

## Bhikkhuṇī Vāsaka Sutta

Or, Bhikkhuṇūpassaya Sutta<sup>1</sup>

### The Discourse at the Nuns' Quarters

[Directed and undirected cultivations]

(Sāmyutta Nikāya 47.10/5:154-157)

Translated & annotated by Piya Tan ©2006, 2008

#### 1 Meditation: directed and undirected

**1.1 SIGNIFICANCE OF THE SUTTA.** The Bhikkhuṇī Vāsaka Sutta is a relatively unknown text, but it is important for a number reasons. The framing story is that of Ānanda's visit to the nun's quarters, where some nuns are devoted to meditation and successfully doing so, winning both Ānanda's, and later, the Buddha's approval. This shows that the nuns, and women in general, are serious practitioners in the Buddha's time.<sup>2</sup>

When Ānanda reports to the Buddha regarding the nuns' meditation, the Buddha approves of it and goes on into some of the details of meditation practice. The Buddha instructs Ānanda on how to deal with the mind during satipatthana practice, that is, how, having overcome the hindrances, the practitioner goes on to deal with his thoughts, so that he gains concentration, thus:<sup>3</sup>

Here, Ānanda, a monk<sup>4</sup> dwells<sup>5</sup> exertive, fully aware, mindful, observing [watching] the body in the body,<sup>6</sup> removing<sup>7</sup> covetousness and displeasure<sup>8</sup> in the world.<sup>9</sup>

...observing feeling in the feelings,...

...observing the mind in the mind,...

...observing a dharma in the dhammas, removing covetousness and displeasure in the world.

While he dwells (attending to one of these four focusses of mindfulness,) there arises in him, based on the body, either a fever in the body, or sluggishness in the mind, or the mind strays outside.<sup>10</sup>

<sup>1</sup> Be: VRI.

<sup>2</sup> **Upassaya S** (S 16.10/2:214-217) relates another occasion when Ānanda (and Mahā Kassapa) give teachings to the nuns, but under less happy circumstances.

<sup>3</sup> This is only an "intellectual summary" and in itself is not useful for spiritual contemplation, for which the full original repetitive passages should be reflected on: see §§7-11.

<sup>4</sup> Here "a monk" (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipatthana) (DA 3:756; VbhA 216 f; cf SnA 251). See Intro §3.1a.

<sup>5</sup> *Ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassam*. Here we find 4 of the 5 spiritual faculties (*pañc'-indriya*) in action: see **Satipaṭṭhāna Ss** = SD 13 Intro (4.2).

<sup>6</sup> "Observing the body in the body" (*kāye kāyānupassī*). See SD 13 Intro (3.4).

<sup>7</sup> *Vineyya* can mean "should remove" (as pot, like *vineyya*, Sn 590) or as "having removed" (as ger, like *vina-itvā*, Pm 1:244), and both senses apply in Satipaṭṭhāna S. U Silananda similarly ends the sentence with "removing covetousness and grief in the world" (1990:177); also 1990:22-25. See SD 13 Intro (4.2c).

<sup>8</sup> "Covetousness and displeasure," *abhijjhā, domanassam*, alt trs: "desire and discontent," "desiring and disliking," or "longing and loathing." Walshe (1995:335 & n632) renders it as "hankering and fretting [for the world]." See SD 13 Intro (4.2).

<sup>9</sup> "World" (*loka*). See SD 13 Intro (4.2d).

<sup>10</sup> *Tassa kāye kāyānupassino viharato kāy'ārammaṇo vā uppajjati kāyasmim paṭilāho cetaso vā līnattam bahid-dhā vā cittaṃ vikkhipati*. Comy says that a "fever of defilement" (*kilesa, paṭilāha*) arising with the body as its basis (*ārammaṇa*). When this occurs, we should not be excited by the defilement, but "should direct the mind to some inspiring sign" (*pasādanīye nimitte cittaṃ paṇidāhitabbam*), ie, we should place the meditating mind on some object that inspires faith, such as the Buddha, etc. (SA 3:205)

Then, Ānanda, the monk should direct the mind to some inspiring sign (*pasādanīya nimitta*).<sup>11</sup>

When he directs his mind to an inspiring sign, gladness (*pāmuja*) arises.

