HANDFUL OF LEAVES 4

HANDFUL*of* LEAVES

VOLUME FOUR:

An Anthology from the

AṄGUTTARA NIKĀYA

translated by

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Once the Blessed One was staying at Kosambī in the siṁsapā forest. Then, picking up a few siṁsapā leaves with his hand, he asked the monks, "What do you think, monks? Which are more numerous, the few siṁsapā leaves in my hand or those overhead in the siṁsapā forest?"

"The leaves in the hand of the Blessed One are few in number, lord. Those overhead in the forest are far more numerous."

"In the same way, monks, those things that I have known with direct knowledge but haven't taught are far more numerous (than what I have taught). And why haven't I taught them? Because they aren't connected with the goal, don't relate to the rudiments of the holy life, and don't lead to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to unbinding. That's why I haven't taught them.

"And what have I taught? 'This is stress … This is the origination of stress … This is the cessation of stress … This is the path of practice leading to the cessation of stress': This is what I have taught. And why have I taught these things? Because they are connected with the goal, relate to the rudiments of the holy life, and lead to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to unbinding. This is why I have taught them."

—SN 56:31

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Abbreviations

AN	*Aṅguttara Nikāya*
Cv	*Cullavagga*
Dhp	*Dhammapada*
DN	*Dīgha Nikāya*
GS	*The Book of Gradual Sayings*
Iti	*Itivuttaka*
Khp	*Khuddakapāṭha*
MN	*Majjhima Nikāya*
Mv	*Mahāvagga*
NDB	*The Numerical Discourses of the Buddha*
PTS	*Pali Text Society*
SN	*Saṁyutta Nikāya*
Sn	*Sutta Nipāta*
Thag	*Theragāthā*
Thig	*Therīgāthā*
Ud	*Udāna*

References to DN, Iti, and MN are to discourse (sutta). Those to Dhp are to verse. Those to Cv and Mv are to chapter, section, and sub-section. References to other texts are to section (saṁyutta, nipāta, or vagga) and discourse.

All translations are based on the Royal Thai Edition of the Pali Canon (Bangkok: Mahāmakut Rājavidyālaya, 1982).

The Aṅguttara Nikāya, a collection of short to medium-length discourses, takes its name from the way the discourses are grouped by the number of their parts (aṅga), with the number growing progressively higher (uttara) with each group. No single English term can convey the full meaning of this name, although the translation Numerical Collection gives a workable idea of the principle behind it. The complete collection, counting all its formulaic expansions, contains more than 9,500 discourses. When these expansions are not counted, the total comes to approximately 2,300 discourses, of which 348 are translated here.

Ones

A Single Thing
Ekadhamma Suttas (AN 1:21–30, 39–40)

21. "I don't envision a single thing that, when undeveloped, is as unpliant as the mind. The mind, when undeveloped, is unpliant."

22. "I don't envision a single thing that, when developed, is as pliant as the mind. The mind, when developed, is pliant."

23. "I don't envision a single thing that, when undeveloped, leads to such great harm as the mind. The mind, when undeveloped, leads to great harm."

24. "I don't envision a single thing that, when developed, leads to such great benefit as the mind. The mind, when developed, leads to great benefit."

25. "I don't envision a single thing that, when undeveloped & unapparent, leads to such great harm as the mind. The mind, when undeveloped & unapparent, leads to great harm."

26. "I don't envision a single thing that, when developed & apparent, leads to such great benefit as the mind. The mind, when developed & apparent, leads to great benefit."

27. "I don't envision a single thing that, when undeveloped & uncultivated, leads to such great harm as the mind. The mind, when undeveloped & uncultivated, leads to great harm."

28. "I don't envision a single thing that, when developed & cultivated, leads to such great benefit as the mind. The mind, when developed & cultivated, leads to great benefit."

29. "I don't envision a single thing that, when undeveloped & uncultivated, brings about such suffering & stress as the mind. The

mind, when undeveloped & uncultivated, brings about suffering & stress."

30. "I don't envision a single thing that, when developed & cultivated, brings about such happiness as the mind. The mind, when developed & cultivated, brings about happiness."

39. "I don't envision a single thing that—when untamed, unguarded, unprotected, unrestrained—leads to such great harm as the mind. The mind—when untamed, unguarded, unprotected, unrestrained—leads to great harm."

40. "I don't envision a single thing that—when tamed, guarded, protected, restrained—leads to such great benefit as the mind. The mind—when tamed, guarded, protected, restrained—leads to great benefit."

A Pool of Water
Udakarahada Suttas (AN 1:45–46)

45. "Suppose there were a pool of water—sullied, turbid, and muddy. A man with good eyesight standing there on the bank would not see shells, gravel, and pebbles, or shoals of fish swimming about and resting. Why is that? Because of the sullied nature of the water. In the same way, that a monk with a sullied mind would know his own benefit, the benefit of others, the benefit of both; that he would realize a superior human state, a truly noble distinction of knowledge & vision: Such a thing is impossible. Why is that? Because of the sullied nature of his mind."

46. "Suppose there were a pool of water—clear, limpid, and unsullied. A man with good eyesight standing there on the bank would see shells, gravel, & pebbles, and also shoals of fish swimming about and resting. Why is that? Because of the unsullied nature of the water. In the same way, that a monk with an unsullied mind would know his own benefit, the benefit of others, the benefit of both; that he would realize a superior human state, a truly noble distinction of knowledge & vision:

Such a thing is possible. Why is that? Because of the unsullied nature of his mind."

See also: DN 2

Soft
Mudu Sutta (AN 1:48)

"Just as, of all trees, the balsam is foremost in terms of softness and pliancy, in the same way I don't envision a single thing that, when developed & cultivated, is as soft & pliant as the mind. The mind, when developed & cultivated, is soft & pliant."

Quick to Reverse Itself
Lahu-parivaṭṭa Sutta (AN 1:49)

"I don't envision a single thing that is as quick to reverse itself as the mind—so much so that there is no satisfactory simile for how quick to reverse itself it is."

See also: SN 22:100

Luminous
Pabhassara Suttas (AN 1:50–53)

"Luminous, monks, is the mind.[1] And it is defiled by incoming defilements."

"Luminous, monks, is the mind. And it is freed from incoming defilements."

"Luminous, monks, is the mind. And it is defiled by incoming defilements. The uninstructed run-of-the-mill person doesn't discern

that as it has come to be, which is why I tell you that—for the uninstructed run-of-the-mill person—there is no development of the mind."

"Luminous, monks, is the mind. And it is freed from incoming defilements. The well-instructed disciple of the noble ones discerns that as it has come to be, which is why I tell you that—for the well-instructed disciple of the noble ones—there is development of the mind."

Note

1. This statement has engendered a great deal of controversy over the centuries. The commentary maintains that "mind" here refers to the *bhavaṅga-citta,* the momentary mental state between periods when the mental stream adverts to objects, but this statement raises more questions than it answers. There is no reference to the bhavaṅga-citta or the mental stream in any of the suttas (they appear first in an Abhidhamma treatise, the Paṭṭhāna); and because the commentaries compare the bhavaṅga-citta to deep sleep, why is it called luminous? And why would the perception of its luminosity be a prerequisite for developing the mind? And further, if "mind" in this discourse means bhavaṅga-citta, what would it mean to develop the bhavaṅga-citta?

Another interpretation equates the luminosity of the mind with the "consciousness without surface," described as "luminous" in MN 49 and DN 11, but this interpretation also has problems. According to MN 49, that consciousness is not mediated by anything in the describable world, not even the "Allness of the All," so how could it possibly be defiled? And, because it's not realized until the goal of the practice is reached, why would the perception of its luminosity be a prerequisite for developing the mind? And again, if "mind" here means consciousness without surface, how could the sutta talk of its development?

A more reasonable approach to understanding the statement can be derived from taking it in context: the luminous mind is the mind that the meditator is trying to develop. To perceive its luminosity means understanding that defilements such as greed, aversion, or delusion are not intrinsic to its nature and are not a necessary part of awareness. Without this understanding, it would be impossible to practice. With this understanding, however, one can make an effort to cut away existing defilements, leaving the mind in the stage

that MN 24 calls "purity in terms of mind." This would correspond to the luminous level of concentration described in the standard simile for the fourth jhāna: "And further, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—(the monk) enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness." From this state it is possible to develop the discernment that not only cuts away existing defilements but also uproots any potential for them to ever arise again. Only in the stages of awakening that follow on those acts of discernment would "consciousness without surface" be realized.

See also: AN 10:61

For the Benefit of Many People
Bahujanahitāya Sutta (AN 1:140–141)

"Monks, any monks who explain not-Dhamma as not-Dhamma are practicing for the welfare of many people, for the happiness of many people, for the benefit of many people, for the welfare & happiness of human beings & devas. They amass much merit and help this True Dhamma to remain."

"Monks, any monks who explain Dhamma as Dhamma are practicing for the welfare of many people, for the happiness of many people, for the benefit of many people, for the welfare & happiness of human beings & devas. They amass much merit and help this True Dhamma to remain."

See also: SN 16:13; SN 20:7; AN 7:56

Foul-smelling
Duggandha Sutta (AN 1:329)

"Monks, just as even a tiny amount of feces is foul-smelling, in the same way, I don't praise even a tiny amount of becoming[1]—even as much as a finger-snap."

Note

1. *Bhava*—a sense of identity in a world of experience. According to the Commentary, the Buddha here is referring to the states of becoming that a person who has attained the first level of awakening is still subject to. In other words, this passage is meant to discourage complacency and to give rise to the sense of heedfulness that will motivate one to continue on the path to full awakening. See SN 55:40 and *The Paradox of Becoming*.

See also: MN 60; AN 3:77—78; AN 4:10

Twos

Relentlessly
Appaṭivāṇa Sutta (AN 2:5)

"Monks, I have known two qualities through experience: discontent with regard to skillful qualities[1] and unrelenting exertion. Relentlessly I exerted myself, (thinking,) 'Gladly would I let the flesh & blood in my body dry up, leaving just the skin, tendons, & bones, but if I have not attained what can be reached through manly firmness, manly persistence, manly striving, there will be no relaxing my persistence.' From this heedfulness of mine was attained awakening. From this heedfulness of mine was attained the unexcelled freedom from bondage.

"You, too, monks, should relentlessly exert yourselves, (thinking,) 'Gladly would we let the flesh & blood in our bodies dry up, leaving just the skin, tendons, & bones, but if we have not attained what can be reached through manly firmness, manly persistence, manly striving, there will be no relaxing our persistence.' You, too, in no long time will enter & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for yourselves in the here & now.

"Thus you should train yourselves: 'We will relentlessly exert ourselves, (thinking,) "Gladly would we let the flesh & blood in our bodies dry up, leaving just the skin, tendons, & bones, but if we have not attained what can be reached through manly firmness, manly persistence, manly striving, there will be no relaxing our persistence."' That's how you should train yourselves."

Note

1. In other words, not allowing oneself to rest content merely with the skillful qualities developed on the path. In the Buddha's biography, this point is illustrated by his refusal to rest content with the formless absorptions he mastered under his first two teachers. See MN 36. Contentment, of course, is a virtue on the path, but as AN 4:28 shows, it is a quality to be developed around the material requisites of life. As this discourse shows, it is not to be applies to mental qualities. MN 2 makes a similar point: One should endure pains and harsh words, but should not endure the presence of unskillful states in the mind.

See also: MN 29–30; MN 70; SN 35:97; SN 55:40; AN 4:178; AN 5:77—80; AN 5:180; AN 6:20; AN 6:60; AN 10:51

Guardians of the World
Lokapāla Sutta (AN 2:9)

"Monks, these two bright qualities guard the world. Which two? Shame & compunction. If these two bright qualities did not guard the world, there would be no recognition of 'mother' here, no recognition of 'mother's sister,' 'uncle's wife,' 'teacher's wife,' or 'wives of those who deserve respect.' The world would be immersed in promiscuity, like rams with goats, roosters with pigs, or dogs with jackals. But because these two bright qualities guard the world, there is recognition of 'mother,' 'mother's sister,' 'uncle's wife,' 'teacher's wife,' & 'wives of those who deserve respect.'"

See also: AN 6:45; AN 7:6; Iti 34; Iti 40; Iti 42

Categorically
Ekaṁsena Sutta (AN 2:18)

Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed

One said to him, "I say categorically, Ānanda, that bodily misconduct, verbal misconduct, & mental misconduct should not be done."

"Given that the Blessed One has declared, lord, that bodily misconduct, verbal misconduct, & mental misconduct should not be done, what drawbacks can one expect when doing what should not be done?"

"Given that I have declared, Ānanda, that bodily misconduct, verbal misconduct, & mental misconduct should not be done, these are the drawbacks one can expect when doing what should not be done: One can fault oneself; observant people, on close examination, criticize one; one's bad reputation gets spread about; one dies confused; and—on the break-up of the body, after death—one reappears in a plane of deprivation, a bad destination, a lower realm, hell. Given that I have declared, Ānanda, that bodily misconduct, verbal misconduct, & mental misconduct should not be done, these are the drawbacks one can expect when doing what should not be done.

"I say categorically, Ānanda, that good bodily conduct, good verbal conduct, & good mental conduct should be done."

"Given that the Blessed One has declared, lord, that good bodily conduct, good verbal conduct, & good mental conduct should be done, what rewards can one expect when doing what should be done?"

"Given that I have declared, Ānanda, that good bodily conduct, good verbal conduct, & good mental conduct should be done, these are the rewards one can expect when doing what should be done: One doesn't fault oneself; observant people, on close examination, praise one; one's good reputation gets spread about; one dies unconfused; and—on the break-up of the body, after death—one reappears in a good destination, a heavenly world. Given that I have declared, Ānanda, that good bodily conduct, good verbal conduct, & good mental conduct should be done, these are the rewards one can expect when doing what should be done."

See also: DN 9; AN 11:16

Skillful & Unskillful
Kusal'akusala Sutta (AN 2:19)

"Abandon what is unskillful, monks. It is possible to abandon what is unskillful. If it were not possible to abandon what is unskillful, I would not say to you, 'Abandon what is unskillful.' But because it is possible to abandon what is unskillful, I say to you, 'Abandon what is unskillful.' If this abandoning of what is unskillful were conducive to harm and pain, I would not say to you, 'Abandon what is unskillful.' But because this abandoning of what is unskillful is conducive to benefit and pleasure, I say to you, 'Abandon what is unskillful.'

"Develop what is skillful, monks. It is possible to develop what is skillful. If it were not possible to develop what is skillful, I would not say to you, 'Develop what is skillful.' But because it is possible to develop what is skillful, I say to you, 'Develop what is skillful.' If this development of what is skillful were conducive to harm and pain, I would not say to you, 'Develop what is skillful.' But because this development of what is skillful is conducive to benefit and pleasure, I say to you, 'Develop what is skillful.'"

See also: SN 22:2; Iti 39

Fools & Wise People
Bāla-paṇḍita Sutta (AN 2:21)

"Monks, these two are fools. Which two? The one who doesn't see his transgression as a transgression, and the one who doesn't rightfully pardon another who has confessed his transgression. These two are fools.

"These two are wise people. Which two? The one who sees his transgression as a transgression, and the one who rightfully pardons another who has confessed his transgression. These two are wise people."

See also: DN 2; MN 140; AN 2:99; AN 4:159

What Was Not Said
Abhāsita Sutta (AN 2:23)

"Monks, these two slander the Tathāgata. Which two? He who explains what was not said or spoken by the Tathāgata as said or spoken by the Tathāgata. And he who explains what was said or spoken by the Tathāgata as not said or spoken by the Tathāgata. These are the two who slander the Tathāgata."

See also: MN 22; MN 38

A Meaning to be Inferred
Neyyattha Sutta (AN 2:24)

"Monks, these two slander the Tathāgata. Which two? He who explains a discourse whose meaning needs to be inferred as one whose meaning has already been fully drawn out. And he who explains a discourse whose meaning has already been fully drawn out as one whose meaning needs to be inferred. These are the two who slander the Tathāgata."

A Share in Clear Knowing
Vijjā-bhāgiya Sutta (AN 2:29)

"These two qualities have a share in clear knowing. Which two? Tranquility *[samatha]* & insight *[vipassanā]*.

"When tranquility is developed, what purpose does it serve? The mind is developed. And when the mind is developed, what purpose does it serve? Passion is abandoned.

"When insight is developed, what purpose does it serve? Discernment is developed. And when discernment is developed, what purpose does it serve? Ignorance is abandoned."

See also: MN 149; SN 35:204; AN 4:94; AN 4:170; AN 10:71,

Release
Vimutti Sutta (AN 2:30)

"Defiled by passion, the mind is not released. Defiled by ignorance, discernment does not develop. Thus from the fading of passion is there awareness-release. From the fading of ignorance is there discernment-release."

See also: DN 15; SN 12:70; SN 20:4–5; AN 9:43—45

Gratitude
Kataññu Suttas (AN 2:31–32)

"Monks, I will teach you the level of a person of no integrity and the level of a person of integrity. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "Now what is the level of a person of no integrity? A person of no integrity is ungrateful & unthankful. This ingratitude, this lack of thankfulness, is advocated by rude people. It is entirely on the level of people of no integrity. A person of integrity is grateful & thankful. This gratitude, this thankfulness, is advocated by civil people. It is entirely on the level of people of integrity."

"I tell you, monks, there are two people who are not easy to repay. Which two?

Your mother & father. Even if you were to carry your mother on one shoulder & your father on the other shoulder for 100 years, and were to look after them by anointing, massaging, bathing, & rubbing their limbs, and they were to defecate & urinate right there [on your shoulders], you would not in that way pay or repay your parents. If you were to establish your mother & father in absolute sovereignty over this great earth, abounding in the seven treasures, you would not in that way pay or repay your parents. Why is that? Mother & father do much for their children. They care for them, they nourish them, they introduce them to this world. But anyone who rouses his unbelieving mother & father, settles & establishes them in conviction; rouses his unvirtuous mother & father, settles & establishes them in virtue; rouses his stingy mother & father, settles & establishes them in generosity; rouses his foolish mother & father, settles & establishes them in discernment: To this extent one pays & repays one's mother & father."

See also: MN 110; SN 7:14; AN 2:118; AN 4:32; AN 4:73; Iti 106

Minds in Tune
Samacitta Sutta (AN 2:35)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Sāriputta was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. There Ven. Sāriputta said to the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Sāriputta said, "Friends, I will teach you about the individual interiorly fettered and the one exteriorly fettered. Listen & pay close attention. I will speak."

"As you say, friend," the monks responded to him.

Ven. Sāriputta said, "And which, friends, is the individual interiorly fettered? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior &

sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. On the break-up of the body, after death, he reappears in a certain deva-host. On falling from there, he is a returner, one who returns to this state.[1] This is called an individual interiorly fettered, a returner, one who returns to this state.

"And which, friends, is the individual exteriorly fettered? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. He enters & remains in a certain awareness-release.[2] On the break-up of the body, after death, he reappears in a certain deva-host. On falling from there, he is a non-returner, one who does not return to this state.[3] This is called an individual exteriorly fettered, a non-returner, one who does not return to this state.

