surrounded by, attended by, enjoying the five strands of sensuous pleasure, and thinks: Ah! If only I can be reborn among them, on the breaking up of the body after death! And he fixes his mind on this thought, directs his attention to it and makes the thought become. His mind, set on low things, is not made-to-become for the beyond and he is reborn after death among the wealthy... And I say this of the virtuous, not of the vicious. ...the mental aspiration of the virtuous prospers because of its purity. Then again, ...a man making a similar gift and expecting a return, hearing that the company of the Four Royal Devas are long-lived, beautiful and very happy, might wish to be reborn among them. Or, among the Thirty... or among the Yāma devas, or among the Tusita devas... or among the devas who delight in creating... or among the devas who have power over other’s creations. He fixes his mind on this thought, directs his attention to it and makes the thought become. His mind, set on low things, is not made-to-become for the beyond and he is reborn after death among those devas. And I say this of the virtuous, not of the vicious. ...the mental aspiration of the virtuous prospers because of its purity. Or, hearing that the devas of Brahma’s Retinue are long-lived, beautiful and very happy, he might wish to be reborn among them, and he fixes his mind thereon... and is reborn after death among those devas. And I say this of the virtuous, not of the vicious; of him who is rid of lust, not of him who lusts. For the mental aspiration of the virtuous, prospers because of its listlessness. ...These are the eight rebirths due to making gifts.”<sup>411</sup>*

- **assemblies: Khattiyas, Brahmins, householders, ascetics, devas of the realm of the Four Great Kings, of the Thirty-Three Gods, of maras, of Brahmas: [Aṭṭha parisā – khattiyaparīsā, brāhmaṇaparīsā, gahapatiparīsā, samaṇaparīsā, cātumahārājikaparīsā, tāvatimsaparīsā, māraparīsā, brahmaparīsā]** “these eight [kinds of] assemblies. What are they? They are the assembly of Khattiyas, the assembly of Brahmins, the assembly of householders, the assembly of ascetics, the assembly of devas of the Realm of the Four Great Kings, the assembly of the Thirty-Three Gods, the assembly of maras, the assembly of Brahmas.”<sup>412</sup>

<sup>411</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 163-164. There are three types of meritorious action: founded on gifts; founded on virtue; and founded on making the mind become.

<sup>412</sup> Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 248 – in the Mahāparinibbāna Sutta; and also in: E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 205 – but with the terminology using: devas of the Thirty rather than the Thirty-three. The rest of the discourse is taken from the episode illustrated in the Mahāparinibbāna Sutta, and is also included here for its interesting perspective on celestial occurrences “I remember well, ...many hundreds of assemblies of Khattiyas that I have attended; and before I sat down with them, spoke to them or joined in their conversation, I adopted their appearance and speech, whatever it might be. And I

- **worldly conditions: gain and loss, fame and shame, blame and praise, happiness and misery:** [*Aṭṭha lokadhammā – lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasamsā ca, sukhañca, dukkhañca*] “...gain comes to the unlearned common average folk, who reflect not thus: this gain, which has come is impermanent, painful and subject to change. They know it not as it really is. Loss comes... fame... obscurity... blame... praise... contentment... pain... they reflect not that such are impermanent, painful, and subject to change, nor do they know these conditions as they really are. Gain, loss, fame, obscurity, blame, praise, contentment, pain – take possession of their minds and hold sway there. They welcome the gain, which has arisen; they rebel against loss. They welcome the fame, which has arisen; they rebel against obscurity. They welcome the praise, which has arisen; they rebel against blame. They welcome the contentment, which has arisen; they rebel against the pain. Thus given over to compliance and hostility, they are not freed from birth, old age, death, sorrow, lamentations, pains, miseries and tribulations. I say such folk are not free from ill.”<sup>413</sup>
- **stages of mastery: perceiving [and not perceiving] forms internally – one sees external forms - limited [and unlimited] and beautiful and ugly, not perceiving, not perceiving forms internally - one perceives forms that are blue, yellow, red and white – one is aware that one knows and sees them:** [*Aṭṭha abhibhāyatanāni. Ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ paṭhamaṃ abhibhāyatanam. Ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti – evaṃsaññī hoti. Idaṃ dutiyaṃ abhibhāyatanam. Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ tatiyaṃ abhibhāyatanam. Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ catutthaṃ abhibhāyatanam. Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam. Evameva [evamevaṃ (ka.)] ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ pañcamaṃ abhibhāyatanam. Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītānidassanāni pītānibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ [kaṇṇikārapupphaṃ (syā. kaṃ.)] pītāni pītavaṇṇam pītānidassanam pītānibhāsam, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītāni pītavaṇṇam pītānidassanam pītānibhāsam. Evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītānidassanāni pītānibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanam. Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni lohitaṅkavaṇṇāni lohitaṅkanidassanāni lohitaṅkanibhāsāni.*

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instructed, inspired, fired and delighted them with a discourse on Dhamma. And as I spoke with them they did not know me and wondered: Who is it that speaks like this - a deva or a man? And having thus instructed them, I disappeared, and still they did not know: He who has just disappeared - was he a deva or a man? I remember well many hundreds of assemblies of Brahmins, of householders, of ascetics, of devas of the Realm of the Four Great Kings, of the Thirty-Three Gods, of maras, of Brahmas, ...and still they did not know: He who has just disappeared - was he a deva or a man? Those, ...are the eight assemblies.” - Maurice Walshe: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), p. 248-249 – in the Mahāparinibbāna Sutta