For one who is gladdened, zest (*pīti*) arises.

For one whose mind is zestful, his body is tranquil (*passaddha*).

One whose body is tranquil experiences happiness (*sukha*).

The mind of one who is happy becomes concentrated [attains samādhi].

He reflects thus:

‘The purpose for the sake of which I directed my mind has been achieved. Let me now withdraw it.’<sup>12</sup>

So he withdraws it, and neither thinks nor ponders at all.

He understands: ‘I’m free from thinking and pondering, internally mindful and happy!’<sup>13</sup>

Thus, Ānanda, there is **directed cultivation** (*pañidhāya bhāvanā*).<sup>14</sup> [§§7-11]

We see here the language of dhyana—by way of what can be called “**the pāmuja formula**”—being used in the satipaṭṭhana context. In fact, the passage, “gladness arises...the mind of one who is happy becomes concentrated,” is a stock used in **the Sīla-k,khandha Vagga** (Chapter on the Moralities) of the Dīgha Nikāya to introduce the arising of the first dhyana.<sup>15</sup> **The Cetanā Karaṇīyā Sutta** (A 10.2) gives the full spiritual context of the *pāmuja* formula.<sup>16</sup>

**1.2 THE DIRECTED CULTIVATION.** The Saṃyutta Commentary explains “directed cultivation” (*pañidhāya bhāvanā*) as meaning “having put aside cultivation” (*thapetvā bhāvanā*), that is, temporarily interrupting the meditation, and directing the attention to an “inspiring” (*pasādanīya*) meditation object. As such, these are known as “inspiring meditations.”

When the mind is focussed again, we redirect our mind to the original meditation object. The Commentary compares this cultivation to a man carrying a load of sugar to his village, who rests midway, puts down his load, chews a sugar cane, and the continues his way (SA 3:207). **Analayo** add this important note:

At the beginning of this passage the Buddha spoke in praise of being well established in the four *satipaṭṭhānas*. Thus the reason for his exposition about “directed” and “undirected” modes of meditation appears to be that he wanted to show how *samatha* can act as a support for the practice of *satipaṭṭhāna*. (2003:64)

The difference between “concentration” (*samādhi*) here<sup>17</sup> and “mindfulness” (*satī*) is clearly seen in the dynamics of Buddhist meditation. In the meditation method as taught by Ajahn Chah’s lineage, for example, a beginner starts off by directing the mind, “I will watch the present moment and let go of the

<sup>11</sup> *Tena h’ānanda, bhikkhunā kismi cid eva pasādanīye nimitte cittaṃ pañidahitabbam*. This is the “shorter *pāmuja* formula,” the full version of which is found, eg, in **Upanisā S** (S 12.23/3:29-32) = SD 1.12. See prec n.

<sup>12</sup> *So iti paṭisañcikkhati: yassa kho ’haṃ atthāya cittaṃ pañidham so me attho abhinipphanno, handa dāni paṭi-samharāmi ti*. Comy: *Handa dāni paṭisamharāmi* means “**Let me now withdraw it** from the inspiring object, and redirect it to the original meditation object.” (SA 3:206)

<sup>13</sup> *Avitakko ’mhi avicāro ajjhataṃ satimā sukhitasmi ti pajānāti*. Comy explains this to mean that he “does not think defiled thought, nor ponder in a defiled manner” (SA 3:206). However, we should also note that the absence of *vitakka, vicāra* may also imply the attainment of the 2<sup>nd</sup> dhyana: see **Danta, bhūmi S** (M 125.15/3:136) = SD 46.3. On 3 kinds of samādhi, see **Saṅgīti S** (D 33.1.10(50)/3:219).

<sup>14</sup> “Directed cultivation” (*pañidhāya bhāvanā*), which Comy glosses as “having put aside [suspended] cultivation” (*thapetvā bhāvanā*), and comparing it to one bearing a load of sugar-cane to a mill, crushes it and drink its juice (SA 3:206).