"Further, there is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. He is one who practices for disenchantment toward, dispassion for, and the cessation of sensuality. He is one who practices for disenchantment toward, dispassion for, and the cessation of becomings. He is one who practices for the ending of craving. He is one who practices for the ending of greed. On the break-up of the body, after death, he reappears in a certain deva-host. On falling from there, he is a non-returner, one who does not return to this state. This is called an individual exteriorly fettered, a non-returner, one who does not return to this state."

Then many devas with their minds in tune *[samacitta]* went to the Blessed One and, on arrival, bowed down to him and stood to one side. As they were standing there, they said to the Blessed One, "Lord, Ven. Sāriputta is teaching the monks in the Eastern Monastery, the palace of Migāra's mother, about the individual interiorly fettered and the one exteriorly fettered. The assembly is overjoyed. It would be good, lord, if the Blessed One went to Ven. Sāriputta out of kindness."[4]

The Blessed One acquiesced through silence. Then—just as a strong man might extend his flexed arm or flex his extended arm—he disappeared from Jeta's Grove and re-appeared in the Eastern Monastery, the palace of Migāra's mother, right in front of Ven. Sāriputta. He sat down on a seat laid out. Ven. Sāriputta, bowing down to the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him, "Just now, Sāriputta, many devas with their minds in tune went to me and, on arrival, bowed down to me and stood to one side. As they were standing there, they said to me, 'Lord, Ven. Sāriputta is teaching the monks in the Eastern Monastery, the palace of Migāra's mother, about the individual interiorly fettered and the one exteriorly fettered. The assembly is overjoyed. It would be good, lord, if the Blessed One went to Ven. Sāriputta out of kindness.'

"Those devas—whether they are ten, twenty, thirty, forty, fifty, or sixty—can stand on an area the size of the tip of an awl and yet not disturb one another. If the thought should occur to you that 'Those devas must have developed their minds there (in their heaven) so that—whether they are ten, twenty, thirty, forty, fifty, or sixty—they can stand on an area the size of the tip of an awl and yet not disturb one another,' it shouldn't be seen in that way. It was right here[5] that those devas developed their minds so that—whether they are ten, twenty, thirty, forty, fifty, or sixty—they can stand on an area the size of the tip of an awl and yet not disturb one another.

"Thus, Sāriputta, you should train yourselves: 'We will be peaceful in our (sense) faculties, peaceful in our minds.' That's how you should train yourselves. When you are peaceful in your faculties, peaceful in your minds, [think,] 'Bodily action will be peaceful, verbal action will be peaceful, mental action will be peaceful, & we will render peaceful service to our fellows in the holy life': That's how you should train yourselves.

"Sāriputta, those members of other sects who don't get to hear this Dhamma discourse are lost."

Notes

1. This state = the human realm. According to the Commentary, "interior" here means sensual levels of becoming; "exterior" means form and formless levels of becoming. Alternatively, it says that "interior" denotes the five lower fetters, whereas "exterior" denotes the five higher fetters. It illustrates the idea that a person interiorly fettered can sojourn in the higher levels of becoming before returning to this state with an analogy: a calf fettered by a tether to a post inside a corral but whose tether is long enough for it to lie down for a while outside of the corral. Similarly, a person externally fettered who is currently alive in this state is like a calf tethered to a post outside of a corral but who is currently lying down in the corral.

2. A concentration attainment. See SN 42:8, SN 46:54, AN 2:30, AN 6:13, and AN 8:63.

3. This individual, after leaving that deva realm, will either be reborn in one of the Pure Abodes or will gain unbinding. See AN 3:88.

4. The Commentary states that there were many more devas present at Ven. Sāriputta's talk than the ones who went to see the Buddha, and that many of the devas listening to the discourse attained noble attainments. In fact, the Commentary, groups this sutta with the Mahāsamaya Sutta (DN 20), the Cūḷarāhulovāda Sutta (MN 147), and the Maṅgala Sutta (Sn 2:4) as having been particularly fruitful in this regard. Of these suttas, however, only MN 147 states that devas reached a noble attainment while listening to it.

5. According to the Commentary, "here" can mean either here in the human realm or here in the Dhamma-Vinaya of a Buddha.

See also: MN 70; AN 3:85–87

To Ārāmadaṇḍa
Ārāmadaṇḍa Sutta (AN 2:36)

On one occasion Ven. Mahā Kaccāna was staying at Varaṇā on the shore of Kaddama (Muddy) Lake. Then Ārāmadaṇḍa the brahman went to Ven. Mahā Kaccāna and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Mahā Kaccāna, "What is

the cause, Master Kaccāna, what is the reason, why noble warriors dispute with noble warriors, brahmans dispute with brahmans, and householders dispute with householders?"

"Brahman, it's with relishing, possession, greed, bondage, & entrenchment in passion for sensuality as a cause that noble warriors dispute with noble warriors, brahmans dispute with brahmans, and householders dispute with householders."

"And what is the cause, Master Kaccāna, what is the reason, why contemplatives dispute with contemplatives?"

"Brahman, it's with relishing, possession, greed, bondage, & entrenchment in passion for views as a cause that contemplatives dispute with contemplatives."

"And is there anyone in the world, Master Kaccāna, who has overcome both this relishing… entrenchment in passion for sensuality, and… this relishing… entrenchment in passion for views?"

"There is, brahman, someone in the world who has overcome both this relishing… entrenchment in passion for sensuality, and… this relishing… entrenchment in passion for views."

"And who in the world, Master Kaccāna, has overcome both this relishing… entrenchment in passion for sensuality, and… this relishing… entrenchment in passion for views?"

"There is, brahman, in the eastern countryside, a city named Sāvatthī. There the Blessed One—the Worthy One, the Rightly Self-awakened One—is now dwelling. That Blessed One has overcome this relishing… entrenchment in passion for sensuality, and… this relishing… entrenchment in passion for views."

When this was said, Ārāmadaṇḍa the brahman—getting up from his seat, arranging his robe over one shoulder, lowering his right knee to the ground, and raising his hands palm-to-palm over the heart—exclaimed three times: "Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One! Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One! Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One! For that Blessed One is one who has overcome both this relishing, possession, greed, bondage, &

entrenchment in passion for sensuality, and this relishing, possession, greed, bondage, & entrenchment in passion for views!

"Magnificent, Master Kaccāna! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Kaccāna—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Kaccāna remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: MN 13–14; MN 72; AN 10:93; Sn 4:3–5; Sn 4:8–13

To Kaṇḍarāyana
Kaṇḍarāyana Sutta (AN 2:37)

On one occasion Ven. Mahā Kaccāna was staying near Madhura in the Gundā Forest. Then Kaṇḍarāyana the brahman went to Ven. Mahā Kaccāna and on arrival exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Mahā Kaccāna, "I have heard it said, Master Kaccāna, that, 'Kaccāna the contemplative does not raise his hands in respect to aged, venerable brahmans—advanced in years, come to the last stage of life—nor does he rise up to greet them, nor does he offer them a seat.' Insofar as you don't raise your hands in respect to aged, venerable brahmans—advanced in years, come to the last stage of life—nor rise up to greet them, nor offer them a seat, that is simply not right, Master Kaccāna."

"Brahman, the Blessed One—the one who knows, the one who sees, worthy & rightly self-awakened—has declared the level of one who is venerable and the level of one who is a youngster. Even if one is venerable—80, 90, 100 years old—yet if one partakes of sensuality, lives in the midst of sensuality, burns with sensual fever, is chewed up by

sensual thoughts, and is eager in the search for sensuality, then one is reckoned simply as a young fool, not an elder.

"But if one is a youngster, youthful—a black-haired young person endowed with the blessings of youth in the first stage of life—yet does not partake of sensuality, does not live in the midst of sensuality, does not burn with sensual fever, is not chewed up by sensual thoughts, and is not eager in the search for sensuality, then one is reckoned as a wise elder."

When this was said, Kaṇḍarāyana the brahman rose up from his seat, arranged his cloak over one shoulder, and bowed down at the feet of the monks who were youngsters, (saying,) "You, sirs, are the venerable ones, standing on the level of those who are venerable. We are the youngsters, standing on the level of those who are youngsters.

"Magnificent, Master Kaccāna! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Kaccāna—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Kaccāna remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: SN 3:1; Dhp 260–261

Bombast
Ukkācita Sutta (AN 2:46)

"Monks, there are these two assemblies. Which two? The assembly trained in bombast and not in cross-questioning, and the assembly trained in cross-questioning and not in bombast.

"And which is the assembly trained in bombast and not in cross-questioning?

There is the case where in any assembly when the discourses of the Tathāgata—deep, deep in their meaning, transcendent, connected with emptiness—are recited, the monks don't listen, don't lend ear, don't set their hearts on knowing them, don't regard them as worth grasping or mastering. But when discourses that are literary works—the works of poets, artful in sound, artful in expression, the work of outsiders, words of disciples—are recited, they listen, they lend ear, they set their hearts on knowing them, they regard them as worth grasping & mastering. Yet when they have mastered that Dhamma, they don't cross-question one another about it, don't dissect: 'How is this? What is the meaning of this?' They don't make open what isn't open, don't make plain what isn't plain, don't dispel doubt on its various doubtful points. This is called an assembly trained in bombast, not in cross-questioning.

"And which is the assembly trained in cross-questioning and not in bombast?

"There is the case where in any assembly when discourses that are literary works—the works of poets, artful in sound, artful in rhetoric, the work of outsiders, words of disciples—are recited, the monks don't listen, don't lend ear, don't set their hearts on knowing them; don't regard them as worth grasping or mastering. But when the discourses of the Tathāgata—deep, deep in their meaning, transcendent, connected with emptiness—are recited, they listen, they lend ear, they set their hearts on knowing them, they regard them as worth grasping & mastering. And when they have mastered that Dhamma, they cross-question one another about it and dissect it: 'How is this? What is the meaning of this?' They make open what isn't open, make plain what isn't plain, dispel doubt on its various doubtful points. This is called an assembly trained in cross-questioning and not in bombast."

See also: MN 146; AN 5:79; AN 6:51

Fools
Bāla Sutta (AN 2:99)

"Monks, these two are fools. Which two? The one who takes up a burden that hasn't fallen to him, and the one who doesn't take up a burden that has. These two are fools."

See also: AN 5:159

Hard to Find
Dullabhā Sutta (AN 2:118)

"Monks, these two people are hard to find in the world. Which two? The one who is first to do a kindness, and the one who is grateful for a kindness done and feels obligated to repay it. These two people are hard to find in the world."

See also: AN 2:31—32; AN 4:32

Voice
Ghosa Suttas (AN 2:123–124)

"Monks, there are these two conditions for the arising of wrong view. Which two? The voice of another[1] and inappropriate attention. These are the two conditions for the arising of wrong view."

"Monks, there are these two conditions for the arising of right view. Which two? The voice of another and appropriate attention. These are the two conditions for the arising of right view."

Note

1. The Commentary identifies "voice of another" *(parato ghoso)* as meaning, in the case of the first sutta, the voice of another person teaching what is not true Dhamma, and in the case of the second sutta, the voice of another person teaching true Dhamma.

However, Woodward's translation for the PTS renders *parato ghoso* as "a voice from another world," and in a footnote he interprets it as "clairaudience

from another (world)." To summarize his reasoning: If ordinary speech were meant, the word *vācā* or *vācī* would have been used instead of *ghoso;* and if another person were meant, *aññassa* or *aññatarassa* would have been used instead of *parato.* Finally, he notes that this passage appears also in MN 43 following a statement of "abnormal powers," which apparently is meant to show that, in context, this statement must refer to the type of psychic knowledge that derives from abnormal powers.

There are several problems with this interpretation, the first being that it leaves no room for an event happening many times in the Canon: people gaining right view simply on hearing the words of another person. One scholar has tried to get around this objection, saying that the voice from another world must refer to the voice of the Buddha or to one of the noble disciples who gained awakening on hearing the Buddha's own voice. The implication here is that only the words of these two classes of people can inspire right view. This position, however, is disproved by the fact that in Mv.I.23.5 Ven. Sāriputta, who at that point has not yet met the Buddha, is able to inspire the arising of the Dhamma eye in Ven. Moggallāna. This passage appears in the long origin story leading up to the rules dealing with ordination, and makes an important point in validating the tradition of ordination: that a person who has not met the Buddha can still inspire right view and even awakening in the mind of another. So the Canon itself disproves both of these otherworldly interpretations of this statement.

As for Woodward's linguistic arguments: It is hard for a non-native speaker of a dead language to know the reasoning in the mind of a native speaker in that language, but it might have been the case that the Buddha avoided the word *aññassa* for "other" because it could have easily been confused for another meaning of *aññassa,* "pertaining to the knowledge of an arahant." As for *vācī* and *aññatarassa,* neither of them fits the context. *Vācī* is a stem-form used in compounds, and *aññatarassa* means "of a certain person." This leaves *vācā,* "statement" as a possible alternative, but perhaps the Buddha chose *ghoso* to leave room for the possibility that there are times when one can bring another to his/her senses simply by clearing one's throat.

Finally, concerning the passage from MN 43: This sutta is a long series of questions and answers that abruptly switch from topic to topic, so it's hard to say that the sutta provides a clear sense of context for any of its statements. That said, however, it's not even the case that this passage follows on a

statement about abnormal powers. It actually follows on two questions about discernment, which in turn follow on a discussion of the formless jhānas—apparently the "abnormal powers" mentioned by Woodward—and as AN 9:36 and MN 140 show, it's possible to develop discernment based on these attainments without psychic powers.

Threes

Characterized (by Action)
Lakkhaṇa Sutta (AN 3:2)

"Monks, a fool is characterized by his/her actions. A wise person is characterized by his/her actions. It is through the activities of one's life that one's discernment shines.

"A person endowed with three things is to be recognized as a fool. Which three? Bodily misconduct, verbal misconduct, mental misconduct. A person endowed with these three things is to be recognized as a fool.

"A person endowed with three things is to be recognized as a wise person. Which three? Good bodily conduct, good verbal conduct, good mental conduct. A person endowed with these three things is to be recognized as a wise person.

"Thus, monks, you should train yourselves: 'We will avoid the three things that, endowed with which, one is to be recognized as a fool. We will undertake & maintain the three things that, endowed with which, one is to be recognized as a wise person.' That's how you should train yourselves."

See also: MN 41; AN 4:115; AN 10:176; AN 11:18; Dhp 60–75

The Chariot Maker
Pacetana Sutta (AN 3:15)

On one occasion the Blessed One was staying near Vārāṇasī in the Deer Park at Isipatana. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Once, monks, there was a king named Pacetana. One day King Pacetana said to his chariot maker, 'My good chariot maker, in six months time from now a battle will take place. Can you make me a new pair of chariot wheels?'

"'Yes, your majesty, I can,' the chariot maker replied to the king.

"Then in six months minus six days the chariot maker finished one wheel. King Pacetana said to him, 'In six days time from now the battle will take place. Will the pair of chariot wheels be finished?'

"'Your majesty, in these six months minus six days, I have finished one wheel.'

"'But can you finish the second wheel in these six days?'

"'Yes, your majesty, I can,' the chariot maker replied to the king.

Then, after finishing the second wheel in six days, the chariot maker took the pair of wheels to the king and, on arrival, said to him, 'Here is your new pair of chariot wheels all finished, your majesty.'

"'And what is the difference between your wheel that took six months minus six days to finish, and your wheel that took six days to finish? I don't see any difference between them at all.'

"'There is a difference between them, your majesty. Look at the difference.' Then the chariot maker took the chariot wheel that took six days to finish and set it rolling. Going as far as its momentum carried it, it twirled around and around and fell to the ground. But then he took the chariot wheel that took six months minus six days to finish and set it rolling. Going as far as its momentum carried it, it stood still as if fixed on an axle.

"'Now what is the reason, my good chariot maker, what is the cause, why the chariot wheel that took six days to finish, when set rolling, goes as far as its momentum carries it and then, twirling around and around, falls to the ground? And what is the reason, what is the cause, why the chariot wheel that took six months minus six days to finish, when set

rolling, goes as far as its momentum carries it and then stands still as if fixed on an axle?'

"'Your majesty, as for the wheel that took six days to finish, its rim is crooked, with faults & flaws. Its spokes are crooked, with faults & flaws. Its hub is crooked, with faults & flaws. Because its rim… spokes… (&) hub are crooked, with faults & flaws, when set rolling it goes as far as its momentum carries it and then, twirling around and around, falls to the ground. But as for the wheel that took six months minus six days to finish, its rim is not crooked, with no faults or flaws. Its spokes are not crooked, with no faults or flaws. Its hub is not crooked, with no faults or flaws. Because its rim… spokes… (&) hub are not crooked, with no faults or flaws, when set rolling it goes as far as its momentum carries it and then stands still as if fixed on an axle.'

"Now, monks, the thought may occur to you that the chariot maker on that occasion was someone else, but it shouldn't be seen in that way. I myself was the chariot maker on that occasion. I was skilled in dealing with the crookedness, the faults, the flaws of wood. Now I am a worthy one, rightly self-awakened, skilled in dealing with the crookedness, faults, & flaws of bodily action; skilled in dealing with the crookedness, faults, & flaws of verbal action; skilled in dealing with the crookedness, faults, & flaws of mental action.

"Any monk or nun in whom the crookedness, faults, & flaws of bodily action are not abandoned; the crookedness, faults, & flaws of verbal action are not abandoned; the crookedness, faults, & flaws of mental action are not abandoned has fallen away from this Dhamma & Vinaya, just like the wheel that took six days to finish. But any monk or nun in whom the crookedness, faults, & flaws of bodily action are abandoned; the crookedness, faults, & flaws of verbal action are abandoned; the crookedness, faults, & flaws of mental action are abandoned stands firm in this Dhamma & Vinaya, just like the wheel that took six months minus six days to finish.

"Thus you should train yourselves: 'We will abandon crookedness, faults, & flaws in bodily action. We will abandon crookedness, faults, & flaws in verbal action. We will abandon crookedness, faults, & flaws in mental action.' That's how you should train yourselves."

See also: SN 56:11; AN 3:110; AN 3:129; AN 9:20; Ud 5:5; Sn 4:4; Sn 4:7

Sick People
Gilāna Sutta (AN 3:22)

"There are these three types of sick people to be found existing in the world. Which three?

"There is the case of the sick person who—regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing—will not recover from that illness. There is the case of the sick person who—regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing—will recover from that illness. There is the case of the sick person who will recover from that illness if he receives amenable food, amenable medicine, & proper nursing, but not if he doesn't.

"Now, it is because of the sick person who will recover from that illness if he receives amenable food, amenable medicine, & proper nursing—but not if he doesn't—that food for the sick has been allowed, medicine for the sick has been allowed, nursing for the sick has been allowed. And it is because there is this sort of sick person that the other sorts of sick persons are to be nursed as well [on the chance that they may actually turn out to need and benefit from such nursing].

"These are the three types of sick people to be found existing in the world.

"In the same way, these three types of people, like the three types of sick people, are to be found existing in the world. Which three?

"There is the case of the person who—regardless of whether he does or doesn't get to see the Tathāgata, regardless of whether he does or doesn't get to hear the Dhamma & Vinaya proclaimed by the Tathāgata—will not alight on the lawfulness, the rightness of skillful qualities.

There is the case of the person who—regardless of whether he does or doesn't get to see the Tathāgata, regardless of whether he does or doesn't get to hear the Dhamma & Vinaya proclaimed by the Tathāgata—will alight on the lawfulness, the rightness of skillful qualities. There is the case of the person who will alight on the lawfulness, the rightness of skillful qualities if he gets to see the Tathāgata and gets to hear the Dhamma & Vinaya proclaimed by the Tathāgata, but not if he doesn't.