<sup>413</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 108-109

*Seyyathāpi nāma bandhujīvakapuppham lohitakam lohitakavaṇṇam lohitakanidassanam lohitakanibhāsam, seyyathā vā pana tam vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham lohitakam lohitakavaṇṇam lohitakanidassanam lohitakanibhāsam. Evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ sattamaṃ abhibhāyatanam. Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā pana tam vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham odātam odātavaṇṇam odātanidassanam odātanibhāsam. Evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ aṭṭhamaṃ abhibhāyatanam]* “Again, ...I have proclaimed to my disciples the way to develop the eight bases for transcendence [overcoming opposing states]. Perceiving form internally, one sees forms [aspects of the body] externally, limited, fair and ugly; by transcending them, one perceives thus: I know, I see.’ This is the first base for transcendence. Perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the second base for transcendence. Not perceiving form internally, one sees forms externally, limited, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the third base for transcendence. Not perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: ‘I know, I see.’ This is the fourth base for transcendence. Not perceiving form internally, one sees forms externally, blue, of blue color, blue in appearance, with blue luminosity. Just like a flax flower, which is blue, of blue color, blue in appearance, with blue luminosity, or just like Benares cloth smoothed on both sides, which is blue, of blue color, blue in appearance, with blue luminosity; so too, not perceiving form internally, one sees forms externally ...with blue luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the fifth base for transcendence. Not perceiving form internally, one sees forms externally, yellow, of yellow color, yellow in appearance, with yellow luminosity. Just like a kannikara flower, which is yellow, of yellow color, yellow in appearance, with yellow luminosity, or just like Benares cloth smoothed on both sides, which is yellow, of yellow color, yellow in appearance, with yellow luminosity; so too, not perceiving form internally, one sees forms externally ...with yellow luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the sixth base for transcendence. Not perceiving form externally, one sees forms externally, red, of red color, red in appearance, with red luminosity. Just like a hibiscus flower, which is red, of red color, red in appearance, with red luminosity, or just like Benares cloth smoothed on both sides, which is red, of red color, red in appearance, with red luminosity; so too, not perceiving form internally, one sees forms externally ...with red luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the seventh base for transcendence. Not perceiving form internally, one sees forms externally, white, of white color, white in appearance, with white luminosity. Just like the morning star, which is white, of white color, white in appearance, with white luminosity, or just like Benares cloth smoothed on both sides, which is white, of white color, white in appearance, with white luminosity; so too, not perceiving form internally, one sees forms externally ...with white luminosity; by transcending them, one perceives thus: ‘I know, I see.’ This is the eighth base for transcendence. And thereby

many disciples of mine abide having reached the consummation and perfection of direct knowledge.”<sup>414</sup>

- **liberations: possessing form one sees forms, not perceiving material forms in oneself one sees them outside, thinking it is beautiful one becomes intent on it and enters the Sphere of Infinite Space, Sphere of Infinite-Consciousness, Sphere of No-Thingness, Sphere of Neither-Perception-Nor-Non-Perception, the Cessation of Perception and Feeling:** [*Aṭṭha vimokkhā. Rūpī rūpāni passati. Ayaṃ paṭhamo vimokkho. Ajjhataṃ arūpasaññī bahiddhā rūpāni passati. Ayaṃ dutiyo vimokkho. Subhanteva adhimutto hoti. Ayaṃ tatiyo vimokkho. Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati. Ayaṃ catuttho vimokkho. Sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañācāyatanam upasampajja viharati. Ayaṃ pañcamo vimokkho. Sabbaso viññāṇañācāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati. Ayaṃ chaṭṭho vimokkho. Sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Ayaṃ sattamo vimokkho. Sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayita nirodham upasampajja viharati. Ayaṃ aṭṭhamo vimokkho]* “...There are these eight deliverances. What eight? Conscious of body, he sees forms. This is the first deliverance. Personally conscious of body, he sees forms exterior to himself. This is the second deliverance. He applies himself to the thought: It is fair. This is the third deliverance. Passing wholly beyond all perception of form, by the disappearance of the perception of the sensory-reactions, unattentive to the perception of the manifold, he enters and abides in the sphere of infinite space, thinking: Space is infinite. This is the fourth deliverance. By passing wholly beyond the sphere of infinite space, he enters and abides in the sphere of infinite consciousness, thinking: Consciousness is infinite. This is the fifth deliverance. By passing wholly beyond the sphere of infinite consciousness, he enters and abides in the sphere of nothingness, thinking: There is nothing. This is the sixth deliverance. By passing wholly beyond the sphere of nothingness, he enters and abides in the sphere of neither perception nor non-perception. This is the seventh deliverance. By passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling. This is the eighth deliverance. These are the eight deliverances.”<sup>415</sup>

#### 4:10: Sets of Nines:

- **Causes of malice: he has done me an injury, he is doing me an injury, he will do me an injury, he has done, is doing, will do an injury to someone dear and pleasant to me, he has done, is doing, will do a favor to someone who is hateful and unpleasant to me:** [*Nava āghātavatthūni. ‘Anatthaṃ me acarī’ti āghātaṃ bandhati; ‘anattaṃ me caratī’ti āghātaṃ bandhati; ‘anattaṃ me carissatī’ti āghātaṃ bandhati; ‘piyassa me manāpassa anatthaṃ acarī’ti āghātaṃ bandhati...pe... anatthaṃ caratīti āghātaṃ bandhati...pe... anatthaṃ carissatīti āghātaṃ bandhati; ‘appiyassa me amanāpassa atthaṃ acarī’ti āghātaṃ bandhati...pe... atthaṃ caratīti āghātaṃ bandhati...pe... atthaṃ carissatīti*

<sup>414</sup> Bhikkhu Nānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 639-640 – in the Mahāsakuludāyī Sutta. An abbreviated form is found at E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 202-203 – minus the cloth/flowery imagery

<sup>415</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 203-204 – this short discourse follows the one above.

*āghātaṃ bandhati*] “...There are these nine bases of strife. What nine? The thought: he has done me harm – stirs up strife; also the thoughts: he is doing me harm; he will do me harm; he has done harm to a dear and loved one of mine; he is doing harm to such a person; he will do harm to him; he has done good to one who is not dear or loved by me; he is doing good to such a person; he will do good to him. These, ...are the nine bases of strife.”<sup>416</sup>