<sup>15</sup> See eg **Sāmañña, phala S** (D 2) = SD 8.10 (2) & also Gethin 2003:51.

<sup>16</sup> A 10.2/5:2-4 = SD 41.6. See also **Pamāda Vihāri S** (S 35.97/4:78 f) = SD 47.6 & (**Sotāpanna**) **Nandiya S** (S 55.40/5:398 f) = SD 47.1.

<sup>17</sup> “Here,” concentration (*samādhi*) refers to the meditation practice proper, while the “samādhi” of the noble eightfold path refers to the effects and benefits of mental development as a whole serving, together with moral virtue, as a support for liberating wisdom.

past and the future,” and so on. Then the meditator gives his full attention to the meditation object (for example, the breath, lovingkindness, or walking).

The roots of such a meditation practice, as we have seen above, is found in the Satipaṭṭhāna Sāmyutta, especially **the Bhikkhuṇī Vāsaka Sutta** (S 47.10), where the Buddha recommends that, if one faces difficulties in satipaṭṭhana practice, one should temporarily meditate on a calm (*samatha*) object of meditation to cultivate mindfulness and joy. Hence, I have rendered *vineyya loke abhijjhā, domanassam*, as “removing covetousness and displeasure in the world” and putting this at the end of the sentence, thus:

a monk dwells exertive, clearly knowing, mindful, contemplating the body in the body, ... contemplating feelings in the feelings, ... contemplating mind in the mind, ... contemplating a dharma in the dharmas, removing covetousness and displeasure in the world.<sup>18</sup>

On a practical level (especially for the lay practitioner), the mental hindrances may be at least temporarily suspended by simple spiritual preparations, such as keeping the precepts, listening to an inspiring Dharma talk, receiving instructions from a meditation teacher or spiritual friend, or attending a meditation retreat.

**1.3 THE UNDIRECTED CULTIVATION.** “Undirected cultivation” (*apaṇidhāya bhāvanā*) is the uninterrupted practice of the four focusses of mindfulness. In practice, we usually have to start off with directed cultivation of satipaṭṭhana, directing our attention at one or other of the four focusses of mindfulness. At the end of each sitting or exercise, we return to our daily routine.

During long retreats (which may be a week long or even months), we are more likely to be able to direct more, if not all, of our energies into our meditation. This sustained practice easily leads to undirected cultivation, which moves uninterruptedly and smoothly from object to object, mentally attending to the nowness of our conscious living experience.

Back in the ordinary daily life, with some maturing of the meditation experience, we are more likely to be able to keep up some sustained level of undirected awareness. However, whenever there is a challenging sense-experience (or, technically, “sense-contact” or *phassa*), we need to direct our cultivation in a strategic manner, based on our meditative maturity. In short, for a average practitioner, both the directed and undirected cultivations have to work in tandem.

## 2 Modern commentary

**2.1** The teachings on directed and undirected cultivations here is useful in connection with the combined practice of the Insight Methods of Myanmar and the Forest Methods of Thailand.<sup>19</sup> Contemporary meditators who are aware many traditional meditation techniques find the teachings of the Bhikkhuṇī Vāsaka Sutta refreshing. **Andrew Olendzki**, for example, notes

[The Buddha’s] response here is not the warrior’s tone sometimes found elsewhere in the texts, whereby the practitioner should just overcome the unwholesome thoughts and rouse up sufficient heroic energy to re-establish mindfulness. Nor is it the gentler response we often hear in the dhamma hall, to just be aware of what is arising, without judgement of any kind, gently returning our attention to the breath or other primary object of meditation. Rather the Buddha’s suggestion is a deliberate directing of our attention to a “satisfactory image” (*pasādanīya nimitta*).<sup>20</sup> (Olendzki 1997:36)

<sup>18</sup> U Silananda similarly ends the sentence with “removing covetousness and grief in the world” (1990:177); also 1990:22-25.

<sup>19</sup> I am personally familiar with the teachings of Mahasi Sayadaw and Pa-Auk Sayadaw of Myanmar, and those of Ajahn Chah of Thailand.