"Now, it is because of the person who will alight on the lawfulness, the rightness of skillful qualities if he gets to see the Tathāgata and gets to hear the Dhamma & Vinaya proclaimed by the Tathāgata—but not if he doesn't—that the teaching of the Dhamma has been allowed. And it is because there is this sort of person that the other sorts of persons are to be taught the Dhamma as well [on the chance that they may actually turn out to need and benefit from the teaching].

"These are the three types of people, like the three types of sick people, to be found existing in the world."

See also: DN 12; MN 63; MN 75; MN 105; SN 6:1; SN 42:7; AN 10:108; Iti 100

To Ven. Ānanda
Ānanda Sutta (AN 3:32)

Then Ven. Ānanda went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, he said to the Blessed One, "Lord, could it be that a monk would have a concentration-attainment of such a sort that, with regard to this conscious body, he would have no I-making or mine-making conceit-obsession, that with regard to all external themes [topics of concentration] he would have no I-making or mine-making conceit-obsession, and that he would enter & remain in the awareness-release & discernment-release in which there is no I-making or mine-making conceit-obsession for one entering & remaining in it?"

"It could be, Ānanda, that a monk would have a concentration-attainment of a such a sort…"

"But how, lord, could a monk have a concentration-attainment of such a sort…?"

"There is the case, Ānanda, where a monk is percipient in this way: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.' This is how a monk would have a concentration-attainment of a such a sort that, with regard to this conscious body, he would have no I-making or mine-making conceit-obsession, that with regard to all external themes [topics of concentration] he would have no I-making or mine-making conceit-obsession, and that he would enter & remain in the awareness-release & discernment-release in which there is no I-making or mine-making conceit-obsession for one entering & remaining in it.

"And it was in reference to this that I said, in Puṇṇaka's Questions in the Pārāyana [Sn 5:3]:

> He who has fathomed
> the high & low in the world,
> for whom there is nothing
> perturbing in the world—
> evaporated,[1] undesiring,
> untroubled, at peace—
> he, I tell you, has crossed over birth
> & aging.

NOTE

1. According to Nd II, this means that one's bodily, verbal, and mental misconduct has evaporated away, along with all one's defilements.

See also: AN 9:36

To Ven. Sāriputta
Sāriputta Sutta (AN 3:33)

Then Ven. Sāriputta went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, the Blessed One said to him, "Sāriputta, I could teach the Dhamma in brief, I could teach the Dhamma in detail, I could teach the Dhamma in brief & in detail, but those who would understand the Dhamma are hard to find."

"This is the time, Blessed One, this is the time, One Well Gone, that the Blessed One should teach the Dhamma in brief, should teach the Dhamma in detail, should teach the Dhamma in brief & in detail. There will be those who would understand."

"Then, Sāriputta, you should train yourselves: 'There will be no I-making or mine-making conceit-obsession with regard to this conscious body. There will be no I-making or mine-making conceit-obsession with regard to all external themes [topics of concentration]. We will enter & remain in the awareness-release & discernment-release where there is no I-making or my-making conceit-obsession for one entering & remaining in it.' That's how you should train yourselves. When there is in a monk no I-making or my-making conceit-obsession with regard to this conscious body, no I-making or my-making conceit-obsession with regard to all external themes, and when he enters & remains in the awareness-release & discernment-release where there is no I-making or my-making conceit-obsession for one entering & remaining in it, he is called a monk who has cut through craving, has ripped off the fetter, and —from rightly breaking through conceit—has put an end to suffering & stress.

"And it was in reference to this that I said, in Udaka's Questions in the Pārāyana [Sn 5:13]:

> "The abandoning
> both of sensual desires,
> & of unhappiness,
> the dispelling of sloth,
> the warding off of anxieties,
> equanimity-&-mindfulness purified,
> with inspection of mental qualities
> swift in the forefront:

That I call the gnosis of emancipation,[1]
the breaking open
of ignorance."

NOTE

1. The state of mind described here corresponds to the five-factored noble right concentration described in AN 5:28, and analyzed more fully in AN 9:36. For further discussion, see Section III/F in *The Wings to Awakening* and the essays, "Jhāna Not by the Numbers" and "Silence Isn't Mandatory."

Causes
Nidāna Sutta (AN 3:34)

An action (kamma) performed by an arahant bears no kammic fruit. This sutta explains why.

* * *

"Monks, these three are causes for the origination of actions. Which three? Greed is a cause for the origination of actions. Aversion is a cause for the origination of actions. Delusion is a cause for the origination of actions.

"Any action performed with greed—born of greed, caused by greed, originating from greed: Wherever one's selfhood *[atta-bhāva]* turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Any action performed with aversion—born of aversion, caused by aversion, originating from aversion: Wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Any action performed with delusion—born of delusion, caused by delusion, originating from delusion: Wherever one's selfhood turns up,

there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Just as when seeds are not broken, not rotten, not damaged by wind & heat, capable of sprouting, well-buried, planted in well-prepared soil, and the rain-god would offer good streams of rain: Those seeds would thus come to growth, increase, & abundance. In the same way, any action performed with greed… performed with aversion… performed with delusion—born of delusion, caused by delusion, originating from delusion: Wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"These are three causes for the origination of actions.

"Now, these three are (further) causes for the origination of actions. Which three? Non-greed is a cause for the origination of actions. Non-aversion is a cause for the origination of actions. Non-delusion is a cause for the origination of actions.

"Any action performed with non-greed—born of non-greed, caused by non-greed, originating from non-greed: When greed is gone, that action is thus abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"Any action performed with non-aversion—born of non-aversion, caused by non-aversion, originating from non-aversion: When aversion is gone, that action is thus abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"Any action performed with non-delusion—born of non-delusion, caused by non-delusion, originating from non-delusion: When delusion is gone, that action is thus abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"Just as when seeds are not broken, not rotten, not damaged by wind & heat, capable of sprouting, well-buried, planted in well-prepared soil,

and a man would burn them with fire and, burning them with fire, would make them into fine ashes. Having made them into fine ashes, he would winnow them before a high wind or wash them away in a swift-flowing stream. Those seeds would thus be destroyed at the root, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"In the same way, any action performed with non-greed… performed with non-aversion… performed with non-delusion—born of non-delusion, caused by non-delusion, originating from non-delusion: When delusion is gone, that action is thus abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"These, monks, are three causes for the origination of action."

A person unknowing:
the actions performed by him,
born of greed, born of aversion,
& born of delusion,
whether many or few,
are experienced right here:
    No other ground is found.[1]

So a monk, knowing,
    sheds
greed, aversion, & delusion;
giving rise to clear knowledge, he
    sheds
all bad destinations.[2]

Notes

1. According to the Commentary, "right here" means within the stream of one's own "selfhood" (atta-bhāva), i.e., one's own chain of rebirth. "No other ground is found" means that the fruit of the action is not experienced by any other person's chain of rebirth.

2. The Commentary notes that this verse refers to the attainment of arahantship, and that an arahant—in reaching nibbāna—sheds not only bad

destinations, but also good ones.

The word "sheds" acts as a "lamp" in this verse—it appears only once, but functions in two phrases, as I have rendered it in the translation. On the use of the lamp as a literary figure of speech, see the Introduction to *Dhammapada: A Translation.*

See also: SN 12:64; SN 22:54; SN 42:8; AN 3:77; AN 3:101

To Hatthaka
Hatthaka Sutta (AN 3:35)

On one occasion the Blessed One was staying near Āḷavī on a spread of leaves by a cattle track in a siṁsapā forest. Then Hatthaka of Āḷavī, out roaming & rambling for exercise, saw the Blessed One sitting on a spread of leaves by the cattle track in the siṁsapā forest. On seeing him, he went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I hope the Blessed One has slept in ease."

"Yes, young man. I have slept in ease. Of those in the world who sleep in ease, I am one."

"But cold, lord, is the winter night. The 'Between-the-Eights'[1] is a time of snowfall. Hard is the ground trampled by cattle hooves. Thin is the spread of leaves. Sparse are the leaves in the trees. Thin are your ochre robes. And cold blows the Verambhā wind. Yet still the Blessed One says, 'Yes, young man. I have slept in ease. Of those in the world who sleep in ease, I am one.'"

"In that case, young man, I will question you in return. Answer as you see fit. Now, what do you think? Suppose a householder or householder's son has a house with a gabled roof, plastered inside & out, draft-free, with close-fitting door & windows shut against the wind. Inside he has a throne-like bed spread with a long-fleeced coverlet, a white wool coverlet, an embroidered coverlet, a rug of kadali-deer hide, with a canopy above, & red cushions on either side. And there a lamp would be burning, and his four wives, with their many charms, would

be attending to him. Would he sleep in ease, or not? Or how does this strike you?"

"Yes, lord, he would sleep in ease. Of those in the world who sleep in ease, he would be one."

"But what do you think, young man? Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of passion so that—burned with those passion-born fevers—he would sleep miserably?"

"Yes, lord."

"As for those passion-born fevers—burned with which the householder or householder's son would sleep miserably—that passion has been abandoned by the Tathāgata, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore he sleeps in ease.

"Now, what do you think, young man? Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of aversion so that—burned with those aversion-born fevers—he would sleep miserably?"

"Yes, lord."

"As for those aversion-born fevers—burned with which the householder or householder's son would sleep miserably—that aversion has been abandoned by the Tathāgata, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore he sleeps in ease.

"Now, what do you think, young man? Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of delusion so that—burned with those delusion-born fevers—he would sleep miserably?"

"Yes, lord."

"As for those delusion-born fevers—burned with which the householder or householder's son would sleep miserably—that delusion has been abandoned by the Tathāgata, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore he sleeps in ease.

"Always, always,
he sleeps in ease:
the brahman totally unbound,
who doesn't adhere
to sensual pleasures,
who's without acquisitions
    & cooled.

Having
        cut all ties
        & subdued fear in the heart,
calmed,
he sleeps in ease,
        having reached peace
        of awareness."

NOTE

1. The "Between-the-Eights" is a period in February, regarded in northern India as the coldest part of the year.

See also: SN 10:8; Ud 2:10; Thag 6:2

Refinement
Sukhamāla Sutta (AN 3:39)

"Monks, I lived in refinement, utmost refinement, total refinement. My father even had lotus ponds made in our palace: one where red-lotuses bloomed, one where white lotuses bloomed, one where blue lotuses bloomed, all for my sake. I used no sandalwood that was not from Vārāṇasī. My turban was from Vārāṇasī, as were my tunic, my lower garments, & my outer cloak. A white sunshade was held over me day & night to protect me from cold, heat, dust, dirt, & dew.

"I had three palaces: one for the cold season, one for the hot season, one for the rainy season. During the four months of the rainy season I was entertained in the rainy-season palace by minstrels without a single

man among them, and I did not once come down from the palace. Whereas the servants, workers, & retainers in other people's homes are fed meals of lentil soup & broken rice, in my father's home the servants, workers, & retainers were fed wheat, rice, & meat.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an untaught, run-of-the-mill person, himself subject to aging, not beyond aging, sees another who is aged, he is repelled, ashamed, & disgusted, oblivious to himself that he too is subject to aging, not beyond aging. If I—who am subject to aging, not beyond aging—were to be repelled, ashamed, & disgusted on seeing another person who is aged, that would not be fitting for me.' As I noticed this, the (typical) young person's intoxication with youth entirely dropped away.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an untaught, run-of-the-mill person, himself subject to illness, not beyond illness, sees another who is ill, he is repelled, ashamed, & disgusted, oblivious to himself that he too is subject to illness, not beyond illness. And if I—who am subject to illness, not beyond illness—were to be repelled, ashamed, & disgusted on seeing another person who is ill, that would not be fitting for me.' As I noticed this, the healthy person's intoxication with health entirely dropped away.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an untaught, run-of-the-mill person, himself subject to death, not beyond death, sees another who is dead, he is repelled, ashamed, & disgusted, oblivious to himself that he too is subject to death, not beyond death. And if I—who am subject to death, not beyond death—were to be repelled, ashamed, & disgusted on seeing another person who is dead, that would not be fitting for me.' As I noticed this, the living person's intoxication with life entirely dropped away.[1]

"Monks, there are these three forms of intoxication. Which three? Intoxication with youth, intoxication with health, intoxication with life.

"Drunk with the intoxication of youth, an uninstructed, run-of-the-mill person engages in bodily misconduct, verbal misconduct, & mental

misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

"Drunk with the intoxication of health, an uninstructed, run-of-the-mill person engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

"Drunk with the intoxication of life, an uninstructed, run-of-the-mill person engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

"Drunk with the intoxication of youth, a monk leaves the training and returns to the lower life. Drunk with the intoxication of health, a monk leaves the training and returns to the lower life. Drunk with the intoxication of life, a monk leaves the training and returns to the lower life."

'Subject to birth, subject to aging,
subject to death,
run-of-the-mill people
are repelled by those who suffer
from that to which they are subject.
And if I were to be repelled
by beings subject to these things,
it would not be fitting for me,
living as they do.'

As I maintained this attitude—
knowing the Dhamma
without acquisitions—
I overcame all intoxication

with health, youth, & life
    as one who sees
    renunciation as rest.

For me, energy arose,
unbinding was clearly seen.
There's now no way
I could partake of sensual pleasures.
Having followed the holy life,
    I will not return.

Note

1. The PTS edition treats this sutta as two suttas, divided at this point. Asian traditions, however, treat it as one. The autobiographical verse at the conclusion of the second half fits neatly with the autobiographical first half, which suggests that the two halves were originally meant to go together.

See also: MN 26; MN 36; MN 82; AN 5:57; Sn 3:1; Sn 3:2; Sn 4:15

Governing Principles
Ādhipateyya Sutta (AN 3:40)

"There are these three governing principles. Which three? The self as a governing principle, the cosmos as a governing principle, and the Dhamma as a governing principle.

"And what is the self as a governing principle? There is the case where a monk, having gone to a wilderness, to the foot of a tree, or to an empty dwelling, reflects on this: 'It is not for the sake of robes that I have gone forth from the home life into homelessness; it is not for the sake of almsfood, for the sake of lodgings, or for the sake of this or that state of (future) becoming that I have gone forth from the home life into homelessness. Simply that I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress, (and I hope,) "Perhaps the end of this entire mass of suffering & stress might be known!" Now, if I were to seek the same

sort of sensual pleasures that I abandoned in going forth from home into homelessness—or a worse sort—that would not be fitting for me.' So he reflects on this: 'My persistence will be aroused & not lax; my mindfulness established & not confused; my body calm & not aroused; my mind centered & unified.' Having made himself his governing principle, he abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is unblameworthy, and looks after himself in a pure way. This is called the self as a governing principle.

"And what is the cosmos as a governing principle? There is the case where a monk, having gone to a wilderness, to the foot of a tree, or to an empty dwelling, reflects on this: 'It's not for the sake of robes that I have gone forth from the home life into homelessness; it's not for the sake of almsfood, for the sake of lodgings, or for the sake of this or that state of (future) becoming that I have gone forth from the home life into homelessness. Simply that I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress, (and I hope,) "Perhaps the end of this entire mass of suffering & stress might be known!" Now if I, having gone forth, were to think thoughts of sensuality, thoughts of ill will, or thoughts of harmfulness: Great is the community of this cosmos, and in the great community of this cosmos there are contemplatives & brahmans endowed with psychic power, clairvoyant, skilled (in reading) the minds of others. They can see even from afar. Even up close, they are invisible. With their awareness they know the minds of others. They would know this of me: "Look, my friends, at this clansman who—though he has in good faith gone forth from the home life into homelessness—remains overcome with evil, unskillful mental qualities." There are also devas endowed with psychic power, clairvoyant, skilled (in reading) the minds of others. They can see even from afar. Even up close, they are invisible. With their awareness they know the minds of others. They would know this of me: "Look, my friends, at this clansman who—though he has in good faith gone forth from the home life into homelessness—remains overcome with evil, unskillful mental qualities."' So he reflects on this: 'My persistence will be aroused & not lax; my mindfulness established &

not confused; my body calm & not aroused; my mind centered & unified.' Having made the cosmos his governing principle, he abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is unblameworthy, and looks after himself in a pure way. This is called the cosmos as a governing principle.

"And what is the Dhamma as a governing principle? There is the case where a monk, having gone to a wilderness, to the foot of a tree, or to an empty dwelling, reflects on this: 'It's not for the sake of robes that I have gone forth from the home life into homelessness; it's not for the sake of almsfood, for the sake of lodgings, or for the sake of this or that state of (future) becoming that I have gone forth from the home life into homelessness. Simply that I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress, (and I hope,) "Perhaps the end of this entire mass of suffering & stress might be known!" Now, the Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves. There are companions in the holy life who dwell knowing & seeing it. If I—having gone forth in this well-taught Dhamma & Vinaya—were to remain lazy & heedless, that would not be fitting for me.' So he reflects on this: 'My persistence will be aroused & not lax; my mindfulness established & not confused; my body calm & not aroused; my mind centered & unified.' Having made the Dhamma his governing principle, he abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is unblameworthy, and looks after himself in a pure way. This is called the Dhamma as a governing principle.

"These are the three governing principles."

There is
in the cosmos
no
secret
place
for one
who has done

an
evil
deed.

Your own self knows, my good man,
whether you are true
or false.
You underestimate the fine witness
that is yourself,
you with evil
in yourself
that then you hide.

The devas & Tathāgatas see the fool
who goes about
off-pitch in the cosmos.

Thus you should go about
self-governed,
mindful;
governed by the cosmos,
masterful,
absorbed in jhāna;
governed by the Dhamma,
acting in line
with the Dhamma.

The sage who makes an effort
in truth
doesn't fall back.

Whoever through striving
—overpowering Māra,
conquering the Ender[1]—
touches the stopping of birth,
is
Such,[2]
a knower of the cosmos,
wise,

a sage
unfashioned
with regard to all things.

Notes

1. The Ender: an epithet for Māra, who as repeated mortality keeps putting an end to things.

2. Such *(tādin):* An adjective applied to the mind of one who has attained the goal. It indicates that the mind "is what it is"—indescribable but not subject to change or alteration.

See also: MN 24; SN 51:15; AN 4:159; AN 4:245

Fabricated
Saṅkhata Sutta (AN 3:47–48)

"Monks, these three are fabricated characteristics of what is fabricated. Which three? Arising is discernable, passing away is discernable, alteration [literally: otherness] while staying is discernable.

"These are three fabricated characteristics of what is fabricated.

"Now these three are unfabricated characteristics of what is unfabricated. Which three? No arising is discernable, no passing away is discernable, no alteration while staying is discernable.

"These are three unfabricated characteristics of what is unfabricated."

Alternative translation:

"Monks, these three are fabricated characteristics of what is fabricated. Which three? Arising is discernable, passing away is discernable, alteration [literally: otherness] of what stays is discernable.

"These are three fabricated characteristics of what is fabricated.

"Now these three are unfabricated characteristics of what is unfabricated. Which three? No arising is discernable, no passing away is discernable, no alteration of what stays is discernable.

"These are three unfabricated characteristics of what is unfabricated."