- **ways of overcoming malice: malice is overcome with the thought ‘he has done...’ [similar to above] but thinking: What good will it do to harbor malice?: slightly revised:** [*Nava āghātaṃ paṭivineti*]. ‘*Anatthaṃ me acari [acarīti (syā. ka.) evaṃ ‘carati carissati’ padesupī], taṃ kutettha labbhā’ti āghātaṃ paṭivineti; ‘anattaṃ me carati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti; ‘anattaṃ me carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti; ‘piyassa me manāpassa anattaṃ acari...pe... anattaṃ carati...pe... anattaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti; ‘appiyassa me amanāpassa atthaṃ acari...pe... atthaṃ carati...pe... atthaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti*] “...There are these nine ways of dispelling strife. What nine? The thought: he has done me harm – but wherein lies the gain to him from this – and dispels strife; also for the thoughts: he is doing me harm; he will do me harm; he has done harm to a dear and loved one of mine; he is doing harm to such a person; he will do harm to him; he has done good to one who is not dear or loved by me; he is doing good to such a person; he will do good to him - wherein lies the gain from this – and dispels strife. These, ...are the nine ways of dispelling strife.”<sup>417</sup>
- **abodes of beings: beings different in body and different in perception, different in body and alike in perception, alike in body and different in perception, alike in body and alike in perception, Realm of Unconscious Beings, Realm of Neither-Perception-Nor-Non-Perception, beings who have attained to the Sphere of Infinite Space, beings who have attained to the Sphere of Infinite-Consciousness, beings who have attained to the Sphere of No-Thingness:** [*Nava sattāvāsā. Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamo sattāvāso. Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḥḥattā. Ayaṃ dutiyo sattāvāso. Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā. Ayaṃ tatiyo sattāvāso. Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā. Ayaṃ catuttho sattāvāso. Santāvuso, sattā asaññino appaṭisaṃvedīno, seyyathāpi devā asaññasattā [asaññisattā (syā. kaṃ.)]. Ayaṃ pañcamaṃ sattāvāso. Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsaṇācāyatanūpagā. Ayaṃ chaṭṭho sattāvāso. Santāvuso, sattā sabbaso ākāsaṇācāyatanāṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇaṇcāyatanūpagā. Ayaṃ sattamo sattāvāso. Santāvuso, sattā sabbaso viññāṇaṇcāyatanāṃ samatikkamma ‘natthi kiñcī’ti ākiñcāññāyatanūpagā. Ayaṃ aṭṭhamo sattāvāso. Santāvuso, sattā sabbaso ākiñcāññāyatanāṃ samatikkamma [samatikkamma santametaṃ paṇītametanti (syā. kaṃ.)] nevasaññānāsaññāyatanūpagā. Ayaṃ navamo sattāvāso*] “There are these nine gradual abiding. What nine? Herein, ...a monk, aloof from sensual desires, aloof from evil ideas, enters and abides in the first musing, wherein applied and sustained thought works, which is born of solitude, and is full of zest and ease. Suppressing applied and sustained

<sup>416</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 275

<sup>417</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 275 – slightly edited for the sake of the criteria.

thought, he enters and abides in the second musing, which is self-evolved, born of concentration, full of zest and ease, free from applied and sustained thought, wherein the mind becomes calm and one-pointed. Free from the fervor of zest, mindful and self-possessed, he enters and abides in the third musing, and experiences in his being that ease whereof the Ariyans declare: He that is tranquil and mindful dwells at ease. By putting away ease and by putting away ill, by the passing away of happiness and misery he was wont to feel, he enters and abides in the fourth musing, which is utter purity of mindfulness and poise and is free of ease and ill. By passing wholly beyond perceptions of form, by the passing away of the perceptions of sense-reactions, unattentive to the perceptions of the manifold, he enters and abides in the sphere of infinite space, thinking Space is infinite. Passing wholly beyond the sphere of infinite space, he enters and abides in the sphere of infinite consciousness, thinking: Consciousness is infinite. Passing wholly beyond the sphere of infinite consciousness, he enters and abides in the sphere of nothingness, thinking: there is nothing. Passing wholly beyond the sphere of nothingness, he enters and abides in the sphere of neither perception nor non-perception. Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling. Verily, ...these are the nine gradual-abidings.<sup>418</sup>

- **nine unfortunate, inopportune times for leading the holy life: When a Tathagata has arisen... one is born in a hell-state, among animals, among petas, among the asuras, in a long-lived group of devas, or he is born in the border regions among foolish barbarians where there is no access for monks and nuns and laity, or was born in the Middle Country and holds wrong views, and lacks wisdom and is stupid, or is deaf and dumb and cannot tell whether something has been well said or ill-said, or else no Tathagata has arisen and this person is born in the Middle Country – intelligent, not stupid, not deaf, not dumb and is well able to determine if something has been well-said or ill-said:** [*Nava akkhaṇā asamayā brahmacariyavāsāya. Idhāvuso, tathāgato ca loke uppanno hoti araham sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo nirayaṃ upapanno hoti. Ayaṃ paṭhamo akkhaṇo asamayo brahmacariyavāsāya. Puna caparam, āvuso, tathāgato ca loke uppanno hoti araham sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo tiracchānayoṇiṃ upapanno hoti. Ayaṃ duttiyo akkhaṇo asamayo brahmacariyavāsāya. Puna caparam...pe... peṭṭivisaṃsāyaṃ upapanno hoti. Ayaṃ tatiyo akkhaṇo asamayo brahmacariyavāsāya. Puna caparam...pe... asurakāyaṃ upapanno hoti. Ayaṃ catuttho akkhaṇo asamayo brahmacariyavāsāya. Puna caparam...pe... aññataram dīghāyukaṃ devanikāyaṃ upapanno hoti. Ayaṃ pañcama akkhaṇo asamayo brahmacariyavāsāya. Puna caparam...pe... paccantimesu janapadesu paccājāto hoti milakkhesu [milakkhakesu (syā. kaṃ.) milakkhūsu (ka.)] aviññātāresu, yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Ayaṃ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya. Puna caparam...pe... majjhimesu janapadesu paccājāto hoti. So ca hoti micchādīṭṭhiko viparītadassano – ‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukata dukkaṭānaṃ [sukata dukkaṭānaṃ (sī. pī.)]kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayamaṃ*

<sup>418</sup> E. M. Hare. The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 276-277. The discourse following this one, goes into deeper details, adding some dialogue examples.

*abhiññā sacchikatvā pavedentī'ti. Ayaṃ sattamo akkhaṇo asamayo brahmacariyavāsāya. Puna caparaṃ...pe... majjhimesu janapadesu paccājāto hoti. So ca hoti duppañño jaḷo eḷamūgo, nappaṭibalo subhāsita-dubbhāsitaṇamattamaññātum. Ayaṃ aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya. Puna caparaṃ, āvuso, tathāgato ca loke na [katthaci nakāro na dissati] uppanno hoti araham sammāsambuddho, dhammo ca na desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo, paṭibalo subhāsita-dubbhāsitaṇamattamaññātum. Ayaṃ navamo akkhaṇo asamayo brahmacariyavāsāya]*