<sup>20</sup> Andrew Olendzki: “The adjective *pasādanīya* is translated by Woodward in the PTS edition as ‘pleasurable,’ but this sort of term is too easily misconstrued in Buddhist contexts. I don’t think the Buddha is suggesting here that we seek something pleasant in order to avoid the arising discomfort, but is rather suggesting a short term strategy for the practical disarming of the mind’s defense mechanisms.” (1997:36)

The commentator Buddhaghosa suggests that the reflection on the Buddha's virtues as an example of an inspiring "sign" or image. However, for the non-Buddhist, any inspiring prayer that meditator is familiar with will be a great help at the start. The point is to keep our hearts open and minds attentive. When we can feel the stilling effect of attending to such a sign, we should then direct our attention back to the original meditation object: "Let me now withdraw it" [§7 etc]. Only from inner stillness comes inner clarity and alertness, that is, "progressively higher stages of distinctions." [§6]

**2.2** Of course, we need the guidance of an experienced meditation teacher to on this sort of mental strategy. This is like getting the right tips, as we learn driving, from the driving coach. It has to be a hands-on experience and communication. As Olendzki insightfully observes:

The mind is so capricious: it may turn to a more pleasurable object of awareness just to escape the growing pains of evolving insight; or it may mislead itself into thinking it is practicing undirected meditation when it is actually just "spacing out."

One important thing to notice about this passage is that the undirected meditation is occurring squarely in the context of the foundations of mindfulness. This is not "objectless awareness" (which is not even possible in the early Buddhist models of mind),<sup>21</sup> or the "awareness of awareness itself" that is mentioned in some traditions.

The meditator understands his awareness to be free and undirected, while contemplating body as body, feeling as feeling, mind as mind and mental states as mental states. What distinguishes undirected meditation from directed meditation is simply the role of intention in the process.

(Olendzki 1997:36)

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<sup>21</sup> However, cf **Mahā,parinibbāna S** (D 16) where the Buddha says that he is able to disregard all the signs of physical pain by dwelling in "the signless concentration of mind" (*animittaceto, samādhi*)." (D 16.2.25b/2:191) = SD 9.

## The Discourse at the Nuns' Quarters

(Sāmyutta Nikāya 47.10/5:154-157)

1 At Sāvattihī.

### Ānanda instructs the nuns

2 Then in the morning, the venerable Ānanda, having dressed himself, and taking robe and bowl, entered a certain nuns' quarters. Having entered, he sat down on a prepared seat.

Then some nuns approached the venerable Ānanda, saluted him and sat down at one side. Seated thus at one side, the nuns said this to the venerable Ānanda.

3 “Here, venerable Ānanda, some nuns, dwelling with their minds well established in the four focusses of mindfulness, perceive [discern] progressively higher stages of distinctions.”<sup>22</sup> [155]

“So it is, sisters! So it is, sisters! This is to be expected, sisters, that a monk or a nun, who dwells with the mind well established in the four focusses of mindfulness, that will perceive [discern] progressively higher stages of distinctions.”

4 Then the venerable Ānanda, having instructed, inspired, roused and gladdened the nuns with a Dharma talk, rose from his seat and left.<sup>23</sup>

### Ānanda reports to the Buddha

5 Then the venerable Ānanda, having returned from his almsround and finished his meal of alms-food, went up to the Blessed One, saluted him and sat down at one side. Sitting thus at one side, the venerable Ānanda said this to the Blessed One:

“Here, bhante, in the morning, having dressed myself, and taking robe and bowl, I entered a certain nuns' quarters. Having entered, I sat down on a prepared seat.

Then, bhante, some nuns approached me, saluted me and sat down at one side. Seated thus at one side, the nuns said this to me:

‘Here, venerable Ānanda, some nuns, dwelling with their minds well established in the four focusses of mindfulness, perceive [discern] progressively higher stages of distinctions.’

When this was said, bhante, I said this to the nuns:

‘So it is, sisters! So it is, sisters! This is to be expected, sisters, that a monk or a nun, who dwells with the mind well established in the four focusses of mindfulness, that will perceive [discern] progressively higher stages of distinctions.’”