See also: SN 43; Ud 8:3; Iti 43

A Mountain
Pabbata Sutta (AN 3:49)

"Monks, the great Sal trees that live in dependence on the Himalayas, the king of mountains, prosper in terms of three kinds of prosperity. Which three? They prosper in terms of branches, leaves, & foliage. They prosper in terms of bark & shoots. They prosper in terms of softwood and heartwood. The great Sal trees that grow in dependence on the Himalayas, the king of mountains, prosper in terms of these three kinds of prosperity.

"In the same way, the descendants who live in dependence on a clansman of conviction prosper in terms of three kinds of prosperity. Which three? They prosper in terms of conviction. They prosper in terms of virtue. They prosper in terms of discernment. The descendants who live in dependence on a clansman of conviction prosper in terms of these three kinds of prosperity.

Like a mountain of rock
in the wilderness, in a mighty grove,
dependent on which there prosper
lords of the forest, great trees—
    in the same way,
those who here live dependent on
a clansman of conviction
—consummate in virtue—
    prosper:
        wife & children,
        friends, dependents, & kin.

Seeing the virtue of that virtuous one,
his liberality & good conduct,

those who are perceptive
follow suit.
Having, here in this world,
followed the Dhamma,
the path to a good destination,
they delight in the world of the devas,
enjoying the pleasures they desire.

See also: AN 8:54

Two People (1)
Dvejana Sutta (AN 3:52)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then two brahmans—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old—went to the Blessed One. On arrival, they exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. As they were sitting there, they said to him: "Master Gotama, we are brahmans—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And we have done no admirable deeds, no skillful deeds, no deeds that allay our fears. Teach us, Master Gotama. Instruct us, Master Gotama, for our long-term benefit & happiness."

"Indeed, brahmans, you are feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And you have done no admirable deeds, no skillful deeds, no deeds that allay your fears. This world is swept away by aging, by illness, by death. With the world thus swept away by aging, illness, & death, any restraint of body, speech, & intellect practiced here will be one's shelter, cave, island, & refuge after death in the world beyond."

It's swept along:
life, its next-to-nothing span.

For one swept on by aging
    no shelters exist.
Keeping sight of this danger in death,
do merit-deeds
    that bring bliss.

When you're restrained here
    in body, speech, & awareness;
when you make merit while still alive:
    That will be for your bliss after death.

See also: MN 82; SN 1:41; SN 3:19–20; AN 7:6—7; Khp 8; Iti 22; Iti 60

Two People (2)
Dvejana Sutta (AN 3:53)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then two brahmans—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old—went to the Blessed One. On arrival, they exchanged courteous greetings with him and, after an exchange of friendly greetings & courtesies, sat to one side. As they were sitting there, they said to him: "Master Gotama, we are brahmans—feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And we have done no admirable deeds, no skillful deeds, no deeds that allay our fears. Teach us, Master Gotama. Instruct us, Master Gotama, for our long-term benefit & happiness."

"Indeed, brahmans, you are feeble old men, aged, advanced in years, having come to the last stage of life, 120 years old. And you have done no admirable deeds, no skillful deeds, no deeds that allay your fears. This world is on fire with aging, illness, & death. With the world thus on fire with aging, illness, & death, any restraint of body, speech, & intellect practiced here will be one's shelter, cave, island, & refuge after death in the world beyond."

When a house is aflame,
the vessel salvaged
is the one that will be of use,
not the one left there to burn.

So when the world is on fire
with aging & death,
you should salvage (your wealth) by giving:
What's given is well salvaged.

When you're restrained here
in body, speech, & awareness;
when you make merit while still alive:
That will be for your bliss after death.

To Vaccha (on Giving)
Vaccha Sutta (AN 3:58)

Then Vacchagotta the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "Master Gotama, I have heard that 'Gotama the contemplative says this: "Only to me should a gift be given, and not to others. Only to my disciples should a gift be given, and not to others. Only what is given to me bears great fruit, and not what is given to others. Only what is given to my disciples bears great fruit, and not what is given to the disciples of others."' Now those who report this: Are they reporting the Master Gotama's actual words, are they not misrepresenting him with what is unfactual, are they answering in line with the Dhamma, so that no one whose thinking is in line with the Dhamma will have grounds for criticizing them? For we don't want to misrepresent the Master Gotama."

"Vaccha, whoever says this: 'Gotama the contemplative says this: "Only to me should a gift be given.… Only what is given to my disciples

bears great fruit, and not what is given to the disciples of others," is not reporting my actual words, is misrepresenting me with what is unfactual & untrue.

"Vaccha, whoever prevents another from giving a gift creates three obstructions, three impediments. Which three? He creates an obstruction to the merit of the giver, an obstruction to the recipient's gains, and prior to that he undermines and harms his own self. Whoever prevents another from giving a gift creates these three obstructions, these three impediments.

"I tell you, Vaccha, even if a person throws the rinsings of a bowl or a cup into a village pool or pond, thinking, 'May whatever animals live here feed on this,' that would be a source of merit, to say nothing of what is given to human beings. But I do say that what is given to a virtuous person is of great fruit, and not so much what is given to an unvirtuous person. And the virtuous person has abandoned five factors and is endowed with five.

"Which five has he abandoned? He has abandoned sensual desire… ill will… sloth & drowsiness… restlessness & anxiety… uncertainty. These are the five factors he has abandoned. And with which five is he endowed? He is endowed with the aggregate of virtue of one beyond training… the aggregate of concentration of one beyond training… the aggregate of discernment of one beyond training… the aggregate of release of one beyond training… the aggregate of knowledge & vision of release of one beyond training. These are the five factors with which he is endowed.

"I tell you: What is given to one who has abandoned these five factors and is endowed with these five, bears great fruit.

"In a herd of cattle,
whether black, white,
ruddy, brown,
dappled, uniform,
or pigeon gray:
If a bull is born—
tame, enduring,

consummate in strength,
& swift—
people yoke him to burdens,
regardless of his color.
In the same way,
wherever one is born
among human beings—
noble warriors, brahmans,
merchants, workers,
outcastes, or scavengers—
if one is tame, with good practices,
righteous, consummate in virtue,
a speaker of truth, with conscience at heart,
one
who's abandoned birth & death,
completed the holy life
put down the burden,
done the task
effluent-free,
gone beyond all dhammas,
through lack of clinging unbound:

Offerings to this spotless field
bear an abundance of fruit.

But fools, unknowing,
dull, uninformed,
give gifts outside
and don't come near the good.
While those who do come near the good
—regarded as enlightened,
discerning—
whose conviction in the One Well-Gone
has taken root,
is established:
They go to the world of the devas
or are reborn here in good family.

Step by step
they reach
unbinding
: they
who are wise."

See also: SN 3:24; AN 5:34; AN 5:179; AN 7:49; Ud 3:7

To Saṅgārava
Saṅgārava Sutta (AN 3:61)

Then the brahman Saṅgārava went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "I say, Master Gotama. We brahmans perform sacrifices and get others to perform sacrifices. And whoever performs a sacrifice, whoever gets others to perform a sacrifice, they have all practiced a practice of merit—the business of a sacrifice—(that benefits) countless beings. But whoever, leaving his family, has gone forth from the home life into homelessness, and tames his single self, brings his single self into tune, brings his single self to unbinding: his practice of merit—this business of going forth—is one (that benefits) only one being."

"Very well then, brahman, in that case I will cross-question you. Answer as you see fit. What do you think? There is the case where a Tathāgata appears in the world, a worthy one, rightly-self-awakened, consummate in clear-knowing & conduct, Well-Gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He says: 'Here! This is the path, this is the practice which, having practiced, I make known the unexcelled gaining of a footing in the holy life,[1] having directly known & realized it for myself. Come! You, too, practice in such a way that you will remain in the unexcelled gaining of a footing in the holy life, having directly known & realized it for yourselves.' Thus the

Teacher teaches the Dhamma, and others practice, for authenticity *[tathattā]*.[2] And there are countless hundreds of them, countless thousands of them, countless hundreds of thousands of them. This being the case, is this practice of merit—this business of going-forth—one that benefits countless beings, or only one being?"

"This being the case, Master Gotama, this practice of merit—this business of going-forth—is one that benefits countless beings."

When this was said, Ven. Ānanda said to the brahman Saṅgārava, "Of these two practices, brahman, which appeals to you as the less complicated, the less violent, the more fruitful, & the more rewarding?"

When this was said, the brahman Saṅgārava said to Ven. Ānanda, "Just as with Master Gotama & Master Ānanda, I worship them, I praise them (both)."

A second time, Ven. Ānanda said to him, "I didn't ask you whom you worship and whom you praise. I ask you, 'Of these two practices, brahman, which appeals to you as the less complicated, the less violent, the more fruitful, & the more rewarding?'"

A second time, the brahman Saṅgārava said to Ven. Ānanda, "Just as with Master Gotama & Master Ānanda, I worship them, I praise them (both)."

A third time, Ven. Ānanda said to him, "I didn't ask you whom you worship and whom you praise. I ask you, 'Of these two practices, brahman, which appeals to you as the less complicated, the less violent, the more fruitful, & the more rewarding?'"

A third time, the brahman Saṅgārava said to Ven. Ānanda, "Just as with Master Gotama & Master Ānanda, I worship them, I praise them (both)."

Then the thought occurred to the Blessed One, "Being asked a legitimate question by Ānanda up to the third time, the brahman Saṅgārava evades it and does not reply to it. Suppose I were to get him out (of this dilemma)."

So the Blessed One said to the brahman Saṅgārava, "Brahman, what was the topic of conversation that arose today when the royal court sat gathered in the royal palace?"

"Master Gotama, this was the topic of conversation that arose today when the royal court sat gathered in the royal palace: 'In the past, there were fewer monks but more who, endowed with superior human attainments, displayed the miracle of psychic power. Now there are more monks but fewer who, endowed with superior human attainments, display the miracle of psychic power. This, Master Gotama, was the topic of conversation that arose today when the royal court sat gathered in the royal palace."

"Brahman, there are these three miracles. Which three? The miracle of psychic power, the miracle of telepathy, & the miracle of instruction.

"And what is the miracle of psychic power? There is the case where a certain person wields manifold psychic powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds. This is called the miracle of psychic power.

"And what is the miracle of telepathy? There is the case where a certain person reads (another person' thoughts) by means of a sign [vision], (saying,) 'Such is your thinking, here is where your thinking is, thus is your mind.' And however much he may read, that's exactly how it is, and not otherwise.

"Then there is the case where a certain person reads (another person's thoughts), not by means of a sign or vision, but by hearing the voice of human beings, non-human beings, or devas, (saying,) 'Such is your thinking, here is where your thinking is, thus is your mind.' And however much he may read, that's exactly how it is, and not otherwise.

"Then there is the case where a certain person reads (another person's thoughts), not by means of a sign or vision; not by hearing the voice of human beings, non-human beings, or devas; but by hearing the sound of the directed thought & evaluation of a person thinking directed thoughts and evaluating, (saying,) 'Such is your thinking, here is where

your thinking is, thus is your mind.' And however much he may read, that's exactly how it is, and not otherwise.

"Then there is the case where a certain person reads (another person's thoughts), not by means of a sign or vision; not by hearing the voice of human beings, non-human beings, or devas; not by hearing the sound of the directed thought & evaluation of a person thinking directed thoughts and evaluating; but by encompassing with his own awareness the awareness of one who has attained a concentration devoid of directed thought & evaluation, he discerns, 'Given the way the mental fabrications of this venerable person are inclined, the directed thoughts of his mind will immediately think about this.' And however much he may read, that's exactly how it is, and not otherwise.

"This, brahman, is the miracle of telepathy.

"And what is the miracle of instruction? There is the case where a certain person gives instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and remain in that.' This is called the miracle of instruction.

"And these are the three miracles.

"Now, brahman, of these three miracles, which one appeals to you as the highest & most sublime?"

"Master Gotama, of these three miracles, the miracle of psychic power where a certain person wields manifold psychic powers… (and) exercises influence with his body even as far as the Brahmā worlds: That is a miracle experienced only by him who does it; it belongs only to him who does it. It seems to me to be of the nature of an illusion.

"As for the miracle where a certain person by means of a sign or vision… by hearing the voice of human beings, non-human beings, or devas… by hearing the sound of the directed thought & evaluation of a person thinking directed thoughts and evaluating, (saying,) 'Such is your thinking, here is where your thinking is, thus is your mind.' … (or) who by encompassing with his own awareness the awareness of one who has attained a concentration devoid of directed thought & evaluation, he discerns, 'Given the way the mental fabrications of this venerable person

are inclined, the directed thoughts of his mind will immediately think about this.' And however much he may read, that's exactly how it is, and not otherwise: That is a miracle experienced only by him who does it; it belongs only to him who does it. It seems to me to be of the nature of an illusion.

"As for the miracle where a certain person gives instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and remain in that': this is the miracle that, of the three, appeals to me as the highest & most sublime.

"How amazing, Master Gotama! How astounding, how well this has been said by Master Gotama. And we hold that Master Gotama is endowed with these three marvels: Master Gotama wields manifold psychic powers… (and) exercises influence with his body even as far as the Brahmā worlds. … By encompassing with his own awareness the awareness of one who has attained a concentration devoid of directed thought & evaluation, Master Gotama discerns, 'Given the way the mental fabrications of this venerable person are inclined, the directed thoughts of his mind will immediately think about this.' Master Gotama gives instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and remain in that.'"

"Of course, brahman, you have affronted me with your personal statement, but nevertheless I will respond. Yes, I wield manifold psychic powers… (and) exercise influence with my body even as far as the Brahmā worlds; … by encompassing with my own awareness the awareness of one who has attained a concentration devoid of directed thought & evaluation, I discern, 'Given the way the mental fabrications of this venerable person are inclined, the directed thoughts of his mind will immediately think about this.' I give instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and remain in that.'"

"Aside from Master Gotama, is there another monk who is endowed with these three miracles?"

"Brahman, there are not only one hundred other monks… two… three… four… five hundred other monks: The monks who are endowed with these three miracles are many more than that."

"And, Master Gotama, where do those monks now live?"

"In this very same Saṅgha of monks."

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

Notes

1. The Commentary divides this phrase into two: the "unexcelled" refers to nibbāna; the footing *(ogādha)* in the holy life refers to the path of arahantship. The analogy here is that of crossing a stream: as one approaches the far shore, one reaches a point where one can touch bottom and gain a footing; even though one is not yet on the shore, one is safe from being swept away. Throughout the Canon, however, the word *ogādha*—"gaining a footing," "coming ashore"—is frequently used in connection with unbinding and the deathless. See in particular AN 7:15.

2. *Tathattā* literally means "thus-ness." On the thus-ness of the Tathāgata, see Iti 112.

See also: DN 2; DN 11; SN 41:4; AN 4:35; AN 4:95—96; AN 4:99

Sectarians
Tittha Sutta (AN 3:62)

"Monks, there are these three sectarian guilds that—when cross-examined, pressed for reasons, & rebuked by wise people—even though

they may explain otherwise, remain stuck in (a doctrine of) inaction. Which three?

"There are contemplatives & brahmans who hold this teaching, hold this view: 'Whatever a person experiences—pleasant, painful, or neither pleasant nor painful—is all caused by what was done in the past.' There are contemplatives & brahmans who hold this teaching, hold this view: 'Whatever a person experiences—pleasant, painful, or neither pleasant nor painful—is all caused by a supreme being's act of creation.' There are contemplatives & brahmans who hold this teaching, hold this view: 'Whatever a person experiences—pleasant, painful, or neither pleasant nor painful—is all without cause & without condition.'

"Having approached the contemplatives & brahmans who hold that… 'Whatever a person experiences… is all caused by what was done in the past,' I said to them: 'Is it true that you hold that… whatever a person experiences… is all caused by what was done in the past?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of what was done in the past. A person is a thief… uncelibate… a liar… a divisive speaker… a harsh speaker… an idle chatterer… greedy… malicious… a holder of wrong views because of what was done in the past.' When one falls back on what was done in the past as being essential, monks, there is no desire, no effort (at the thought), 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my first righteous refutation of those contemplatives & brahmans who hold to such teachings, such views.

"Having approached the contemplatives & brahmans who hold that… 'Whatever a person experiences… is all caused by a supreme being's act of creation,' I said to them: 'Is it true that you hold that… whatever a person experiences… is all caused by a supreme being's act of creation?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of a supreme being's act of creation. A person is a thief… uncelibate… a liar… a divisive speaker… a harsh speaker… an idle chatterer… greedy…

malicious… a holder of wrong views because of a supreme being's act of creation.' When one falls back on a supreme being's act of creation as being essential, monks, there is no desire, no effort (at the thought), 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my second righteous refutation of those contemplatives & brahmans who hold to such teachings, such views.

"Having approached the contemplatives & brahmans who hold that… 'Whatever a person experiences… is all without cause, without condition,' I said to them: 'Is it true that you hold that… whatever a person experiences… is all without cause, without condition?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings without cause, without condition. A person is a thief… uncelibate… a liar… a divisive speaker… a harsh speaker… an idle chatterer… greedy… malicious… a holder of wrong views without cause, without condition.' When one falls back on lack of cause and lack of condition as being essential, monks, there is no desire, no effort (at the thought), 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my third righteous refutation of those contemplatives & brahmans who hold to such teachings, such views.

"These are the three sectarian guilds that—when cross-examined, pressed for reasons, & rebuked by wise people—even though they may explain otherwise, remain stuck in inaction.

"But this Dhamma taught by me is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans. And which Dhamma taught by me is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans? 'There are these six properties' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans. 'There are these six media of sensory contact' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable

contemplatives & brahmans. 'There are these eighteen explorations for the intellect' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans. 'There are these four noble truths' is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans.

"'"There are these six properties" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to what was it said? These are the six properties: earth-property, liquid-property, fire-property, wind-property, space-property, consciousness-property. '"There are these six properties" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to this was it said.

"'"There are these six media of sensory contact" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear as a medium of sensory contact, the nose as a medium of sensory contact, the tongue as a medium of sensory contact, the body as a medium of sensory contact, the intellect as a medium of sensory contact. '"There are these six media of sensory contact" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to this was it said.

"'"There are these eighteen explorations for the intellect" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to what was it said? Seeing a form via the eye, one explores a form that can act as the basis for happiness, one explores a form that can act as the basis for unhappiness, one explores a form that can act as the basis for equanimity. Hearing a sound via the ear… Smelling an aroma via the nose… Tasting a flavor via the tongue… Touching a tactile sensation via the body… Cognizing an idea via the

intellect, one explores an idea that can act as the basis for happiness, one explores an idea that can act as the basis for unhappiness, one explores an idea that can act as the basis for equanimity. '"There are these eighteen explorations for the intellect" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to this was it said.

"'"There are these four noble truths" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to what was it said?

"Sustained by/clinging to the six properties, there is an alighting of an embryo. There being an alighting, there is name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. To one experiencing feeling I declare, 'This is stress.' I declare, 'This is the origination of stress.' I declare, 'This is the cessation of stress.' I declare, 'This is the path of practice leading to the cessation of stress.'

"And what is the noble truth of stress? Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five clinging-aggregates are stress. This is called the noble truth of stress.

"And what is the noble truth of the origination of stress?

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then old age & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

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

"And what is the noble truth of the cessation of stress?