The only mentioning of this criteria, in full, seems to be here, within the Saṅgīti Sutta. There is a mentioning of eight criteria, eight untimely occasions, as: “Timely for action is the world! Timely for action is the world! – thus say the unlearned many-folk, but they know not when it is timely or untimely. ...there are these eight untimely, unseasonable occasions for living the godly-life. What eight? Take the case, ...when a Tathagata arises in the world – an Arahant, fully awakened, abounding in wisdom and righteousness, a well-farer, world-knower, incomparable tamer of tamable men, teacher, the awakened among devas and men, an Exalted One – and Dhamma is taught which is tranquillizing, cooling, leading to awakening, declared by the Well-farer: and suppose a person arise in Hell. This, ...is the first untimely, unseasonable occasion for living the godly-life. Again, suppose a Tathagata arise... and Dhamma be taught... and a person arises in the animal kingdom...; ...among the Petas...; ...among the long-loved deva-community...; ...in the outlying countries, among unintelligent barbarians, where there is no scope for monks, nuns, for lay-disciples, male or female...; ...in the middle countries, but he holds wrong views, is perverted in vision and thinks: that gifts, offerings, and oblations are as naught, that the fruit and result of good and bad deeds done are as naught, that the world does not exist, nor the next world, that there are neither mothers nor fathers, nor beings born spontaneously, not any recluses or godly men in the world, who have found the highest, who have won to the highest, who make declaration of this world and of the next after realization by personal knowledge...; in the middle countries, but he is foolish and dull, a witless imbecile, unable to distinguish whether a matter has been spoken well or ill. This, ...is the seventh untimely unseasonable occasion for living the godly-life. Moreover, ...take the case when no Tathagata arises in the world... Dhamma is not declared... and a person is morn in the middle country and is intelligent and not dull, nor a witless imbecile, but able to tell whether a matter has been spoken well or ill. This, ...is the eighth untimely, unseasonable occasion for living the godly-life... these are the eight occasions.”<sup>419</sup> The instance of the asura is more complicated and found only in verses connected with the three fires of lust, hate and delusion or someone doomed to a lower rebirth.<sup>420</sup>

<sup>419</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 152-153 – here the criteria leaves out being born among the asuras, but certainly this too is an unfortunate occasion.

<sup>420</sup> F.L. Woodward, M.A., (tr.): The Minor Anthologies of the Pāli Canon: Part II, Udana – Verses of Uplift & Itivuttaka – As It Was Said (Oxford: Pāli Text Society 1996), pp. 181-182 – originally written in verse, here written consecutively: “The fire of lust burns mortals hot with lust, infatuated. Next the fire of hate burns the malevolent, mortals who take life. Delusion’s fire burns those bewildered ones unskilled in Ariyan Dhamma. Ignorant of these three fires, in bodyhood delighting, the host of men doth purgatory swell and swell the wombs of animals, of demons, the abode of ghosts, not free from Māra’s bondage...” Demons here, refers to the asuras. Further, an interesting addition: “...there are these five courses. What five? Purgatory, the animal kingdom, the realm of petas, mankind and devas. ...when these five courses are put away, four arisings of mindfulness should be made to become. What four? ...contemplating body as body, contemplating feelings as feelings... contemplating mind as mind... contemplating ideas as ideas – strenuous, mindful, and self-possessed, having overcome both the hankering and discontent common in the world.” – inside E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), p. 301 – a demonstration that lower realms are mental conditions.

- nine successive abidings: the four jhānas, and the Sphere of Infinite Space, Sphere of Infinite-Consciousness, Sphere of No-Thingness, Sphere of Neither-Perception-Nor-Non-Perception, the Cessation of Perception and Feeling:**  
*[Nava anupubbavihārā. Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā...pe... tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati. Sabbaso rūpasaññānaṃ samatikkamā...pe... ākāsaññānaṃ upasampajja viharati. Sabbaso ākāsaññānaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇaṃ upasampajja viharati. Sabbaso viññāṇaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati. Sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati]* “...there are these nine gradual abiding. What nine? Herein, ...a monk, aloof from sense-desires, aloof from evil ideas, enters and abides in the first musing, wherein applied and sustained thought works, which is born of solitude and is full of zest and ease. Suppressing applied and sustained thought, he enters and abides in the second musing, which is self-evolved, born of concentration, full of zest and ease, free from applied and sustained thought, wherein the mind becomes calm and one-pointed. Free from the fervor of zest, mindful and self-possessed, he enters and abides in the third musing, and experiences in his being that ease whereof the Ariyans declare: He that is tranquil and mindful dwells at ease. By putting away ease and by putting away ill, by the passing away of happiness and misery he was wont to feel, he enters and abides in the fourth musing, which is utter purity of mindfulness and poise and is free of ease and ill. By passing wholly beyond perceptions of form, by the passing away of the perceptions of sense-reactions, unattentive to the perceptions of the manifold, he enters and abides in the sphere of infinite space, thinking: space is infinite. Passing wholly beyond the sphere of infinite space, he enters and abides in the sphere of infinite consciousness, thinking: consciousness is infinite. Passing wholly beyond the sphere of infinite consciousness, he enters and abides in the sphere of nothingness, thinking: There is nothing. Passing wholly beyond the sphere of nothingness, he enters and abides in the sphere of neither perception nor non-perception. Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling. Verily, ...these are the nine gradual abiding.”<sup>421</sup>
- successive cessations: (a) by the attainment of the first jhāna – perceptions of sensuality cease (b) by the attainment of the second jhāna – thinking and pondering cease (c) by the attainment of the third jhāna – delight ceases (d) by the attainment of the fourth jhāna – in and out breathing ceases [becomes so subtle as to be imperceptible] (e) by the attainment of the Sphere of Infinite Space – the perception of materiality ceases, by the attainment of the Sphere of Infinite-Consciousness – the perception of the Sphere of Infinite Space ceases, by the attainment of Sphere of No-Thingness – the perception of the Sphere of Infinite Consciousness ceases, by the attainment of the Sphere of Neither-Perception-Nor-Non-Perception – the perception**

<sup>421</sup> E. M. Hare: The Book of Gradual Sayings – Anguttara-Nikāya Vol. IV (London: Pāli Text Society, 1965), pp. 276-277. These are mentioned in brief, as the mere criteria-set - see Maurice Walsh: The Long Discourses of the Buddha: A Translation of the Dīgha-Nikāya (Boston: Wisdom Publications 1995), pp. 270-271 – in the Mahāparinibbāna Sutta