<sup>22</sup> *Idha bhante, ānanda, sambahulā bhikkhuniyo catusu satipaṭṭhānesu supaṭṭhita, citta viharantiyo ulāraṃ pubbenāparaṃ visesaṃ sañjānantī* [Ee *sampajānantī*] ti. “Progressively higher stages of distinctions” (*ulāraṃ pubbenāparaṃ visesaṃ*), Comy: ~ means by way of successive stages of wisdom, from comprehending the four primary elements and further comprehending derived matter (SD 17.2a esp (10)); from comprehending all forms of matter to further comprehending formlessness; from comprehending form and formlessness to comprehending conditionality; from seeing name-and-form as conditioned to applying the three characteristics (SA 3:205).

<sup>23</sup> “Having instructed, ... with a Dharma talk, inspiring them, firing them with enthusiasm and gladdening them,” *dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā*. This action sequence reflects the basic structure of the Buddha's teaching method: (1) the Dharma is shown (*sandassetvā*); (2) the listener/s are filled with enthusiasm (*samādapetvā*); (3) they are fired with commitment (*samuttejetvā*); and (4) filled with joy (*sampahaṃsetvā*). The Commentaries explain that by instructing, the Buddha dispels the listener's **delusion**; by inspiring him, **heedlessness** is dispelled; by rousing him, **indolence** is dispelled; and by gladdening, brings the practice to a **conclusion**. In short, when we teach Dharma to benefit others, we should do our best to **bring instruction, inspiration, motivation and joy** to the listener (DA 1:300; UA 242; SnA 446). These four qualities are, in fact, the sixth or last of the ideal skills of a Dharma speaker (**Udāyi S**, A 3:184).

### The Buddha admonishes Ānanda

6 “So it is, Ānanda! So it is, Ānanda! This is to be expected, sisters, that a monk or a nun, who dwells with the mind well established in the four focusses of mindfulness, that will perceive [discern] progressively higher stages of distinctions.

#### DIRECTED CULTIVATION

7 (1) Here, Ānanda, a monk dwells exertive, fully aware, mindful, observing [watching] the body in the body, removing covetousness and displeasure in the world.<sup>24</sup> [156]

While he dwells observing the body in the body, there arises in him, based on the body, either a fever in the body, or sluggishness in the mind, or his mind strays outside.<sup>25</sup>

Then, Ānanda, the monk should direct the mind to some inspiring sign (pasādanīya nimitta).<sup>26</sup>

When he directs his mind to an inspiring sign, gladness (pāmuja) arises.

For one who is gladdened, zest (pīti) arises.

For one whose mind is zestful, his body is tranquil (passaddha).

One whose body is tranquil experiences happiness (sukha).

The mind of one who is happy attains samadhi [becomes concentrated].

He reflects thus:

‘The purpose for the sake of which I directed my mind has been achieved. Let me now withdraw it.’<sup>27</sup>

So he withdraws it, and neither thinks nor ponders at all.

He understands: ‘I’m free from thinking and pondering, internally mindful and happy!’<sup>28</sup>

8 (2) Furthermore, Ānanda, a monk dwells exertive, fully aware, mindful, observing [watching] feeling in the feelings, removing covetousness and displeasure in the world.

While he dwells observing feelings in the feelings, there arises in him, based on the body, either a fever in the body, or sluggishness in the mind, or his mind strays outside.

Then, Ānanda, the monk should direct the mind to some inspiring sign. When he directs his mind to an inspiring sign, gladness arises.

For one who is gladdened, zest arises.

For one whose mind is zestful, his body is tranquil.

One whose body is tranquil experiences happiness.

The mind of one who is happy becomes concentrated [attains samadhi].

He reflects thus:

‘The purpose for the sake of which I directed my mind has been achieved. Let me now withdraw it.’

So he withdraws it, and neither thinks nor ponders at all.

He understands: ‘I’m free from thinking and pondering, internally mindful and happy!’