From the remainderless fading & cessation of that very ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

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

From the cessation of name-&-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth. From the cessation of birth, then old age & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

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

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

"'"There are these four noble truths" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable contemplatives & brahmans': Thus was it said. And in reference to this was it said."

See also: DN 2; MN 101; SN 42:7–8; AN 3:66; AN 3:101; Ud 6:5–6

Dangers
Bhaya Sutta (AN 3:63)

"Monks, uneducated run-of-the-mill people describe three things as mother-&-child-separating dangers. Which three?

"There comes a time when a great fire-conflagration breaks out. When a great fire-conflagration breaks out, it burns villages, towns, & cities. When it is burning villages, towns, & cities, a mother there can't get to her child, and the child can't get to its mother. This is the first thing that uneducated run-of-the-mill people describe as a mother-&-child-separating danger.

"Then again there comes a time when a great cloud arises. When a great cloud arises, a great flood of water is produced. When a great flood of water is produced, it floods villages, towns, & cities. When it is flooding villages, towns, & cities, a mother there can't get to her child, and the child can't get to its mother. This is the second thing that uneducated run-of-the-mill people describe as a mother-&-child-separating danger.

"Then again there comes a time when there is danger and an invasion of savage tribes. Taking power, they surround the countryside. When this happens, a mother there can't get to her child, and the child can't get to its mother. This is the third thing that uneducated run-of-the-mill people describe as a mother-&-child-separating danger.

"These are the three things that uneducated run-of-the-mill people describe as mother-&-child-separating dangers.

"But there are these three things that are mother-&-child-uniting dangers, yet run-of-the-mill people describe them as mother-&-child-separating dangers. Which three?

"There comes a time when a great fire-conflagration breaks out. When a great fire-conflagration breaks out, it burns villages, towns, & cities. When it is burning villages, towns, & cities, there are times when it so happens that a mother can get to her child, and the child can get to its mother. This is the first thing that is a mother-&-child-uniting danger, yet run-of-the-mill people describe it as a mother-&-child-separating danger.

"Then again there comes a time when a great cloud arises. When a great cloud arises, a great flood of water is produced. When a great flood of water is produced, it floods villages, towns, & cities. When it is flooding villages, towns, & cities, there are times when it so happens that a mother can get to her child, and the child can get to its mother. This is the second thing that is a mother-&-child-uniting danger, yet run-of-the-mill people describe it as a mother-&-child-separating danger.

"Then again there comes a time when there is danger and an invasion of savage tribes. Taking power, they surround the countryside. When this happens, there are times when it so happens that a mother can get to her child, and the child can get to its mother. This is the third thing that is a mother-&-child-uniting danger, yet run-of-the-mill people describe it as a mother-&-child-separating danger.

"These are the three things that are mother-&-child-uniting dangers, yet run-of-the-mill people describe them as mother-&-child-separating dangers.

"There are these three things that are (genuine) mother-&-child-separating dangers. Which three? The danger of aging, the danger of illness, the danger of death.

"A mother can't get (her wish) with regard to her child who is aging, 'I am aging, but may my child not age.' A child can't get (its wish) with regard to its mother who is aging, 'I am aging, but may my mother not age.'

"A mother can't get (her wish) with regard to her child who is growing ill, 'I am growing ill, but may my child not grow ill.' A child can't get (its wish) with regard to its mother who is growing ill, 'I am growing ill, but may my mother not grow ill.'

"A mother can't get (her wish) with regard to her child who is dying, 'I am dying, but may my child not die.' A child can't get (its wish) with regard to its mother who is dying, 'I am dying, but may my mother not die.'

"These are the three things that are (genuine) mother-&-child-separating dangers.

"There is a path, there is a practice, that leads to the abandoning and overcoming of these three mother-&-child-uniting dangers and these three mother-&-child-separating dangers.

"And which is that path, which is that practice…? Just this very noble eightfold path, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"This is the path, this the practice, that leads to the abandoning and overcoming of these three mother-&-child-uniting dangers and these three mother-&-child-separating dangers."

See also: MN 87; SN 15:3; SN 42:11; AN 5:49; AN 5:57; Ud 8:8; Thig 3:5; Thig 10

To the Kālāmas
Kālāma Sutta (AN 3:66)

Although this discourse is often cited as the Buddha's carte blanche for following one's own sense of right and wrong, it actually sets a standard much more rigorous than that. Traditions are not to be followed simply because they are traditions. Reports (such as historical accounts or news) are not to be followed simply because the source seems reliable. One's own preferences are not to be followed simply because they seem logical or resonate with one's feelings. Instead, any view or belief must be tested by the results it yields when

put into practice; and—to guard against the possibility of any bias or limitations in one's understanding of those results—they must further be checked against the experience of people who are observant and wise. The ability to question and test one's beliefs in an appropriate way is called appropriate attention. The ability to recognize and chose wise people as mentors is called having admirable friends. According to Iti 16–17, these are, respectively, the most important internal and external factors for attaining the goal of the practice. For further thoughts on how to test a belief in practice, see MN 60, MN 61, MN 95, AN 7:80, and AN 8:53. For thoughts on how to judge whether another person is wise, see MN 110, AN 4:192, and AN 8:54.

* * *

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at Kesaputta, a town of the Kālāmas. The Kālāmas of Kesaputta heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—has arrived at Kesaputta. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, Well-Gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

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

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

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

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

"For harm, lord."

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

"Yes, lord."

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

"For harm, lord."

"And this aversive person, overcome by aversion, his mind possessed by aversion, kills living beings, takes what is not given, goes after

another person's wife, tells lies, and induces others to do likewise, all of which is for long-term harm & suffering."

"Yes, lord."

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

"For harm, lord."

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

"Yes, lord."

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

"Unskillful, lord."

"Blameworthy or blameless?"

"Blameworthy, lord."

"Criticized by the observant or praised by the observant?"

"Criticized by the observant, lord."

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

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

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

"Now, Kālāmas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'This

contemplative is our teacher.' When you know for yourselves that, 'These qualities are skillful; these qualities are blameless; these qualities are praised by the observant; these qualities, when adopted & carried out, lead to welfare & to happiness'—then you should enter & remain in them.

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

"For welfare, lord."

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

"Yes, lord."

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

"For welfare, lord."

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

"Yes, lord."

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

"For welfare, lord."

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

"Yes, lord."

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

"Skillful, lord."

"Blameworthy or blameless?"

"Blameless, lord."

"Criticized by the observant or praised by the observant?"

"Praised by the observant, lord."

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

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

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

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

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

"He keeps pervading the first direction—as well as the second direction, the third, & the fourth—with an awareness imbued with empathetic joy. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an

awareness imbued with empathetic joy: abundant, expansive, immeasurable, free from hostility, free from ill will.

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

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

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

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

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

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

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

"So it is, Blessed One. So it is, O One Well-Gone. One who is a disciple of the noble ones—his mind thus free from hostility, free from ill will, undefiled, & pure—acquires four assurances in the here & now:

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

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

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

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

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

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

See also: SN 20:4; SN 42:8; AN 3:62; AN 3:101; AN 11:16; Iti 22; Iti 27

Topics for Discussion
Kathāvatthu Sutta (AN 3:68)

"Monks, there are these three topics for discussion. Which three?

"One may talk about the past, saying, 'Thus it was in the past.' One may talk about the future, saying, 'Thus it will be in the future.' Or one may talk about now in the present, saying, 'Thus it is now in the present.'

"Monks, it's through his way of participating in a discussion that a person can be known as fit to talk with or unfit to talk with. If a person, when asked a question, doesn't give a categorical answer to a question

deserving a categorical answer, doesn't give an analytical (qualified) answer to a question deserving an analytical answer, doesn't give a counter-question to a question deserving a counter-question, doesn't put aside a question deserving to be put aside, then—that being the case—he is a person unfit to talk with. But if a person, when asked a question, gives a categorical answer to a question deserving a categorical answer, gives an analytical answer to a question deserving an analytical answer, gives a counter-question to a question deserving a counter-question, and puts aside a question deserving to be put aside, then—that being the case—he is a person fit to talk with.

"Monks, it's through his way of participating in a discussion that a person can be known as fit to talk with or unfit to talk with. If a person, when asked a question, doesn't stand by what is possible and impossible, doesn't stand by agreed-upon assumptions, doesn't stand by teachings known to be true,[1] doesn't stand by standard procedure, then—that being the case—he is a person unfit to talk with. But if a person, when asked a question, stands by what is possible and impossible, stands by agreed-upon assumptions, stands by teachings known to be true, stands by standard procedure, then—that being the case—he is a person fit to talk with.

"Monks, it's through his way of participating in a discussion that a person can be known as fit to talk with or unfit to talk with. If a person, when asked a question, wanders from one thing to another, pulls the discussion off the topic, shows anger & aversion and sulks, then—that being the case—he is a person unfit to talk with. But if a person, when asked a question, doesn't wander from one thing to another, doesn't pull the discussion off the topic, doesn't show anger or aversion or sulk, then—that being the case—he is a person fit to talk with.

"Monks, it's through his way of participating in a discussion that a person can be known as fit to talk with or unfit to talk with. If a person, when asked a question, puts down (the questioner), crushes him, ridicules him, grasps at his little mistakes, then—that being the case—he is a person unfit to talk with. But if a person, when asked a question, doesn't put down (the questioner), doesn't crush him, doesn't ridicule

him, doesn't grasp at his little mistakes, then—that being the case—he is a person fit to talk with.

"Monks, it's through his way of participating in a discussion that a person can be known as drawing near or not drawing near. One who lends ear draws near; one who doesn't lend ear doesn't draw near. Drawing near, one clearly knows one quality, comprehends one quality, abandons one quality, and realizes one quality.[2] Clearly knowing one quality, comprehending one quality, abandoning one quality, and realizing one quality, one touches right release. For that's the purpose of discussion, that's the purpose of counsel, that's the purpose of drawing near, that's the purpose of lending ear: i.e., the liberation of the mind through lack of clinging/sustenance.

Those who discuss
when angered, dogmatic, arrogant,
  following what's not the noble ones' way,
  seeking to expose each other's faults,
delight in each other's misspoken word,
slip, stumble, defeat.
  Noble ones
  don't speak in that way.

If wise people, knowing the right time,
want to speak,
then, words connected with justice,
following the ways of the noble ones:
That's what the enlightened ones speak,
without anger or arrogance,
with a mind not boiling over,
without vehemence, without spite.
  Without envy
they speak from right knowledge.
They would delight in what's well-said
and not disparage what's not.
They don't study to find fault,
don't grasp at little mistakes.

don't put down, don't crush,
don't speak random words.

For the purpose of knowledge,
for the purpose of (inspiring) clear confidence,
counsel that's true:
    That's how noble ones give counsel.
    That's the noble ones' counsel.
Knowing this, the intelligent
should give counsel without arrogance.

Notes

1. Reading *aññātavāda* with the Burmese edition. An alternate translation would be, "the teachings of those who know."

2. According to the Commentary, these qualities are, respectively, the noble truth of the path, the noble truth of stress, the noble truth of the origination of stress, and the noble truth of the cessation of stress.

See also: MN 58; MN 110; MN 113; SN 22:3; AN 4:42; AN 4:192; AN 5:165; Sn 4:8

Sectarians
Titthiya Sutta (AN 3:69)

"Monks, if you are asked by wanderers of other sects, 'Friends, there are these three qualities. Which three? Passion, aversion, & delusion. These are the three qualities. Now what is the difference, what the distinction, what the distinguishing factor among these three qualities?'—when thus asked, how would you answer those wanderers of other sects?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

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

"As you say, lord," the monks responded to him.

The Blessed One said, "Monks, if you are asked by wanderers of other sects, 'Friends, there are these three qualities. Which three? Passion, aversion, & delusion. These are the three qualities. Now what is the difference, what the distinction, what the distinguishing factor among these three qualities?'—when thus asked, you should answer those wanderers of other sects in this way, 'Friends, passion carries little blame and is slow to fade. Aversion carries great blame and is quick to fade. Delusion carries great blame and is slow to fade.

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen passion arises, or arisen passion tends to growth & abundance?' 'The theme of the attractive,' it should be said. 'For one who attends inappropriately to the theme of the attractive, unarisen passion arises and arisen passion tends to growth & abundance...'

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen aversion arises, or arisen aversion tends to growth & abundance?' 'The theme of irritation,' it should be said. 'For one who attends inappropriately to the theme of irritation, unarisen aversion arises and arisen aversion tends to growth & abundance...'

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen delusion arises, or arisen delusion tends to growth & abundance?' 'Inappropriate attention,' it should be said. 'For one who attends inappropriately, unarisen delusion arises and arisen delusion tends to growth & abundance...'

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen passion does not arise, or arisen passion is abandoned?' 'The theme of the unattractive' it should be said. 'For one who attends appropriately to the theme of the unattractive, unarisen passion does not arise and arisen passion is abandoned...'

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen aversion does not arise, or arisen aversion is abandoned?' 'Goodwill as an awareness-release,' it should be said. 'For one who attends appropriately to goodwill as an awareness-release, unarisen aversion does not arise and arisen aversion is abandoned...'

"(Then if they ask,) 'But what, friends, is the reason, what the cause, why unarisen delusion does not arise, or arisen delusion is abandoned?' 'Appropriate attention,' it should be said. 'For one who attends appropriately, unarisen delusion does not arise and arisen delusion is abandoned. This is the reason, this the cause, why unarisen delusion does not arise and arisen delusion is abandoned.'"

See also: MN 2; MN 9; SN 22:122; SN 46:51; AN 3:133; Iti 16

Roots
Mūla Sutta (AN 3:70)

"Monks, there are these three roots of what is unskillful. Which three? Greed is a root of what is unskillful, aversion is a root of what is unskillful, delusion is a root of what is unskillful.

"Greed itself is unskillful. Whatever a greedy person fabricates by means of body, speech, or intellect, that too is unskillful. Whatever suffering a greedy person—his mind overcome with greed, his mind consumed—wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power,' that too is unskillful. Thus it is that many evil, unskillful qualities/events—born of greed, caused by greed, originated through greed, conditioned by greed—come into play.

"Aversion itself is unskillful. Whatever an aversive person fabricates by means of body, speech, or intellect, that too is unskillful. Whatever suffering an aversive person—his mind overcome with aversion, his mind consumed—wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power,' that too is unskillful. Thus it is that many evil, unskillful qualities—born of aversion, caused by aversion, originated through aversion, conditioned by aversion—come into play.

"Delusion itself is unskillful. Whatever a deluded person fabricates by means of body, speech, or intellect, that too is unskillful. Whatever

suffering a deluded person—his mind overcome with delusion, his mind consumed—wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power,' that too is unskillful. Thus it is that many evil, unskillful qualities—born of delusion, caused by delusion, originated through delusion, conditioned by delusion—come into play.

"And a person like this is called one who speaks at the wrong time, speaks what is unfactual, speaks what is irrelevant, speaks contrary to the Dhamma, speaks contrary to the Vinaya. Why…? Because of having wrongly inflicted suffering on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power.' When told what is factual, he denies it and doesn't acknowledge it. When told what is unfactual, he doesn't make an ardent effort to untangle it (to see), 'This is unfactual. This is baseless.' That's why a person like this is called one who speaks at the wrong time, speaks what is unfactual, speaks what is irrelevant, speaks contrary to the Dhamma, speaks contrary to the Vinaya.

"A person like this—his mind overcome with evil, unskillful qualities born of greed… born of aversion… born of delusion, his mind consumed—dwells in suffering right in the here & now—feeling threatened, turbulent, feverish—and at the break-up of the body, after death, can expect a bad destination.

"Just as a Sal tree, a birch, or an aspen, when smothered & surrounded by three parasitic vines, falls into misfortune, falls into disaster, falls into misfortune & disaster, in the same way, a person like this—his mind overcome with evil, unskillful qualities born of greed… born of aversion… born of delusion, his mind consumed—dwells in suffering right in the here & now—feeling threatened, turbulent, feverish—and at the break-up of the body, after death, can expect a bad destination.

"These are the three roots of what is unskillful.

"Now, there are these three roots of what is skillful. Which three? Lack of greed is a root of what is skillful, lack of aversion is a root of what is skillful, lack of delusion is a root of what is skillful.

"Lack of greed itself is skillful. Whatever an ungreedy person fabricates by means of body, speech, or intellect, that too is skillful. Whatever suffering an ungreedy person—his mind not overcome with greed, his mind not consumed—does not wrongly inflict on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power,' that too is skillful. Thus it is that many skillful qualities—born of lack of greed, caused by lack of greed, originated through lack of greed, conditioned by lack of greed—come into play.

"Lack of aversion itself is skillful…

"Lack of delusion itself is skillful. Whatever an undeluded person fabricates by means of body, speech, or intellect, that too is skillful. Whatever suffering an undeluded person—his mind not overcome with delusion, his mind not consumed—does not wrongly inflict on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power,' that too is skillful. Thus it is that many skillful qualities—born of lack of delusion, caused by lack of delusion, originated through lack of delusion, conditioned by lack of delusion—come into play.

"And a person like this is called one who speaks at the right time, speaks what is factual, speaks what is relevant, speaks in line with the Dhamma, speaks in line with the Vinaya. Why…? Because of not having wrongly inflicted suffering on another person through beating or imprisonment or confiscation or placing blame or banishment, (with the thought,) 'I have power. I want power.' When told what is factual, he acknowledges it and does not deny it. When told what is unfactual, he makes an ardent effort to untangle it (to see), 'This is unfactual. This is baseless.' That's why a person like this is called one who speaks at the right time, speaks what is factual, speaks what is relevant, speaks in line with the Dhamma, speaks in line with the Vinaya.

"In a person like this, evil, unskillful qualities born of greed… born of aversion… born of delusion have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. He dwells in ease right in

the here & now—feeling unthreatened, placid, unfeverish—and is unbound right in the here & now.

"Just as if there were a Sal tree, a birch, or an aspen, smothered & surrounded by three parasitic vines. A man would come along, carrying a spade & a basket. He would cut the vines at the root and, having cut them at the root, would dig around them. Having dug around them, he would pull them out, even down to the rootlets. He would cut the stalks of the vines. Having cut them, he would slice them into splinters. Having sliced them into splinters, he would pound them into bits. Having pounded them into bits, he would dry them in the wind & sun. Having dried them in the wind & sun, he would burn them in a fire. Having burned them in a fire, he would reduce them to powdered ash. Having reduced them to powdered ash, he would winnow them before a high wind or let them be washed away in a swift-flowing stream. In that way the parasitic vines would have their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"In the same way, in a person like this, evil, unskillful qualities born of greed… born of aversion… born of delusion have been abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. He dwells in ease right in the here & now—feeling unthreatened, placid, unfeverish—and is unbound right in the here & now.

"These are the three roots of what is skillful."

See also: MN 9; MN 90; SN 3:5; SN 3:7; SN 3:14–15; SN 3:25; AN 3:34; Ud 2:10

The Roots of the Uposatha
Mūluposatha Sutta (AN 3:71)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in the Eastern Monastery, the palace of Migāra's mother. Now at that time—it being the uposatha day—Visākhā, Migāra's mother, went to the Blessed One in the middle of the day and, on arrival, having

bowed down to him, sat to one side. As she was sitting there the Blessed One said to her, "Well now, Visākhā, why are you coming in the middle of the day?"

"Today I am observing the uposatha, lord."