**of the Sphere of No-Thingness ceases, by the attainment of the Cessation of Perception and Feeling – perception and feelings cease:** [*Nava anupubbanirodhā. Paṭhamam jhānam samāpannassa kāmasaññā niruddhā hoti. Dutiyam jhānam samāpannassa vitakkavicārā niruddhā honti. Tatiyam jhānam samāpannassa pīti niruddhā hoti. Catuttham jhānam samāpannassa assāpassāssā niruddhā honti. Ākāsañāñcāyatanam samāpannassa rūpasaññā niruddhā hoti. Viññāñāñcāyatanam samāpannassa ākāsañāñcāyatanasaññā niruddhā hoti. Ākiñcaññāyatanam samāpannassa viññāñāñcāyatanasaññā niruddhā hoti. Nevasaññānāsaññāyatanamsamāpannassa ākiñcaññāyatanasaññā niruddhā hoti. Saññāvedayitanirodham samāpannassa saññā ca vedanā ca niruddhā honti*] these are identical to the above, but there is another explanation of interest: “...Here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This bhikkhu is said to have blindfolded Mara, to have become invisible to the Evil One by depriving Mara’s eye of its opportunity. Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This bhikkhu is said to have blindfolded Mara... Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which the noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ This bhikkhu is said to have blindfolded Mara... Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. This bhikkhu is said to have blindfolded Mara... Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in the base of infinite space. This bhikkhu is said to have blindfolded Mara... Again, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ a bhikkhu enters upon and abides in the base of infinite consciousness. This bhikkhu is said to have blindfolded Mara... Again, by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ a bhikkhu enters upon and abides in the base of nothingness. This bhikkhu is said to have blindfolded Mara... Again, by completely surmounting the base of nothingness, a bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception. This bhikkhu is said to have blindfolded Mara, to have become invisible to the Evil One by depriving Mara’s eye of its opportunity. Again, by completely surmounting the base of neither-perception-nor-non-perception, a bhikkhu enters upon and abides in the cessation of perception and feeling. And his taints are destroyed by his seeing with wisdom. This bhikkhu is said to have blindfolded Mara, to have become invisible to the Evil One by depriving Mara’s eye of its opportunity, and to have crossed beyond attachment to the world.”<sup>422</sup>

#### 4.11: Sets of Ten:

<sup>422</sup> Bhikkhu Ñānamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 250-252 – in the Nivāpa Sutta. The criteria is also found in - Bhikkhu Bodhi: The Connected Discourses of the Buddha – A New Translation of the Saṃyutta-Nikāya, Vol. I (Somerville: Wisdom Publications, 2000), pp. 671-672 – in the Nidānavagga of the Kassapasamyutta.

- **Ten things that give protection: (a) seeing danger in the slightest fault one keeps to the rules of training, (b) is learned much and retains what has been taught, remembers what has been learned and recites, recites them, reflects on them and penetrates them with wisdom (c) is a friend, associate and intimate of good people (d) affable, endowed with gentleness and patience as well as being quick to grasp instruction (e) in duties one is skillful not lax, uses foresight in carrying them out, and is a good planner (f) loves the Dhamma and delights in hearing it, as well as the Abhidhamma and Abhivinaya (g) content with the requisites (h) strives to arise energy, gets rid of unwholesome states, established wholesome states, untiringly and energetically strives to keep such good states and never shakes off the burden (i) is mindful, with a great capacity for clearly recalling things done and said long ago (j) is wise, with wise perception of arising and passing away, that Ariyan perception leads to the complete destruction of suffering:** [*Dasa nāthakaraṇā dhammā. Idhāvuso, bhikkhu sīlavā hoti. Pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Yaṃpāvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati, ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Ayampi dhammo nāthakaraṇo. Puna caparaṃ, āvuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā [sāttham sabyañjanaṃ (sī. syā. pī.)] kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti [dhatā (ka. sī. syā. kaṃ.)]dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, yaṃpāvuso, bhikkhu bahussuto hoti...pe... diṭṭhiyā suppaṭividdhā. Ayampi dhammo nāthakaraṇo. Puna caparaṃ, āvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yaṃpāvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Ayampi dhammo nāthakaraṇo. Puna caparaṃ, āvuso, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamopadakkhiṇaggāhī anusāsaṇiṃ. Yaṃpāvuso, bhikkhu suvaco hoti...pe... padakkhiṇaggāhī anusāsaṇiṃ. Ayampi dhammo nāthakaraṇo. Puna caparaṃ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātuṃ. Yaṃpāvuso, bhikkhu yāni tāni sabrahmacārīnaṃ...pe... alaṃ saṃvidhātuṃ. Ayampi dhammo nāthakaraṇo. Puna caparaṃ, āvuso, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo [uḷārapāmujo (sī. pī.), oḷārapāmojjo (syā. kaṃ.)]. Yaṃpāvuso, bhikkhu dhammakāmo hoti...pe... uḷārapāmojjo [uḷārapāmujo (sī. pī.), oḷārapāmojjo (syā. kaṃ.)]. Ayampi dhammo nāthakaraṇo. Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarehi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi. Yaṃpāvuso, bhikkhu santuṭṭho hoti...pe... parikkhārehi. Ayampi dhammo nāthakaraṇo. Puna caparaṃ, āvuso, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā daḷhaparakkamo anikkhattadhuro kusalesu dhammesu. Yaṃpāvuso, bhikkhu āraddhavīriyo viharati...pe... anikkhattadhuro kusalesu dhammesu. Ayampi dhammo nāthakaraṇo. Puna caparaṃ, āvuso, bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā. Yaṃpāvuso, bhikkhu satimā hoti...pe... saritā anussaritā. Ayampi dhammo nāthakaraṇo. Puna caparaṃ, āvuso, bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Yaṃpāvuso, bhikkhu paññavā hoti...pe... sammādukkhakkhayagāminiyā. Ayampi dhammo nāthakaraṇo] “On [this] occasion a number of monks after returning from their alms-round and eating their*