9 (3) Here, Ānanda, a monk dwells exertive, fully aware, mindful, observing [watching] the mind in the mind, removing covetousness and displeasure in the world.

While he dwells observing the mind in the mind, there arises in him, based on the body, either a fever in the body, or sluggishness in the mind, or his mind strays outside.

Then, Ānanda, the monk should direct the mind to some inspiring sign. When he directs his mind to an inspiring sign, gladness arises.

For one who is gladdened, zest arises.

For one whose mind is zestful, his body is tranquil.

One whose body is tranquil experiences happiness.

<sup>24</sup> For detailed nn on this sentence, see Intro (1.1).

<sup>25</sup> *Tassa kāye kāyānupassino viharato kāy’ārammaṇo vā uppajjati kāyasmim̐ pariāho cetaso vā līnattam bahid-dhā vā cittaṃ vikkhipati.* See Intro (1.1).

<sup>26</sup> *Tena h’ānanda, bhikkhunā kismi cid eva pasādanīye nimitte cittaṃ paṇidahitabbaṃ.* On the *pāmuja* formula,” see Intro (1.1).

<sup>27</sup> *So itī paṭisañcikkhati: yassa kho’haṃ atthāya cittaṃ paṇidahiṃ so me attho abhinipphanno, handa dāni paṭisaṃharāmi ti.* See Intro (1.1).

<sup>28</sup> *Avitakko’ mhi avicāro ajjhataṃ satimā sukhitasmi ti pajānāti.* See Intro (1.1).



The mind of one who is happy becomes concentrated [attains samadhi].

He reflects thus:

‘The purpose for the sake of which I directed my mind has been achieved. Let me now withdraw it.’

So he withdraws it, and neither thinks nor ponders at all.

He understands: ‘I’m free from thinking and pondering, internally mindful and happy!’

**10** (4) Furthermore, Ānanda, a monk dwells exertive, fully aware, mindful, observing [watching] a dharma [mind-object] in the dharmas, removing covetousness and displeasure in the world.

While he dwells observing a dharma in the dharmas, there arises in him, based on the body, either a fever in the body, or sluggishness in the mind, or his mind strays outside.

Then, Ānanda, the monk should direct the mind to some inspiring sign. When he directs his mind to an inspiring sign, gladness arises.

For one who is gladdened, zest arises.

For one whose mind is zestful, his body is tranquil.

One whose body is tranquil experiences happiness.

The mind of one who is happy becomes concentrated [attains samadhi].

He reflects thus:

‘The purpose for the sake of which I directed my mind has been achieved. Let me now withdraw it.’

So he withdraws it, and neither thinks nor ponders at all.

He understands: ‘I’m free from thinking and pondering, internally mindful and happy!’

**11** Thus, Ānanda, there is **directed cultivation**.<sup>29</sup> [157]

#### UNDIRECTED CULTIVATION

**12** And how, Ānanda, is **undirected cultivation** done?<sup>30</sup>

**13** (1) Ānanda, a monk, not directing his mind outwardly, understands, ‘My mind is not directed outwardly.’

And then he understands, ‘It is not narrow [constricted] after or before, liberated, undirected.’<sup>31</sup>

And then he understands, ‘I dwell observing [watching] the body in the body, exertive, fully aware, mindful and happy.’<sup>32</sup>

**14** (2) Ānanda, a monk, not directing his mind outwardly, understands, ‘My mind is not directed outwardly.’

And then he understands, ‘It is not narrow [constricted] after or before, liberated, undirected.’

And then he understands, ‘I dwell observing [watching] feeling in the feelings, exertive, fully aware, mindful and happy.’

**15** (3) Ānanda, a monk, not directing his mind outwardly, understands, ‘My mind is not directed outwardly.’

And then he understands, ‘It is not narrow [constricted] after or before, liberated, undirected.’

And then he understands, ‘I dwell observing [watching] the mind in the mind, exertive, fully aware, mindful and happy.’

**16** (4) Ānanda, a monk, not directing his mind outwardly, understands, ‘My mind is not directed outwardly.’

And then he understands, ‘It is not narrow [constricted] after or before, liberated, undirected.’