"Visākhā, there are these three uposathas. Which three? The uposatha of a cowherd, the uposatha of the Jains, and the uposatha of the noble ones.

"And what is the uposatha of a cowherd? Just as when a cowherd returns the cattle to their owners in the late afternoon, he reflects: 'Today the cattle wandered to that spot and this, drank at this spot and that; tomorrow they will wander to that spot and this, will drink at this spot and that'; in the same way, there is the case where a certain person observing the uposatha reflects, 'Today I ate this sort of non-staple food and that sort of staple food. Tomorrow I will eat that sort of non-staple food and this sort of staple food.' He spends the day with an awareness imbued with that covetousness, with that greed. Such is the uposatha of a cowherd, Visākhā. When this uposatha of a cowherd is undertaken, it is not of great fruit or great benefit, not of great glory or great radiance.

"And what is the uposatha of the Jains? There are the contemplatives called the Nigaṇṭhas [Jains]. They get their disciple to undertake the following practice: 'Here, my good man. Lay down the rod with regard to beings who live more than 100 leagues to the east… more than 100 leagues to the west… more than 100 leagues to the north… more than 100 leagues to the south.' Thus they get the disciple to undertake kindness & sympathy to some beings, but not to others.

"On the uposatha day, they get their disciple to undertake the following practice: 'Here, my good man. Having stripped off all your clothing, say this: "I am nothing by anything or of anything. Thus there is nothing by anything or of anything that is mine."' Yet in spite of that, his parents know of him that 'This is our child.' And he knows of them that 'These are my parents.' His wives & children know of him that 'This is our husband & father.' And he knows of them that 'These are my wives & children.' His workers & slaves know of him that 'This is our master.' And he knows of them that 'These are my workers & slaves.' Thus at a time when he should be persuaded to undertake truthfulness, he is

persuaded to undertake falsehood. At the end of the night, he resumes the consumption of his belongings, even though they aren't given back to him. This counts as stealing, I tell you. Such is the uposatha of the Jains, Visākhā. When this uposatha of the Jains is undertaken, it is not of great fruit or great benefit, not of great glory or great radiance.

"And what is the uposatha of the noble ones? It is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where a disciple of the noble ones recollects the Tathāgata, thus: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, Well-Gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' As he is recollecting the Tathāgata, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when the head is cleansed through the proper technique. And how is the head cleansed through the proper technique? Through the use of cosmetic paste & clay & the appropriate human effort. This is how the head is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Tathāgata.… As he is recollecting the Tathāgata, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Brahmā-uposatha. He lives with Brahmā [= the Buddha]. It is owing to Brahmā that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"(Again, the uposatha of the noble ones) is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Dhamma, thus: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' As he is recollecting the

Dhamma, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when the body is cleansed through the proper technique. And how is the body cleansed through the proper technique? Through the use of scouring balls & bath powder & the appropriate human effort. This is how the body is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Dhamma.… As he is recollecting the Dhamma, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Dhamma-uposatha. He lives with Dhamma. It is owing to Dhamma that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"(Again, the uposatha of the noble ones) is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Saṅgha, thus: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types (of noble disciples) when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.' As he is recollecting the Saṅgha, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when clothing is cleansed through the proper technique. And how is clothing cleansed through the proper technique? Through the use of salt earth & lye & cow dung & the appropriate human effort. This is how clothing is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Saṅgha.… As he is

recollecting the Saṅgha, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Saṅgha-uposatha. He lives with the Saṅgha. It is owing to the Saṅgha that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"(Again, the uposatha of the noble ones) is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects his own virtues, thus: '(They are) untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, conducive to concentration.' As he is recollecting virtue, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when a mirror is cleansed through the proper technique. And how is a mirror cleansed through the proper technique? Through the use of oil & ashes & chamois & the appropriate human effort. This is how a mirror is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects his own virtues.… As he is recollecting virtue, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the virtue-uposatha. He lives with virtue. It is owing to virtue that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"(Again, the uposatha of the noble ones) is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the devas, thus: 'There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Devas of the Hours, the Contented Devas, the Devas Delighting in Creation, the Devas [Muses?] Wielding Power over the Creations of Others, the Devas of Brahmā's Retinue, the devas

beyond them. Whatever conviction they were endowed with that—when falling away from this life—they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed with that—when falling away from this life—they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with that—when falling away from this life—they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with that—when falling away from this life—they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with that—when falling away from this life—they re-arose there, the same sort of discernment is present in me as well.' As he is recollecting the devas, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when gold is cleansed through the proper technique. And how is gold cleansed through the proper technique? Through the use of a furnace, salt earth, red chalk, a blow-pipe, tongs, & the appropriate human effort. This is how gold is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the devas.… As he is recollecting the devas, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Deva-uposatha. He lives with the devas. It is owing to the devas that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"And further, the disciple of the noble ones reflects thus: 'As long as they live, the arahants—abandoning the taking of life—abstain from the taking of life. They dwell with their rod laid down, their knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Today I too, for this day & night—abandoning the taking of life—abstain from the taking of life. I dwell with my rod laid down, my knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants—abandoning the taking of what is not given—abstain from taking what is not given. They take only what is given, accept only what is given, live not by stealth but by means of a self that has become pure. Today I too, for this day & night—abandoning the taking of what is not given—abstain from taking what is not given. I take only what is given, accept only what is given, live not by stealth but by means of a self that has become pure. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants—abandoning uncelibacy—live a celibate life, aloof, refraining from the sexual act that is the villager's way. Today I too, for this day & night—abandoning uncelibacy—live a celibate life, aloof, refraining from the sexual act that is the villager's way. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants—abandoning the telling of lies—abstain from telling lies. They speak the truth, hold to the truth, are firm, reliable, no deceivers of the world. Today I too, for this day & night—abandoning the telling of lies—abstain from telling lies. I speak the truth, hold to the truth, am firm, reliable, no deceiver of the world. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants—abandoning fermented & distilled liquors that cause heedlessness—abstain from fermented & distilled liquors that cause heedlessness. Today I too, for this day & night—abandoning fermented & distilled liquors that cause heedlessness—abstain from fermented & distilled liquors that cause heedlessness. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants live on one meal a day, abstaining from food at night, refraining from food at the wrong time of day [from noon until dawn]. Today I too, for this day & night, live on one meal, abstaining from food at night, refraining from food at the wrong time of day. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants abstain from dancing, singing, music, watching shows, wearing garlands, beautifying themselves with perfumes & cosmetics. Today I too, for this day & night, abstain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics. By means of this factor I emulate the arahants, and my uposatha will be observed.

"'As long as they live, the arahants—abandoning high & imposing seats & beds—abstain from high & imposing seats & beds. They make low beds, on a pallet or a spread of straw. Today I too, for this day & night—abandoning high & imposing seats & beds—abstain from high & imposing seats & beds. I make a low bed, on a pallet or a spread of straw.'

"Such is the uposatha of the noble ones, Visākhā. When this uposatha of the noble ones is undertaken, it is of great fruit & great benefit, of great glory & great radiance. And how is it of great fruit & great benefit, of great glory & great radiance?

"Suppose that one were to exercise kingship, rule, & sovereignty over these sixteen great lands replete with the seven treasures, i.e., over the Aṅgas, Magadhans, Kasis, Kosalans, Vajjians, Mallans, Cetis, Vaṁsās, Kurus, Pañcālas, Macchas, Surasenas, Assakas, Avantis, Gandhārans, & Kambojans: It would not be worth one-sixteenth of this uposatha endowed with eight factors. Why is that? Kingship over human beings is a meager thing when compared with heavenly bliss.

"Fifty human years are equal to one day & night among the Devas of the Four Great Kings. Thirty such days & nights make a month. Twelve such months make a year. Five hundred such heavenly years constitute the life-span among the Devas of the Four Great Kings. Now, it is possible that a certain man or woman—from having observed this uposatha endowed with eight factors—on the break-up of the body, after death, might be reborn among the Devas of the Four Great Kings. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

"A human century is equal to one day & night among the Devas of the Thirty-Three. Thirty such days & nights make a month… One thousand such heavenly years constitute the life-span among the Devas

of the Thirty-three. Now, it is possible that a certain man or woman—from having observed this uposatha endowed with eight factors—on the break-up of the body, after death, might be reborn among the Devas of the Thirty-three. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

"Two human centuries are equal to one day & night among the Devas of the Hours… Two thousand such heavenly years constitute the life-span among the Devas of the Hours…

"Four human centuries are equal to one day & night among the Contented Devas… Four thousand such heavenly years constitute the life-span among the Contented Devas…

Eight human centuries is equal to one day & night among the Devas Delighting in Creation… Eight thousand such heavenly years constitute the life-span among the Devas who Delight in Creation…

Sixteen human centuries are equal to one day & night among the Devas Wielding Power over the Creations of Others. Thirty such days & nights make a month. Twelve such months make a year. Sixteen thousand such heavenly years constitute the life-span among the Devas Wielding Power over the Creations of Others. Now, it is possible that a certain man or woman—from having observed this uposatha endowed with eight factors—on the break-up of the body, after death, might be reborn among the Devas Wielding Power over the Creations of Others. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'"

One should not kill a being
  or take what is not given;
should not tell a lie
  or be a drinker of strong drink;
should abstain from uncelibacy, the sexual act;
should not eat at night, the wrong time of day;
should not wear a garland or use a scent;
should sleep on a pallet, a mat spread on the ground—
for this eight-factored uposatha

has been proclaimed by the Awakened One
to lead to the end
    of suffering & stress.

The moon & sun, both fair to see,
shedding radiance wherever they go,
& scattering darkness as they move through space,
brighten the sky, illumining the quarters.
Within their range is found wealth:
    pearl, crystal, beryl,
    lucky-gem, platinum, nugget-gold,
    & the refined gold called 'Haṭaka.'
        Yet they—
    like the light of all stars
    when compared with the moon—
aren't worth one sixteenth
of the eight-factored uposatha.

So whoever—man or woman—
is endowed with the virtues
of the eight-factored uposatha,
having done meritorious deeds,
productive of bliss,
    beyond reproach, goes
    to the heavenly state.

See also: AN 3:102; AN 7:49; AN 10:46; AN 11:12

To Channa the Wanderer
Channa Sutta (AN 3:72)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Channa the wanderer[1] went to Ven. Ānanda and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side.

As he was sitting there, he said to Ven. Ānanda, "Do you, too, friend Ānanda, advocate the abandoning of passion? Do you advocate the abandoning of aversion? Do you advocate the abandoning of delusion?"

"Yes, friend, we advocate the abandoning of passion, the abandoning of aversion, & the abandoning of delusion."

"But, friend Ānanda, seeing what drawbacks in passion do you advocate the abandoning of passion? Seeing what drawbacks in aversion do you advocate the abandoning of aversion? Seeing what drawbacks in delusion do you advocate the abandoning of delusion?"

"A person impassioned, his mind bound up, overcome with passion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned passion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

"A person impassioned, his mind bound up, overcome with passion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned passion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"A person impassioned, his mind bound up, overcome with passion, doesn't discern, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned passion, he discerns, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both.

"Passion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to unbinding.

"An aversive person, his mind bound up, overcome with aversion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned aversion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

"An aversive person, his mind bound up, overcome with aversion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned aversion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"An aversive person, his mind bound up, overcome with aversion, doesn't discern, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned aversion, he discerns, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both.

"Aversion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to unbinding.

"A deluded person, his mind bound up, overcome with delusion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned delusion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

"A deluded person, his mind bound up, overcome with delusion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned delusion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"A deluded person, his mind bound up, overcome with delusion, doesn't discern, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned delusion, he discerns, as it has come to be, what is of profit to himself, what is of profit to others, what is of profit to both.

"Delusion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to unbinding.

"Seeing these drawbacks in passion we advocate the abandoning of passion. Seeing these drawbacks in aversion we advocate the abandoning of aversion. Seeing these drawbacks in delusion we advocate the abandoning of delusion."

"But is there, my friend, a path, is there a way to the abandoning of that passion, aversion, & delusion?"

"Yes, my friend, there is a path, there is a way to the abandoning of that passion, aversion, & delusion."

"And what is that path, my friend, what is that way to the abandoning of that passion, aversion, & delusion?"

"Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, my friend, this is the way to the abandoning of that passion, aversion, & delusion."

"It is an auspicious path, my friend, it is an auspicious way to the abandoning of that passion, aversion, & delusion—enough, friend Ānanda, for the sake of heedfulness."

NOTE

1. This is not the same Channa as the one mentioned in DN 16, SN 22:90, or the origin story to Saṅghādisesa 12.

See also: SN 22:2; SN 51:15; AN 3:73

To the Fatalists' Student
Ājīvaka Sutta (AN 3:73)

I have heard that on one occasion Ven. Ānanda was staying near Kosambī in Ghosita's monastery. Then a certain householder, a disciple of the Fatalists [Ājīvakas], went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ānanda, "Among us, sir, whose Dhamma is well-taught? Who has practiced well in this world? Who in the world is Well-Gone?"

"In that case, householder, I will question you in return. Answer as you see fit. Now, what do you think? Those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—is their Dhamma well-taught or not? Or how does this strike you?"

"Sir, those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—their Dhamma is well-taught. That's how it strikes me."

"And what do you think, householder? Those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—have they practiced well in this world or not? Or how does this strike you?"

"Sir, those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—they have practiced well in this world. That's how it strikes me."

"And what do you think, householder? Those whose passion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising; those whose aversion is abandoned… whose delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising—are they, in this world, Well-Gone or not? Or how does this strike you?"

"Sir, those whose passion… aversion… delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising—they, in this world, are Well-Gone. That's how it strikes me."

"In this way, householder, you have answered yourself: 'Those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—their Dhamma is well-taught. Those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion—they have practiced well in this world. Those whose passion… aversion… delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising—they, in this world, are Well-Gone.'"

"How amazing, sir. How astounding, that there is neither extolling of one's own Dhamma nor deprecation of another's, but just the teaching of the Dhamma in its proper sphere, speaking to the point without mentioning oneself.

"You, venerable sir, teach the Dhamma for the abandoning of passion… aversion… delusion. Your Dhamma is well-taught. You have practiced for the abandoning of passion… aversion… delusion. You have practiced well in this world. Your passion… aversion… delusion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. You, in this world, are Well-Gone.

"Magnificent, Master Ānanda! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Ānanda—through many lines of reasoning—made the Dhamma clear. I go to the Buddha for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Ānanda remember me as a lay follower who has gone for refuge from this day forward, for life."

See also: DN 16; AN 10:94

To the Sakyan
Sakka Sutta (AN 3:74)

I have heard that on one occasion the Blessed One was staying among the Sakyans near Kapilavatthu in the Banyan Park. Now at that time the Blessed One had just recovered from being ill, was not long recovered from his illness. Then Mahānāma the Sakyan went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "For a long time I have known the Dhamma taught by the Blessed One that 'There is knowledge for one who is concentrated, not for one who is not concentrated.' Now, does concentration come first, and knowledge after, or does knowledge come first, and concentration after?"

Then the thought occurred to Ven. Ānanda, "Here the Blessed One has just recovered from being ill, is not long recovered from his illness, and yet Mahānāma the Sakyan asks him this very deep question. What if

I were to take Mahānāma the Sakyan to one side and teach him the Dhamma?" So Ven. Ānanda, taking Mahānāma the Sakyan by the arm, led him to one side and said to him, "Mahānāma, the Blessed One has talked both of the virtue of one who is in training [a stream-winner, a once-returner, or a non-returner] and of the virtue of one whose training is complete [an arahant]. He has talked both of the concentration of one who is in training and of the concentration of one whose training is complete. He has talked both of the discernment of one who is in training and of the discernment of one whose training is complete.

"And what is the virtue of one who is in training? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the virtue of one who is in training.

"And what is the concentration of one who is in training? There is the case where a monk—quite secluded from sensuality,[1] secluded from unskillful qualities[2]—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the concentration of one who is in training.

"And what is the discernment of one who is in training? There is the case where a monk discerns as it has come to be that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the path of practice leading to the cessation of stress.' This is called the discernment of one who is in training.

"Then there is the disciple of the noble ones—thus consummate in virtue, thus consummate in concentration, thus consummate in discernment—who, through the ending of the effluents, enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"In this way, Mahānāma, the Blessed One has talked both of the virtue of one who is in training and of the virtue of one whose training is complete. He has talked both of the concentration of one who is in training and of the concentration of one whose training is complete. He has talked both of the discernment of one who is in training and of the discernment of one whose training is complete."[3]

Notes

1. For the meaning of sensuality here, see AN 6:63.

2. "And what, monks, are unskillful qualities? Wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration." —*SN 45:22*

3. Ven. Ānanda has answered Mahānāma's question by noting that the concentration of one in training precedes both the discernment of one in training and the discernment of one whose training is complete, whereas the discernment of one in training has preceded the concentration of one whose training is complete.

See also: MN 48; MN 117; SN 22:5; SN 35:99; SN 55:33; AN 5:28; AN 9:36

Becoming (1)
Bhava Sutta (AN 3:77)

Then Ven. Ānanda went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he said to the Blessed One, "Lord, this word, 'becoming, becoming'—to what extent is there becoming?"[1]

"Ānanda, if there were no kamma ripening in the sensuality-property, would sensuality-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture.[2] The consciousness of living beings hindered by ignorance & fettered by craving is established in/tuned to a lower property. Thus there is the production of renewed becoming in the future.

"If there were no kamma ripening in the form-property, would form-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture. The consciousness of living beings hindered by ignorance & fettered by craving is established in/tuned to a middling property. Thus there is the production of renewed becoming in the future.

"If there were no kamma ripening in the formless-property, would formless-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture. The consciousness of living beings hindered by ignorance & fettered by craving is established in/tuned to a refined property. Thus there is the production of renewed becoming in the future. This is how there is becoming."

Notes

1. Notice that the Buddha, instead of giving a definition of becoming *(bhava)* in response to this question, simply notes that becoming occurs on three levels. Nowhere in the suttas does he define the term *becoming,* but a survey of how he uses the term in different contexts suggests that it means a sense of identity in a particular world of experience: your sense of what you are, focused on a particular desire, in your personal sense of the world as related to that desire. In other words, it is both a psychological and a cosmological concept. For more on this topic, see *The Paradox of Becoming,* Introduction and Chapter One.

2. In this analogy, "kamma" apparently means intention and the result of intention, both past and present. This would thus cover the six sense media (SN 35:145), the first four of the aggregates (SN 22:54), and the four nutriments for consciousness (SN 12:64). As the analogy here suggests, these elements of experience create the range of possibilities for a sense of becoming. If your past and present kamma don't contain a particular possibility, a corresponding type of becoming can't be developed. The only becomings you can experience are those from within the range of possibilities provided by your kamma. Consciousness and craving locate a particular opportunity from those possibilities that, through the nourishment of craving, they develop into an actual state of becoming. A similar analogy appears in SN 22:54. For more on this topic, see *The Paradox of Becoming,* Chapter Two.

Becoming (2)
Bhava Sutta (AN 3:78)

Then Ven. Ānanda went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he said to the Blessed One, "Lord, this word, 'becoming, becoming'—to what extent is there becoming?"

"Ānanda, if there were no kamma ripening in the sensuality-property, would sensuality-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture. The intention & aspiration of living beings hindered by ignorance & fettered by craving is established in/tuned to a lower property. Thus there is the production of renewed becoming in the future.