meal, as they sat assembled together in the service-hall, remained in strife and uproar and dispute, abusing each other with the weapons of the tongue. Now the Exalted One at eventide, rising from his solitude, approached the service-hall, and on reaching it, sat down on a seat made ready. When he had sat down, the Exalted One addressed the monks, saying: ...it is not seemly for you clansmen, who in faith, went forth from home to the homeless, thus to abide in strife, uproar and dispute, abusing each other with the weapons of the tongue. Monks, there are these ten conditions to be remembered, which as they make for affection and respect, do conduce to fellow-feeling, to not-quarrelling, to concord and unity. What ten? Herein, a monk is virtuous, restrained with the restraint of the obligation, proficient in the following practice of right conduct, seeing ground for fear in the minutest faults, and takes upon him and trains himself in the rules of morality. In so far as a monk is virtuous and so forth... and so trains himself, this is a condition to be remembered, which, as it makes for affection and respect, does conduce to fellow-feeling, to not-quarrelling, to concord and unity. Then again, a monk has heard much, he bears in mind what he has heard, he hoards up what he has heard. Those teachings which, alike lovely at the beginning, midway and at the end (of life), proclaim in the spirit and in letter the all-fulfilled, utterly purified Brahma-life – suchlike are the teachings he has heard, borne in mind, practiced in speech, pondered in the heart and rightly penetrated by view. In so far as he has heard much... this is a condition to be remembered, which... does conduce... to unity and concord. Again a monk has a lovely-friend, a lovely-comrade, a lovely-intimate. In so far as he is such... this is a condition to be remembered. Then again, in all the undertakings of his fellows in the Brahma-life, be they matters weighty or trivial, he is shrewd and energetic, having ability to give proper consideration thereto, as to what is the right thing to do and how to manage it. In so far as a monk is such... this is a condition to be remembered. Again, a monk delights in Dhamma, is pleasant to converse with, rejoices exceedingly in further-dhamma, in further discipline. In so far as a monk is such... this is a condition to be remembered. Again, a monk dwells resolute in energy for the abandoning of bad qualities, stout and strong to acquire good qualities. In so far as a monk is such... this is a condition to be remembered. Then again, a monk is content with whatsoever supply of robes, alms-food, bed and lodging, comforts and necessities in sickness he may get. In so far as a monk is such... this is a condition to be remembered. Again, a monk is concentrated, possessed of mindful discrimination in the highest degree, able to call to mind and remember a thing done and said long ago. In so far as a monk is such... this is a condition to be remembered. Lastly, a monk is possessed of insight; he has insight for tracing out the rise and fall of things, insight which is Ariyan, penetrating, going on to the utter destruction of Ill. In so far as a monk has such insight... this also is a condition to be remembered, which, as it makes for affection and respect, does conduce to fellow-feeling, to not-quarrelling, to concord and unity. These, ...are the ten conditions to be remembered... which conduce... to concord and unity.”<sup>423</sup>

- **objects for the attainment of absorption – perceiving: the Earth Kasiṇa, Water Kasiṇa, Fire Kasiṇa, Wind Kasiṇa, Blue Kasiṇa, Yellow Kasiṇa, Red Kasiṇa, White Kasiṇa, Space Kasiṇa, and Consciousness Kasiṇa – above, below, on all sides undivided and unbounded: [Dasa kasiṇāyatanāni. Pathavīkasiṇameko sañjānāti, uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ. Āpokasiṇameko sañjānāti...pe... tejokasiṇameko sañjānāti... vāyokasiṇameko sañjānāti... nīlakasiṇameko sañjānāti...**

<sup>423</sup> F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. V. (London: Pāli Text Society: 1972), pp. 63-65

*pītakasiṇameko sañjānāti... lohitakasiṇameko sañjānāti... odātakasiṇameko sañjānāti... ākāsakasiṇameko sañjānāti... viññānakasiṇameko sañjānāti, uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ*] “...I have proclaimed to my disciples the way to develop the ten kaṣiṇa bases. One contemplates the earth kaṣiṇa above, below, and across, undivided and immeasurable. Another contemplates the water-kaṣiṇa... Another contemplates the fire-kaṣiṇa... Another contemplates the air-kaṣiṇa... Another contemplates the blue-kaṣiṇa... Another contemplates the yellow-kaṣiṇa... Another contemplates the red-kaṣiṇa... Another contemplates the white-kaṣiṇa... Another contemplates the space-kaṣiṇa [limited]... Another contemplates the consciousness-kaṣiṇa [light] above, below, and across, undivided and immeasurable. And thereby many disciples of mine abide having reached the perfection and consummation of direct knowledge.”<sup>424</sup>

- **unwholesome courses of action: taking life, taking what is not given, sexual misconduct, lying speech, slander, rude speech, idle chatter, greed, malevolence, wrong view:** [*Dasa akusalakammaṭṭhā – pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādīṭṭhi*] “...threefold, ...is defilement by body; fourfold is defilement by speech; threefold is defilement by thought. And how is defilement by body threefold? Herein, ...a certain one takes life, he is a hunter, bloody-handed, given up to killing and slaying, void of compassion for all living creatures. A certain one takes what is not given; he takes with thievish intent things not given to him, the property of another person, situated in the jungle or in village. In sexual desires he is a wrong-doer; he has intercourse with girls in ward of mother or father, brother, sister or relatives (or clan); with girls lawfully guarded, already pledged to a husband and protected by the rod, even with girls crowned with the flower-garland of betrothal. Thus, ...threefold is defilement by body. And how, ...is defilement by speech fourfold? Herein again, ...a certain one is a liar. When cited to appear before the council or a company or amid his relatives or guild-man or before the royal-family and asked to bear witness with the words: Come, good-fellow – say what you know! Though he knows not, he says: I know. Though he knows, he says: I know not. Though he has not seen, he says he saw; though he saw, he denies it. Thus for his own sake or that of others or to get some carnal profit or other, he deliberately utters falsehood. Also he is a slanderer. Hearing something at one place he proclaims it somewhere else to bring about a quarrel between the parties; what he has heard here he repeats there to bring about a quarrel between the parties. This he breaks up harmony, foments strife between those discordant, discord is his delight; exalting in and passionately fond of discord, he utters speech that makes for discord. Also he is of harsh speech. Whatsoever speech is rough, cutting, bitter about others, abusive of others, provoking wrath and conducive to distraction – such speech does he utter. He is given to idle babble, he speaks out of season, speaks unrealities; he speaks things unprofitable, what is not-dhamma and not-discipline; he utters speech not worth treasuring up, speech unreasonable and not worth listening to, indiscriminating and unconcerned with profit. Thus, ...defilement by speech is fourfold. And how is defilement by mind threefold? Herein, ...a certain one is covetous, he is one who covets the property of another, thinking: O that what is another’s were mine! He is malevolent of heart, the thoughts of his heart are corrupt, thus: let these beings be slain, come to destruction, be destroyed, not exist at all. Also he

<sup>424</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), p. 640 – in the Mahāsakuludāyī Sutta.