<sup>29</sup> See Intro (1.1).

<sup>30</sup> See Intro (1.3).

<sup>31</sup> *Atha pacchā pure asaṅkhittam vimuttam appaṇihitaṃ ti pajānāti*. “**Not narrow before or after**” (*pacchā pure asaṅkhittam*): Comy explains this in an elaborate way, but it “refers simply to maintaining consistency in attending to the meditation subject in all its aspects throughout the session, from start to finish.” (S:B 1946 n272). On usage of *pacchā pure*, see **Iddhi, pāda Vibhaṅga S** (S 51.20/5:277 f) = SD 28.14; cf **Pacalā S**: “Perceiving after and before, you should determine on walking back and forth” (*pacchā, pure saññī caṅkamaṃ adhiṭṭheyyāsi*, A 7.58.2/4:87) = SD 4.11.

<sup>32</sup> *Atha ca pana kāye kāyānupassī viharāmi ātāpī sampajāno satimā sukhitaṃ ti pajānāti*.

And then he understands, 'I dwell observing [watching] a dharma in the dharmas, exertive, fully aware, mindful and happy.'

17 This, Ānanda, is **undirected cultivation**.

18 Thus, Ānanda, directed cultivation has been shown by me, and undirected cultivation has been shown by me.

Ānanda, whatever a teacher should do out of compassion for the good of disciples, for the sake of their welfare, it has been done to you by me.

These, Ānanda, are the foot of trees;<sup>33</sup> these are empty houses.<sup>34</sup> Meditate!<sup>35</sup> Be not heedless! Regret not later!

This is our instruction to you."<sup>36</sup>

19 The Blessed One said this. The venerable Ānanda joyfully approved of the Blessed One's word.

— evaṃ —

<sup>33</sup> "Those are the foot of trees," *etāni rukkhā, mūlāni*. "Foot" here is an adv, like "bottom," and as such always singular. Bodhi curiously has "the feet of trees" here (S:B 1372).

<sup>34</sup> Sometimes rendered as "empty place."

<sup>35</sup> "Meditate!" *jhāyatha*, lit "cultivate *jhāna*" (M 1:45, 118; S 4:133, 4:359, 361, 362, 368, 373; A 3:87, 89, 4:139, 392). Syn *bhāvētha* (2<sup>nd</sup> pl), "cultivate!" as in *samādhim bhikkhave bhāvētha, samāhito bhikkhave bhikkhu yathā, bhūtaṃ pajānāti* (S 3:13; 4:80x2, 4:143, 4:144, 5:414x2; A 3:24x2); *bhāvētha...ānāpāna, satin ti* (S 5:315); *bhāvētha...maraṇa-s, satin ti* (A 3:304, 4:317)

<sup>36</sup> These 2 closing paras are stock: **Sallekha S** (M 8.18/1:46), **Dvedhā, vitakka S** (M 19.27/1:118), **Āneñja, sappāya S** (M 106.15/2:266 f), **Indriya, bhāvanā S** (M 152.18/3:302), **(Nava Purāṇṇa) Kamma S** (S 35.146/4:133) = SD 4.12; **Kāya S** (S 43.1/4:359) = SD12.21, all suttas in the same **Asaṅkhata Saṃyutta** (S 43.2-44/4:360-373); **Bhikkhuṇī Vāsaka S** (S 47.10/5:157), **Dhamma, vihārī S 1** (A 5.73/3:87), **Dhamma, vihārī S 2** (A 5.74/3:89), **Vinaya, dhara S** (A 7.70.4/4:139), **Araka S** (A 22.70.4/3:139); cf **Mahā Palobhana J** (J 507). The sentence "regret not later" (*mā pacchā vippaṭisārino ahuvattha*), in the second para, also occurs at **Mahāparinibbāna S** (D 16.5.19 + 20/2:147), (D 16.6.5/2:155 x3, the Buddha's last words) = **Kusinārā S** (A 4.76/2:79 f); **Devatā S** (A 9.19/4:392). For comy, see MA 1:195 f, SA 3:111 f, 266 f.



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