"If there were no kamma ripening in the form-property, would form-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture. The intention & aspiration of living beings hindered by

ignorance & fettered by craving is established in/tuned to a middling property. Thus there is the production of renewed becoming in the future.

"If there were no kamma ripening in the formless-property, would formless-becoming be discerned?"

"No, lord."

"Thus kamma is the field, consciousness the seed, and craving the moisture. The intention & aspiration of living beings hindered by ignorance & fettered by craving is established in/tuned to a refined property. Thus there is the production of renewed becoming in the future. This is how there is becoming."

See also: MN 60; AN 1:329

Habit & Practice
Sīlabbata Sutta (AN 3:79)

Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Ānanda, every habit & practice, every life, every holy life that is followed as of essential worth: is every one of them fruitful?"

"Lord, that is not (to be answered) with a categorical answer."

"In that case, Ānanda, give an analytical answer."

"When—by following a life of habit & practice, a life, a holy life that is followed as of essential worth—one's unskillful mental qualities increase while one's skillful mental qualities decline: That sort of habit & practice, life, holy life that is followed as of essential worth is fruitless. But when—by following a life of habit & practice, a life, a holy life that is followed as of essential worth—one's unskillful mental qualities decline while one's skillful mental qualities increase: That sort of habit & practice, life, holy life that is followed as of essential worth is fruitful."

That is what Ven. Ānanda said, and the Teacher approved. Then Ven. Ānanda, (realizing,) "The Teacher approves of me," got up from his seat

and, having bowed down to the Blessed One and circumambulating him, left.

Then not long after Ven. Ānanda had left, the Blessed One said to the monks, "Monks, Ānanda is still in training, but it would not be easy to find his equal in discernment."

See also: DN 16; AN 3:68; AN 3:73; AN 4:42; AN 4:192; AN 10:94

The Donkey
Gadrabha Sutta (AN 3:83)

"Monks, it is just as if a donkey were following right after a herd of cattle, saying, 'I too am a cow! I too am a cow!' Its color is not that of a cow, its voice is not that of a cow, its hoof is not that of a cow, and yet it still keeps following right after the herd of cattle, saying, 'I too am a cow! I too am a cow!' In the same way, there is the case where a certain monk follows right after the Saṅgha of monks, saying, 'I too am a monk! I too am a monk!' He doesn't have the other monks' desire for undertaking the training in heightened virtue, doesn't have their desire for undertaking the training in heightened mind [concentration], doesn't have their desire for undertaking the training in heightened discernment, and yet he still keeps following right after the Saṅgha of monks, saying, 'I too am a monk! I too am a monk!'

"So you should train yourselves: 'Strong will be our desire for undertaking the training in heightened virtue; strong will be our desire for undertaking the training in heightened mind; strong will be our desire for undertaking the training in heightened discernment.' That is how you should train yourselves."

See also: AN 3:90—91; AN 4:178

The Vajjian Monk
Vajjiputta Sutta (AN 3:85)

On one occasion the Blessed One was staying near Vesālī in the Great Forest. Then a certain Vajjian monk approached him and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, this recitation of more than 150 training rules comes every fortnight.[1] I cannot train in reference to them."

"Monk, can you train in reference to the three trainings: the training in heightened virtue, the training in heightened mind, the training in heightened discernment?"[2]

"Yes, lord, I can train in reference to the three trainings: the training in heightened virtue, the training in heightened mind, the training in heightened discernment."

"Then train in reference to those three trainings: the training in heightened virtue, the training in heightened mind, the training in heightened discernment. As you train in heightened virtue, heightened mind, & heightened discernment, your passion, aversion, & delusion—when trained in heightened virtue, heightened mind, & heightened discernment—will be abandoned. You—with the abandoning of passion, the abandoning of aversion, the abandoning of delusion—will not do anything unskillful or engage in any evil."

Later on, that monk trained in reference to heightened virtue, heightened mind, & heightened discernment. His passion, aversion, & delusion—when trained in heightened virtue, heightened mind, & heightened discernment were abandoned. He—with the abandoning of passion, the abandoning of aversion, the abandoning of delusion—did not do anything unskillful or engage in any evil.

Notes

1. This statement refers to the Pāṭimokkha recitation, which contains 227 rules. Some have argued that this statement is proof that the Pāṭimokkha

currently contains some rules that it did not contain in the Buddha's time. However, this assertion ignores two points: (a) The sutta texts are notoriously vague about large numbers, and—given their manner in reporting large numbers—"more than 150" could cover anything from 150 to 250 rules. (b) The Buddha added rules to the Pāṭimokkha over the course of many years. This sutta may have taken place earlier in his life before the Pāṭimokkha had reached its current size.

2. For definitions of these trainings, see AN 3:90.

One in Training
Sekhin Sutta (1) (AN 3:87)

"Monks, this recitation of more than 150 training rules comes every fortnight, in reference to which sons of good families desiring the goal train themselves.[1] There are these three trainings under which all that is gathered. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment.[2] These are the three trainings under which all that is gathered.

"There is the case where a monk is wholly accomplished in virtue, moderately accomplished in concentration, and moderately accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules. With the ending of (the first) three fetters, he is a stream-winner, never again destined for states of woe, certain, headed for self-awakening.

"There is the case where a monk is wholly accomplished in virtue, moderately accomplished in concentration, and moderately accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is

that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules. With the ending of (the first) three fetters, and with the attenuation of passion, aversion, & delusion, he is a once-returner, who —on returning only once more to this world—will put an end to stress.

"There is the case where a monk is wholly accomplished in virtue, wholly accomplished in concentration, and moderately accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules. With the ending of the five lower fetters, he is due to spontaneously reappear (in the Pure Abodes), there to be totally unbound, destined never again to return from that world.

"There is the case where a monk is wholly accomplished in virtue, wholly accomplished in concentration, wholly accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules. With the ending of effluents, he dwells in the effluent-free awareness-release and discernment-release, having directly known and realized them for himself right in the here-and-now.

"Those who are partially accomplished attain a part; those who are wholly accomplished, the whole. The training rules, I tell you, are not in vain."

Notes

1. See AN 3:85, note 1.

2. For definitions of these trainings, see AN 3:90.

One in Training
Sekhin Sutta (2) (AN 3:88)

"Monks, this recitation of more than 150 training rules comes every fortnight, in reference to which sons of good families desiring the goal train themselves.[1] There are these three trainings under which all that is gathered. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment.[2] These are the three trainings under which all that is gathered.

"There is the case where a monk is wholly accomplished in virtue, moderately accomplished in concentration, and moderately accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules.

"With the ending of (the first) three fetters, he is one who has seven more times at most. Having transmigrated and wandered on among devas and human beings, he will put an end to stress.

"(Or) he is one going from good family to good family [i.e., rebirth in the human realm or any of the deva realms]. Having transmigrated and wandered on among two or three good families, he will put an end to stress.

"(Or) he is one with one seed. Having arisen only once more in the human realm, he will put an end to stress.

"(Or), with the ending of (the first) three fetters, and with the attenuation of passion, aversion, & delusion, he is a once-returner who —on returning only once more to this world—will put an end to stress.

"There is the case where a monk is wholly accomplished in virtue, wholly accomplished in concentration, and moderately accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules.

"With the ending of the five lower fetters, he is one going upstream to the Peerless [the Akaniṭṭha heaven, the highest of the Pure Abodes].[3]

"(Or), with the ending of the five lower fetters, he is one unbound with fabrication (of exertion).

"(Or), with the ending of the five lower fetters, he is one unbound without fabrication (of exertion).

"(Or), with the ending of the five lower fetters, he is one unbound on arrival (in a Pure Abode).[4]

"(Or), with the ending of the five lower fetters, he is one unbound in between.

"There is the case where a monk is wholly accomplished in virtue, wholly accomplished in concentration, wholly accomplished in discernment. With reference to the lesser and minor training rules, he falls into offenses and rehabilitates himself. Why is that? Because I have not declared that to be a disqualification in these circumstances. But as for the training rules that are basic to the holy life and proper to the holy life, he is one of permanent virtue, one of steadfast virtue. Having undertaken them, he trains in reference to the training rules. With the ending of effluents, he dwells in the effluent-free awareness-release and discernment-release, having directly known and realized them for himself right in the here-and-now.

"Those who are partially accomplished attain a part; those who are wholly accomplished, the whole. The training rules, I tell you, are not in vain."

Notes

1. See AN 3:85, note 1.

2. For definitions of these trainings, see AN 3:90.

3. According to the Commentary, this category of non-returner first appears spontaneously in any of the first four levels of the five Pure Abodes—among the Aviha (Not Falling Away) devas, the Atappa (Untroubled) devas, the Sudassa (Good-looking) devas, or the Sudassī (Clear-seeing) devas—and then appears spontaneously in progressively higher levels until reaching the highest, the Akaniṭṭha (Peerless) Pure Abode, there to be unbound.

4. The Commentary defines this category and the following one with this example: Suppose that a non-returner appears spontaneously in the Aviha (Not Falling Away) Pure Abode, where the lifespan is 1,000 eons. If he/she attains unbinding after the first 100 eons, he/she is classed as one unbound on arrival. If he/she attains unbinding anywhere from between the first day in that Pure Abode up through the first 400 eons, he/she is classed as one unbound in between. For a non-returner appearing spontaneously in any of the higher Pure Abodes, where the lifespans get progressively longer, the same proportions would hold.

This way of classifying these two categories, however, doesn't make much sense for two reasons. (a) The sutta lists the categories in ascending order, and there's little reason to class one who takes 400 eons to attain unbinding higher than one who takes only 100 eons to do so. (b) The second category actually includes the first, so there would seem to be little reason to distinguish them as two separate categories.

It would make better sense to define the categories this way: One who attains unbinding relatively soon after arriving in a Pure Abode is one unbound on arrival. One who attains unbinding after leaving the human realm but before reaching a Pure Abode would be one unbound in between.

See also: MN 70; SN 12:68; SN 22:89; AN 4:131; AN 9:36; AN 10:13

Trainings (1)
Sikkha Sutta (AN 3:90)

"There are these three trainings. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment.

"And what is the training in heightened virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the training in heightened virtue.

"And what is the training in heightened mind? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the training in heightened mind.

"And what is the training in heightened discernment? There is the case where a monk discerns as it has come to be that 'This is stress… This is the origination of stress… This is the cessation of stress… This is the path of practice leading to the cessation of stress.' This is called the training in heightened discernment.

"These are the three trainings."

Trainings (2)
Sikkha Sutta (AN 3:91)

"There are these three trainings. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment.

"And what is the training in heightened virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the training in heightened virtue.

"And what is the training in heightened mind? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the training in heightened mind.

"And what is the training in heightened discernment? There is the case where a monk, through the ending of the effluents, enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. This is called the training in heightened discernment.

"These are the three trainings."

Heightened virtue,
heightened mind,
heightened discernment:
    persistent,
    firm,
    steadfast,

absorbed in jhāna,
mindful,
with guarded faculties,
you should practice them—

as in front,
so behind;
as behind,
so in front;
as below,
so above;
as above,
so below;
as by day,
so by night;
as by night,
so by day;

conquering all the directions
with limitless concentration.

This is called
the practice of training,
as well as the pure way of life.
(Following it,) you're called
self-awakened in the world,
enlightened,
one who's taken the path
to its end.

With the cessation of sensory consciousness
of one released in the stopping of craving,
the liberation of awareness
of one released in the stopping of craving,
is like the unbinding
of a flame.[1]

Note

1. For a discussion of this image, see *The Mind Like Fire Unbound.*

Urgent
Accāyika Sutta (AN 3:93)

"There are these three urgent duties of a farming householder. Which three?

"There is the case where a farming householder quickly gets his field well-plowed & well-harrowed. Having quickly gotten his field well-plowed & well-harrowed, he quickly plants the seed. Having quickly planted the seed, he quickly lets in the water & then lets it out.

"These are the three urgent duties of a farming householder. Now, that farming householder does not have the power or might (to say:) 'May my crops spring up today, may the grains appear tomorrow, and may they ripen the next day.' But when the time has come, the farming householder's crops spring up, the grains appear, and they ripen.

"In the same way, there are these three urgent duties of a monk. Which three? The undertaking of the training in heightened virtue, the undertaking of the training in heightened mind, the undertaking of the training in heightened discernment. These are the three urgent duties of a monk. Now, that monk does not have the power or might (to say:) 'May my mind be released from effluents through lack of clinging/sustenance today or tomorrow or the next day.' But when the time has come, his mind is released from effluents through lack of clinging/sustenance.

"Thus, monks, you should train yourselves: 'Strong will be our desire for the undertaking of the training in heightened virtue. Strong will be our desire for the undertaking of the training in heightened mind. Strong will be our desire for the undertaking of the training in heightened discernment.' That's how you should train yourselves."

See also: SN 22:101

Assemblies
Parisā Sutta (AN 3:96)

"Monks, there are these three assemblies. Which three? The assembly of the supreme, the factional assembly, the harmonious assembly.

"And which is the assembly of the supreme? There is the case where—in whatever assembly the elder monks are not lax or luxurious, have shunned the tossing away of their duties, have taken the lead in seclusion, and have aroused persistence for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized—the next generation follows their example. They, too, are not lax or luxurious. They shun the tossing away of their duties, they take the lead in seclusion, and they arouse persistence for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is called the assembly of the supreme.

"And which is the factional assembly? There is the case where, in whatever assembly the monks keep arguing, quarreling, & disputing, stabbing one another with weapons of the mouth, that is called the factional assembly.

"And which is the harmonious assembly? There is the case where, in whatever assembly the monks dwell in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection, that is called the harmonious assembly.

"Now, when the monks dwell in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection, at that time the monks produce much merit, at that time they dwell in a Brahmā dwelling, i.e., empathetic joy as an awareness release. When one is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated.

"Just as when the devas pour rain in heavy drops on the upper mountains: The water, flowing down along the slopes, fills the branches of the mountain ravines & gullies. When the branches of the mountain ravines & gullies are full, they fill the little lakes. When the little lakes are full, they fill the large lakes… the little rivers… the large rivers. When the large rivers are full, they fill the ocean. In the same way, when the monks dwell in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection, at that time the monks produce much merit, at that time they dwell in a Brahmā dwelling, i.e., empathetic joy as an awareness release. When one is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated.

"These, monks, are the three assemblies."

See also: AN 5:36; AN 5:79–80; AN 6:12; AN 7:21; Dhp 194; Iti 18–19

The Thoroughbred
Ājāniya Sutta (AN 3:97)

"Endowed with three characteristics, a king's excellent thoroughbred steed is worthy of a king, the wealth of a king, and counts as one of the king's own limbs. Which three? There is the case where a king's excellent thoroughbred steed is consummate in beauty, consummate in strength, and consummate in speed. Endowed with these three characteristics is a king's excellent thoroughbred steed worthy of a king, the wealth of a king, and counts as one of the king's own limbs.

"In the same way, a monk endowed with these three qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which three? There is the case where a monk is consummate in beauty, consummate in strength, and consummate in speed.

"And how is a monk consummate in beauty? There is the case where a monk is virtuous. He dwells restrained in accordance with the

Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is how a monk is consummate in beauty.

"And how is a monk consummate in strength? There is the case where a monk keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is how a monk is consummate in strength.

"And how is a monk consummate in speed? There is the case where a monk discerns as it has come to be that 'This is stress.' He discerns as it has come to be that 'This is the origination of stress.' He discerns as it has come to be that 'This is the cessation of stress.' He discerns as it has come to be that 'This is the path of practice leading to the cessation of stress.' This is how a monk is consummate in speed.

"Endowed with these three qualities is a monk deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: DN 26; SN 35:153; SN 47:6–7; AN 4:111; AN 4:113; AN 5:139—140; AN 8:13—14; AN 11:10

The Salt Crystal
Loṇaphala Sutta (AN 3:101)

"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such & such a way, that is how its result is experienced,' there is the living of the holy life, there is the opportunity for the right ending of stress.

"There is the case where a trifling evil deed done by a certain individual takes him to hell. There is the case where the very same sort of trifling deed done by another individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in body,[1] undeveloped in virtue, undeveloped in mind, undeveloped in discernment:[2] restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable.[3] A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"Suppose that a man were to drop a salt crystal into a small amount of water in a cup. What do you think? Would the water in the cup become salty because of the salt crystal, and unfit to drink?"

"Yes, lord. Why is that? There being only a small amount of water in the cup, it would become salty because of the salt crystal, and unfit to drink."

"Now suppose that a man were to drop a salt crystal into the River Ganges. What do you think? Would the water in the River Ganges become salty because of the salt crystal, and unfit to drink?"

"No, lord. Why is that? There being a great mass of water in the River Ganges, it would not become salty because of the salt crystal or unfit to drink."

"In the same way, there is the case where a trifling evil deed done by one individual (the first) takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in

discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"There is the case where a certain person is thrown into jail for half a dollar *[kahāpaṇa],* is thrown into jail for a dollar, is thrown into jail for one hundred dollars. And there is the case where another person is not thrown into jail for half a dollar, is not thrown into jail for a dollar, is not thrown into jail for one hundred dollars. Now what sort of person is thrown into jail for half a dollar… for a dollar… for one hundred dollars? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who is thrown into jail for half a dollar… for a dollar… for one hundred dollars. And what sort of person is not thrown into jail for half a dollar… for a dollar… for one hundred dollars? There is the case where a person is wealthy, with many belongings, many possessions. This is the sort of person who is not thrown into jail for half a dollar… for a dollar… for one hundred dollars.

"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for

a moment? There is the case where a certain individual is developed in body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"It's just as when a goat butcher is empowered to beat or bind or slay or treat as he likes a certain person who steals a goat, but is not empowered to beat or bind or slay or treat as he likes another person who steals a goat. Now, when what sort of person has stolen a goat is the goat butcher empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who, when he has stolen a goat, the goat butcher is empowered to beat or bind or slay or treat as he likes. And when what sort of person has stolen a goat is the goat butcher not empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is wealthy, with many belongings, many possessions; a king or a king's minister. This is the sort of person who, when he has stolen a goat, the goat butcher is not empowered to beat or bind or slay or treat as he likes. All he can do is go with his hands clasped before his heart and beg: 'Please, dear sir, give me a goat or the price of a goat.'

"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in body, developed in virtue, developed in mind, developed in

discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such & such a way, that is how its result is experienced,' there is the living of the holy life, there is the opportunity for the right ending of stress."[4]

Notes

1. According to MN 36, this means that pleasure can invade this individual's mind and remain there.

2. Again according to MN 36, this means that pain can invade this individual's mind and remain there.

3. Immeasurable concentration. See AN 3:65 (PTS—AN 3:66).

4. For a discussion of this discourse in the general context of the Buddha's teaching on kamma (karma), see *The Wings to Awakening,* Section I/B.

See also: MN 86; MN 136; SN 20:4; SN 42:8; AN 5:79; AN 11:16

The Dirt-washer
Paṁsudhovaka Sutta (AN 3:102)

"There are these gross impurities in gold: dirty sand, gravel, & grit. The dirt-washer or his apprentice, having placed (the gold) in a vat, washes it again & again until he has washed them away.