has wrong view, he is perverse in outlook, holding: There is no gift, no offering, no sacrifice; there is no fruit or ripening of deeds well done or ill done; this world is not, the world beyond is not, there is no mother, no father, no beings supernaturally born; there are no recluses and Brahmins in the world who have gone right, who fare rightly, men who by their own comprehension have realized this world and the world beyond and thus declare. Thus, ...defilement by mind is threefold. ...there are those ten ways of wrong action... Moreover, as a result of being characterized by those ten ways of wrong action, purgatory is declared, birth in the womb of animals is declared, the realm of ghosts is declared, either that or some other form of ill-born.”<sup>425</sup>

- **wholesome courses of action: [avoidance of the previous unwholesome courses of action]:** [*Dasa kusalakammāpathā – pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi*] “...But, ...threefold is cleansing by body, fourfold is cleansed by speech, threefold is cleansed by mind. And how is cleansing by body threefold? Herein, ...a certain one abandons taking life, abstains therefrom; he has laid aside the rod, has laid aside the knife; he dwells modest, charitable, feeling compassion towards every living creature. He abandons taking what is not given, abstains therefrom; the property of another, situated in jungle or in village, if not given, he takes not with thievish intent. In sexual desires he abandons wrong action, abstains therefrom. He has no intercourse with girls in wad of mother or father, of brother, sister or relatives (or clan), with girls lawfully guarded, already plighted to a husband and protected by the rod, even with girls crowned with the flower-garlands (of betrothal). Thus, ...threefold is cleansing by body. Abandoning slanderous speech he abstains therefrom. When he hears something at one place he does not proclaim it elsewhere to bring about a quarrel between the parties; what he has heard here he does not report there to bring about a quarrel between the parties; thus he brings together the discordant, restores harmony, harmony is his delight, he exults in, is passionately fond of harmony; he utters speech that makes for harmony. Also he abandons harsh speech, abstains therefrom. Whatsoever speech is blameless, pleasant to the ear, affectionate, going to the heart, urbane, agreeable to many folk, delightful to many folk, of such speech he is a speaker. Also abandoning idle babble he abstains therefrom; he speaks in season, of facts, of the aim, of Dhamma, of discipline; he utters speech worth treasuring up, speech seasonable and worth listening to, discriminating and concerned with the aim. Thus, ...fourfold is cleansing by speech. And how is cleansing by mind threefold? Herein a certain one is not covetous; he covets not the property of another, thinking: O that what is another’s were mine! He is not malevolent of heart, the thoughts of his heart are not corrupt. He wished: let these beings carry about the self in peace, free from enmity, free from sorrow and in happiness. Also he has right view; he is reasonable in outlook, holding that there are such things as gift, offering, oblation, fruit and ripening of deeds done well or ill; that this world is, that the world beyond is; that mother, father and beings of supernatural births (in other worlds) do exist; that there are in the world recluses and Brahmins who have gone rightly, who fare rightly, men who of their own comprehension have realized this world and the world beyond and thus declare it. Thus, ...threefold is the cleansing of the mind. So these are the ten ways of doing right. Because, ...those ten ways of right action are pure and work purity. By

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<sup>425</sup> F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. V. (London: Pāli Text Society: 1972), pp. 176-178

being characterized by those ten ways of right action (the state of) devahood is proclaimed, of mankind is proclaimed, or whatsoever other happy-born there be.”<sup>426</sup>

- **Ariyan dispositions: (a) has gotten rid of five factors of sensuality, ill-will, sloth and torpor, worry and flurry, and doubt, (b) possesses six factors of being neither pleased nor displeased and is mindful and clearly aware of seeing with the eye, hearing, smelling, tasting, touching a tangible object and cognizing a mental object respectfully, (c) established in one guard – of mindfulness, (d) observes the four supports of one that is to be pursued, one thing endured, one avoided, and one thing suppressed, (e) has gotten rid of individual beliefs held by the majority... (f) has quite abandoned quest for sense-desires, for rebirth and for the holy life (g) is of pure motive – one has abandoned thoughts of sensuality, ill-will and cruelty (h) has tranquillized one’s emotions – because one has given up pleasure and pain with the disappearance of former gladness and sadness and enters into a state beyond pleasure and pain which is purified by equanimity, this being the fourth jhāna, (i) is emancipated and well liberated from the thoughts of greed, hatred and delusion in the heart (j) is emancipated and well liberated by wisdom because one understands ‘for me, greed, hatred, delusion are abandoned, cut off at the root, like a palm tree stump, destroyed and incapable of growing again: [Dasa ariyavāsā. Idhāvuso, bhikkhu pañcaṅgavippahīno hoti, chalaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasatṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapañño. Kathaṅcāvuso, bhikkhu pañcaṅgavippahīno hoti? Idhāvuso, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti. Evaṃ kho, āvuso, bhikkhu pañcaṅgavippahīno hoti. Kathaṅcāvuso, bhikkhu chalaṅgasamannāgato hoti? Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā...pe... manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Evaṃ kho, āvuso, bhikkhu chalaṅgasamannāgato hoti. Kathaṅcāvuso, bhikkhu ekārakkho hoti? Idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti. Evaṃ kho, āvuso, bhikkhu ekārakkho hoti. Kathaṅcāvuso, bhikkhu caturāpasseno hoti? Idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti. Evaṃ kho, āvuso, bhikkhu caturāpasseno hoti. Kathaṅcāvuso, bhikkhu paṇunnapaccekasacco hoti? Idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissatṭhāni. Evaṃ kho, āvuso, bhikkhu paṇunnapaccekasacco hoti. Kathaṅcāvuso, bhikkhu samavayasatṭhesano hoti? Idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā. Evaṃ kho, āvuso, bhikkhu samavayasatṭhesano hoti. Kathaṅcāvuso, bhikkhu anāvilasaṅkappo hoti? Idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasāṅkappo pahīno hoti, vihiṃsāsaṅkappo pahīno hoti. Evaṃ kho, āvuso, bhikkhu anāvilasaṅkappo hoti. Kathaṅcāvuso, bhikkhu passaddhakāyasaṅkhāro hoti? Idhāvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho, āvuso, bhikkhu passaddhakāyasaṅkhāro hoti. Kathaṅcāvuso, bhikkhu suvimuttacitto hoti? Idhāvuso,**

<sup>426</sup> F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. V. (London: Pāli Text Society: 1972), pp. 178-180

*bhikkhuno rāgā cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti. Evaṃ kho, āvuso, bhikkhu suvimuttacitto hoti. Kathañcāvuso, bhikkhu suvimuttapañño hoti? Idhāvuso, bhikkhu ‘rāgo me pahīno ucchinnamūlotālāvattthukato anabhāvaṃkato āyatim anuppādadharmo’ti pajānāti. ‘Doso me pahīno ucchinnamūlo tālāvattthukato anabhāvaṃkato āyatim anuppādadharmo’ti pajānāti. Moho me pahīno ucchinnamūlo tālāvattthukato anabhāvaṃkato āyatim anuppādadharmo’ti pajānāti. Evaṃ kho, āvuso, bhikkhu suvimuttapañño hoti]* “...there are these ten ways of Ariyan living, according to which Ariyans have lived, do live and shall live. What ten? Herein, a monk has abandoned five factors, is possessed of six factors, guards one factor, observes the four bases, has shaken off individual belief, has utterly given up longings, his thoughts are unclouded, his body-complex is tranquilized, he is well released in heart, he is well released by insight. These are the ten ways of Ariyan living, according to which Ariyans have lived, do live and shall live.”<sup>427</sup> “...and how is a monk one who has abandoned five factors? Herein a monk has abandoned sensual desire, malevolence, sloth-and-torpor, worry-and-flurry, doubt-and-wavering. Thus he is one who has abandoned five factors. And how is a monk one who is possessed of six factors? Herein a monk, seeing an object with the eye, is not elated or depressed, but lives indifferent, mindful and composed. Hearing a sound with the ear... smelling a scent with the nose... tasting a savor with the tongue... contacting an object with the body... with mind cognizing mental states, he is not elated nor depressed, but lives indifferent, mindful, and composed. Thus is a monk possessed of six factors. And how does a monk guard one factor? By guarding mindfulness he is composed in mind. Thus he guards one factor. And how does a monk observe the four bases? Herein, a monk deliberately follows one thing, deliberately endures another thing, avoids one thing, suppresses another thing. Thus a monk observes the four bases. And how is a monk one who has shaken off individual beliefs? Herein, monks, whatsoever individual beliefs generally prevail among the generality of recluses and Brahmins, to wit: the world is eternal; the world is not; the world is finite; it is not; what life is, that is body; or life is one thing, body is another; or, a wayfarer exists beyond death, or a wayfarer exists not beyond death; or, he both exists and yet exists not; or he neither exists nor exists both beyond death – all these beliefs are shaken off, put away, given up, let go, abandoned and dismissed. Thus is a monk one who has shaken off individual beliefs. And how is a monk one who has utterly given up longings? Herein, in a monk longing for things sensual, is abandoned, longing for becoming is abandoned, longing for the brahma-life has calmed down. Thus is a monk one who has utterly given up longings. And how are a monk’s thoughts unclouded? Herein a monk has abandoned thoughts sensual, thoughts malicious, thoughts of harming. Thus are his thoughts unclouded. And how is a monk’s body-complex tranquilized? Herein a monk, by abandoning pleasure and pain, by coming to an end of the ease and discomfort which he had before, attains and abides in a state of neither pain nor pleasure, an equanimity of utter purity which is the fourth-musing. Thus his body-complex is tranquilized. And how is a monk well-released in heart? Herein a monk’s heart is released from passion, hate and delusion. And how is a monk well-released by insight? Herein a monk knows for certain: Passion is abandoned in me, cut off at the root, made like a palm-

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<sup>427</sup> F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. V. (London: Pāli Text Society: 1972), p. 21 – a footnote for this sutta suggests that this is the discourse referred to by Emperor Asoka in his Bhabra Edict Rock-Inscription, but this leaves more questions than answers. The discourse that follows answers many of these questions, and the reason for its inclusion, found in F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. V. (London: Pāli Text Society: 1972), pp. 21-23

tree stump, made not to become again, of a nature not to arise again in future time. Hatred... delusion... is abandoned in me... not to arise again in future time. This is a monk well released by insight. Monks, whatsoever Ariyans have in past time lived according to the Ariyan living, all of them lived according to these ten ways of Ariyan living. These, ...are the ten ways of Ariyan living.”<sup>428</sup>

- **qualities of the non-learner [asekha]: the non-learner’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge and right liberation:** [*Dasa asekkhā dhammā* – *asekkhā sammādiṭṭhi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsati, asekkho sammāsamādhī, asekkhaṃ sammāñāṇaṃ, asekkhā sammāvimutti*] “...Now a certain monk came to see the Exalted One... and said: Sir, the words: An adept, an adept... – how far is a monk adept? In this matter, monk, a monk is possessed of the right view of an adept, of an adept’s right thinking, speech, action, living, effort, mindfulness, concentration, of an adept’s right knowledge and release. This far a monk is an adept. ...these are ten qualities of an adept.”<sup>429</sup>

These are the ‘sets’ of things which have been perfectly set forth by the Lord who knows and sees, the fully enlightened Buddha. So we should all recite them together without disagreement, so that this holy life may be long lasting and established for a long time to come, thus to be for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, welfare and happiness of devas and humans. [Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa dhammā sammadakkhātā. Tattha sabbeheva saṅgāyitabbaṃ na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussaṇa’nti]

And when the Lord had stood up, He said to the Venerable Sāriputta: Good, good, Sāriputta! Well indeed have you proclaimed the way of chanting together for the monks. [Atha kho bhagavā uṭṭhahitvā āyasmantaṃ sāriputtaṃ āmantesi – ‘sādhu sādhu, sāriputta, sādhu kho tvam, sāriputta, bhikkhūnaṃ saṅgītipariyāyaṃ abhāsī’ti]

These things were said by the Venerable Sāriputta, and the Teacher confirmed them. The monks were delighted and rejoiced at the Venerable Sāriputta’s words.<sup>430</sup> [Idamavocāyasmā sāriputto, samanūṇo satthā ahoṣi. Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinanduntī]

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<sup>428</sup> F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. V. (London: Pāli Text Society: 1972), pp. 21-23

<sup>429</sup> F. L. Woodward: The Book of the Gradual Sayings - Anguttara-Nikāya, Vol. V. (London: Pāli Text Society: 1972), p. 154. These are also listed amongst other criteria in: Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (translators): The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya (Boston: Wisdom Publications 1995), pp. 125-126 – in the Sallekha Sutta

<sup>430</sup> Maurice Walshe: The Long Discourses of the Buddha – A Translation of the Dīgha Nikāya (Boston: Wisdom Publications 1995) pp. 479-510