"When he is rid of them, there remain the moderate impurities in the gold: coarse sand & fine grit. He washes the gold again & again until he has washed them away.

"When he is rid of them, there remain the fine impurities in the gold: fine sand & black dust. The dirt-washer or his apprentice washes the gold again & again until he has washed them away.

"When he is rid of them, there remains just the gold dust. The goldsmith or his apprentice, having placed it in a crucible, blows on it again & again to blow away the dross. The gold, as long as it has not been blown on again & again to the point where the impurities are blown away, as long as it is not refined & free from dross, is not pliant, malleable, or luminous. It is brittle and not ready to be worked. But there comes a time when the goldsmith or his apprentice has blown on the gold again & again until the dross is blown away. The gold, having been blown on again & again to the point where the impurities are blown away, is then refined, free from dross, pliant, malleable, & luminous. It is not brittle, and is ready to be worked. Then whatever sort of ornament he has in mind—whether a belt, an earring, a necklace, or a gold chain—the gold would serve his purpose.

"In the same way, there are these gross impurities in a monk intent on heightened mind: misconduct in body, speech, & mind. These the monk—aware & able by nature—abandons, destroys, dispels, wipes out of existence. When he is rid of them, there remain in him the moderate impurities: thoughts of sensuality, ill will, & harmfulness. These he abandons, destroys, dispels, wipes out of existence. When he is rid of them there remain in him the fine impurities: thoughts of his caste, thoughts of his home district, thoughts related to not wanting to be despised. These he abandons, destroys, dispels, wipes out of existence.

"When he is rid of them, there remain only thoughts of the Dhamma. His concentration is neither peaceful nor refined, has not yet attained calm or unification, and is kept in place by the fabrication of forceful restraint. But there comes a time when his mind grows steady inwardly, settles down, grows unified & concentrated. His concentration is peaceful & refined, has attained calm & unification, and is no longer kept in place by the fabrication of forceful restraint.

"And then whichever of the higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and

mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting crosslegged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he discerns the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind[1] as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind[2] as 'a released mind,' and an unreleased mind as 'an unreleased mind.' He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives [literally: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my

food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

"If he wants, he sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realms, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of the effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known and realized them for himself right in the here & now. He can witness this for himself whenever there is an opening."

Notes

1. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the *brahmavihāras* (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

2. On the various levels of release, see DN 15, MN 43, and AN 9:43—45.

See also: MN 19–20; SN 51:20; AN 3:71; AN 5:28

Themes
Nimitta Sutta (AN 3:103)

"A monk intent on heightened mind should attend periodically to three themes: He should attend periodically to the theme of concentration; he should attend periodically to the theme of uplifted energy; he should attend periodically to the theme of equanimity. If the monk intent on heightened mind were to attend solely to the theme of concentration, it's possible that his mind would tend to laziness. If he were to attend solely to the theme of uplifted energy, it's possible that his mind would tend to restlessness. If he were to attend solely to the theme of equanimity, it's possible that his mind would not be rightly concentrated for the ending of the effluents. But when he attends periodically to the theme of concentration, attends periodically to the theme of uplifted energy, attends periodically to the theme of equanimity, his mind is pliant, malleable, luminous, & not brittle. It is rightly concentrated for the ending of the effluents.

"Just as if a goldsmith or goldsmith's apprentice were to set up a smelter. Having set up the smelter, he would fire the receptacle. Having fired the receptacle, he would take hold of some gold with his tongs and place it in the receptacle. Periodically he would blow on it, periodically sprinkle it with water, periodically examine it closely. If he were solely to blow on it, it's possible that the gold would burn up. If he were solely to sprinkle it with water, it's possible that the gold would grow cold. If he were solely to examine it closely, it's possible that the gold would not come to full perfection. But when he periodically blows on it, periodically sprinkles it with water, periodically examines it closely, the gold becomes pliant, malleable, & luminous. It is not brittle, and is ready to be worked. Then whatever sort of ornament he has in mind—whether a belt, an earring, a necklace, or a gold chain—the gold would serve his purpose.

"In the same way, a monk intent on heightened mind should attend periodically to three themes: He should attend periodically to the theme

of concentration; he should attend periodically to the theme of uplifted energy; he should attend periodically to the theme of equanimity. If the monk intent on heightened mind were to attend solely to the theme of concentration, it's possible that his mind would tend to laziness. If he were to attend solely to the theme of uplifted energy, it's possible that his mind would tend to restlessness. If he were to attend solely to the theme of equanimity, it's possible that his mind would not be rightly concentrated for the ending of the effluents. But when he attends periodically to the theme of concentration, attends periodically to the theme of uplifted energy, attends periodically to the theme of equanimity, his mind is pliant, malleable, luminous, and not brittle. It is rightly concentrated for the ending of the effluents.

"And then whichever of the higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting crosslegged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he discerns the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted

mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives [literally: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

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

purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of the effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known and realized them for himself right in the here & now. He can witness this for himself whenever there is an opening."

See also: MN 101; MN 118; MN 140; SN 46:53; SN 47:8; SN 51:20; AN 6:85

The Peak of the Roof
Kuta Sutta (AN 3:110)

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed to him, sat to one side. As he was sitting there, the Blessed One said to him: "Householder, when the mind is unprotected, bodily actions are unprotected as well, verbal actions are unprotected as well, mental actions are unprotected as well. When one's bodily actions, verbal actions, & mental actions are unprotected, one's bodily actions get soggy, one's verbal actions get soggy, one's mental actions get soggy. When one's bodily actions, verbal actions, & mental actions are soggy, one's bodily actions… verbal actions… mental actions rot. When one's bodily actions, verbal actions, & mental actions rot, one's death is not auspicious, the mode of one's dying not good.

"Just as when a peak-roofed house is poorly roofed: The peak of the roof is unprotected, the roof beams are unprotected, the walls are unprotected. The peak of the roof… the roof beams… the walls get soggy. The peak of the roof… the roof beams… the walls then rot.

"In the same way, when the mind is unprotected, bodily actions… verbal actions… mental actions are unprotected as well.… One's bodily… verbal… mental actions get soggy… One's bodily… verbal… mental actions rot. When one's bodily actions, verbal actions, & mental

actions rot, one's death is not auspicious, the mode of one's dying not good.

"Now, when the mind is protected, bodily actions are protected as well, verbal actions are protected as well, mental actions are protected as well. When one's bodily actions, verbal actions, & mental actions are protected, one's bodily actions… verbal actions… mental actions don't get soggy. When one's bodily actions, verbal actions, & mental actions aren't soggy, one's bodily actions… verbal actions… mental actions don't rot. When one's bodily actions, verbal actions, & mental actions don't rot, one's death is auspicious, the mode of one's dying is good.

"Just as when a peak-roofed house is well roofed: The peak of the roof is protected, the roof beams are protected, the walls are protected. The peak of the roof… the roof beams… the walls don't get soggy. The peak of the roof… the roof beams… the walls don't rot.

"In the same way, when the mind is protected, bodily actions… verbal actions… mental actions are protected as well… One's bodily… verbal… mental actions don't get soggy… One's bodily… verbal… mental actions don't rot. When one's bodily actions, verbal actions, & mental actions don't rot, one's death is auspicious, the mode of one's dying is good."

See also: SN 3:5; SN 35:202; SN 48:52; AN 3:129; Khp 5; Thag 1:1

Sagacity
Moneyya Sutta (AN 3:123)

"Monks, there are these three forms of sagacity. Which three? Bodily sagacity, verbal sagacity, & mental sagacity.

"And what is bodily sagacity? There is the case where a monk abstains from taking life, abstains from theft, abstains from uncelibacy. This is called bodily sagacity.

"And what is verbal sagacity? There is the case where a monk abstains from telling lies, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter. This is called verbal sagacity.

"And what is mental sagacity? There is the case where a monk who—with the ending of effluents—enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now. This is called mental sagacity.

"These, monks, are the three forms of sagacity."

A sage in body, a sage in speech,
a sage in mind, without effluent,
a sage consummate in sagacity
is said to have abandoned
everything
—the All.[1]

NOTE

1. See SN 35:23.

See also: Iti 67–68; Sn 1:1; Sn 1:3; Sn 1:12; Sn 3:11; Sn 4:16; Sn 5:7; Sn 5:9

At Gotamaka Shrine
Gotamaka-cetiya Sutta (AN 3:126)

On one occasion the Blessed One was staying near Vesāli at Gotamaka Shrine. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, it's through direct knowledge that I teach the Dhamma, not without direct knowledge. It's with a cause that I teach the Dhamma, not without a cause. It's with marvels that I teach the Dhamma, not without marvels.[1] Because I teach the Dhamma through direct knowledge and not without direct knowledge, because I teach the Dhamma with a cause and not without a cause, because I teach the Dhamma with marvels and not without marvels, there is good reason for my instruction, good reason for my admonition. And it is enough for you to be content, enough for you to be gratified, enough for

you to take joy, that the Blessed One is rightly self-awakened, the Dhamma is well-taught by the Blessed One, and the Saṅgha has practiced rightly."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the ten-thousand-fold cosmos quaked.

NOTE

1. See DN 11 and AN 3:61.

See also: MN 1

Putrid
Kaṭuviya Sutta (AN 3:129)

I have heard that on one occasion the Blessed One was staying near Vārāṇasī in the Deer Park at Isipatana. Then early in the morning the Blessed One, having adjusted his lower robe and carrying his bowl & outer robe, went into Vārāṇasī for alms. As he was walking for alms near the fig-tree at the cattle yoke, he saw a certain monk whose delight was in what is empty, whose delight was in exterior things—his mindfulness muddled, his alertness lacking, his concentration lacking, his mind gone astray, his faculties uncontrolled. On seeing him, the Blessed One said to him: "Monk, monk, don't let yourself putrefy! On one who lets himself putrefy & stink with the stench of carrion, there's no way that flies won't swarm & attack!"

Then the monk—admonished with this, the Blessed One's admonishment—came to his senses.

So the Blessed One, having gone for alms in Vārāṇasī, after the meal, returning from his alms round, addressed the monks [and told them what had happened].

When this was said, a certain monk said to the Blessed One, "What, lord, is putrefaction? What is the stench of carrion? What are flies?"

"Greed, monk, is putrefaction. Ill will is the stench of carrion. Evil, unskillful thoughts are flies. On one who lets himself putrefy & stink with the stench of carrion, there's no way that flies won't swarm & attack.

"On one whose eyes & ears
are unguarded,
whose senses
are unrestrained,
   flies swarm:
   resolves dependent on passion.
The monk who is putrid,
who stinks of the stench of carrion,
is far from unbinding.
His share is vexation.

Whether he stays
in village or wilderness,
having gained for himself no
tranquility,
   he's surrounded by flies.
But those who are consummate
   in virtue,
who delight
   in discernment & calm,
   pacified, they sleep in ease.
   No flies settle on them."

See also: SN 9:1; SN 9:11; SN 35:202; AN 3:15; Ud 5:5; Sn 4:7

To Anuruddha
Anuruddha Sutta (AN 3:131)

Then Ven. Anuruddha went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly

greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Here, by means of the divine eye, purified & surpassing the human, I see the thousand-fold cosmos. And my persistence is aroused & unsluggish. My mindfulness is established & unmuddled.[1] My body is calm & unaroused. My mind is concentrated & gathered into singleness. And yet my mind is not released from the effluents through lack of clinging/sustenance."

Ven. Sāriputta: "My friend, when the thought occurs to you, 'By means of the divine eye, purified & surpassing the human, I see the thousand-fold cosmos,' that is related to your conceit. When the thought occurs to you, 'My persistence is aroused & unsluggish. My mindfulness is established & unmuddled. My body is calm & unaroused. My mind is concentrated & gathered into singleness,' that is related to your restlessness. When the thought occurs to you, 'And yet my mind is not released from the effluents through lack of clinging/sustenance,' that is related to your anxiety. It would be well if—abandoning these three qualities, not attending to these three qualities—you directed your mind to the deathless property."

So after that, Ven. Anuruddha—abandoning those three qualities, not attending to those three qualities—directed his mind to the deathless property. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time entered & remained in the unexcelled goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew, "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Anuruddha became another one of the arahants.

Note

1. Reading *asammuṭṭhā* with the Burmese and PTS editions. The Thai edition has *appamuṭṭhā,* "unforgotten."

See also: SN 22:89; SN 51:20; AN 5:28; AN 10:13

Inscriptions
Lekha Sutta (AN 3:133)

"Monks, there are these three types of individuals to be found existing in the world. Which three? An individual like an inscription in rock, an individual like an inscription in soil, and an individual like an inscription in water.

"And how is an individual like an inscription in rock? There is the case where a certain individual is often angered and his anger stays with him a long time. Just as an inscription in rock is not quickly effaced by wind or water and lasts a long time, in the same way a certain individual is often angered, and his anger stays with him a long time. This is called an individual like an inscription in rock.

"And how is an individual like an inscription in soil? There is the case where a certain individual is often angered, but his anger doesn't stay with him a long time. Just as an inscription in soil is quickly effaced by wind or water and doesn't last a long time, in the same way a certain individual is often angered, but his anger doesn't stay with him a long time. This is called an individual like an inscription in soil.

"And how is an individual like an inscription in water? There is the case where a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, & courteous. Just as an inscription in water immediately disappears and doesn't last a long time, in the same way a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, & courteous. This is called an individual like an inscription in water.

"These are the three types of individuals to be found existing in the world."

See also: AN 3:69

The Orderliness of the Dhamma
Dhamma-niyāma Sutta (AN 3:137)

I have heard that at one time the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, saying, "Monks."

"Yes, lord," the monks responded to him.

The Blessed One said, "Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: 'All fabrications are inconstant.'

"The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: 'All fabrications are inconstant.'

"Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: 'All fabrications are stressful.'

"The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: 'All fabrications are stressful.'

"Whether or not there is the arising of Tathāgatas, this property stands—this steadfastness of the Dhamma, this orderliness of the Dhamma: 'All phenomena are not-self.'[1]

"The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain: 'All phenomena are not-self.'"

That is what the Blessed One said. Gratified, the monks delighted at his words.

Note

1. The suttas are inconsistent on the question of whether unbinding counts as a phenomenon *(dhamma)*. Iti 90, among others, states clearly that it is. AN 10:58 calls unbinding the ending of all phenomena. Sn 5:6 quotes the Buddha as calling the attainment of the goal the transcending of all phenomena, just as Sn 4:6 and Sn 4:10 state that the arahant has transcended dispassion, said to be the highest phenomenon. If the former definition applies here, unbinding would be not-self. If the latter, the word phenomenon (as more inclusive than fabrication) would apply to the non-returner's experience of the deathless (see AN 9:36). The arahant's experience of unbinding would be neither self nor not-self, as it lies beyond all designations (see DN 15). Even the arahant, at that point, would be undefined, as beings are defined by their attachments, whereas there are no attachments by which an arahant could be defined as existing, not existing, both, or neither (SN 23:2).

See also: MN 35; SN 22:23; SN 35:23–24; AN 6:43; AN 7:58; Dhp 277–279

Fours

Understanding
Anubuddha Sutta (AN 4:1)

I have heard that on one occasion the Blessed One was staying among the Vajjians at Bhaṇḍa Village. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "It's because of not understanding and not penetrating four things that we have transmigrated & wandered on for such a long, long time, you & I. Which four?

"It's because of not understanding and not penetrating noble virtue that we have transmigrated & wandered on for such a long, long time, you & I.

"It's because of not understanding and not penetrating noble concentration that we have transmigrated & wandered on for such a long, long time, you & I.

"It's because of not understanding and not penetrating noble discernment that we have transmigrated & wandered on for such a long, long time, you & I.

"It's because of not understanding and not penetrating noble release that we have transmigrated & wandered on for such a long, long time, you & I.

"But now that noble virtue is understood & penetrated, noble concentration… noble discernment… noble release is understood & penetrated, craving for becoming is destroyed, the guide to becoming [craving] is ended, there is now no further becoming."

That is what the Blessed One said. When the One Well-Gone had said that, he—the Teacher—said further:

Unexcelled virtue, concentration,
discernment, & release
have been understood
by Gotama of glorious stature.
Having known them directly,
he taught the Dhamma to the monks—
he, the Awakened One
the Teacher who has put an end
to suffering & stress,
the One with vision
totally unbound.

See also: DN 16

With the Flow
Anusota Sutta (AN 4:5)

"These four types of individuals are to be found existing in the world. Which four? The individual who goes with the flow, the individual who goes against the flow, the individual who stands fast, and the one who has crossed over, gone beyond, who stands on firm ground: a brahman.

"And how is one an individual who goes with the flow? There is the case where an individual indulges in sensual passions and does evil deeds. This is called the individual who goes with the flow.

"And how is one an individual who goes against the flow? There is the case where an individual doesn't indulge in sensual passions and doesn't do evil deeds. Even though it may be with pain, even though it may be with sorrow, even though he may be crying, his face in tears, he lives the holy life that is perfect & pure. This is called the individual who goes against the flow.

"And how is one an individual who stands fast? There is the case where an individual, with the total ending of the five lower fetters, is due to arise spontaneously (in the Pure Abodes), there to be totally

unbound, never again to return from that world. This is called the individual who stands fast.

"And how is one an individual who has crossed over, gone beyond, who stands on firm ground: a brahman? There is the case where an individual, through the ending of effluents, enters & remains in the effluent-free awareness-release & release of discernment, having directly known & realized them for himself right in the here & now. This is called the individual who has crossed over, gone beyond, who stands on firm ground: a brahman.

"These are the four types of individuals to be found existing in the world."

People unrestrained
        in sensual passions,
not devoid
        of passion,
indulging
        in sensuality:
They return to birth & aging,
        again & again—
seized by craving,
going with the flow.

Thus the enlightened one,
with mindfulness here established,
        not indulging
        in sensuality & evil,
though it may be with pain,
would abandon sensuality.
        They call him
        one who goes against
                the flow.

        Whoever,
having abandoned
the five defilements,
            is

perfect in training,
not destined to fall back,
skilled in awareness,
with faculties composed:
He's called
one who stands fast

In one who, having known,
qualities high & low
have been destroyed,
have gone to their end,
do not exist:
He's called
a master of knowledge,
one who has fulfilled the holy life,
gone to the world's end,[1] gone
beyond.

NOTE

1. On the meaning of "world" here, see SN 35:82.

See also: SN 22:93; SN 35:197; AN 4:45; AN 7:15; Iti 109; Sn 3:12; Sn 5

Yokes

Yoga Sutta (AN 4:10)

"Monks, there are these four yokes. Which four? The yoke of sensuality, the yoke of becoming, the yoke of views, & the yoke of ignorance.

"And what is the yoke of sensuality? There is the case where a certain person doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality. When he doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality, then—with regard to sensuality—he is obsessed with sensual passion, sensual

delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is the yoke of sensuality.

"And how is there the yoke of becoming? There is the case where a certain person doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from becoming. When he doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from becoming, then—with regard to states of becoming—he is obsessed with becoming-passion, becoming-delight, becoming-attraction, becoming-infatuation, becoming-thirst, becoming-fever, becoming-fascination, becoming-craving. This is the yoke of sensuality & the yoke of becoming.

"And how is there the yoke of views? There is the case where a certain person doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from views. When he doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from views, then—with regard to views—he is obsessed with view-passion, view-delight, view-attraction, view-infatuation, view-thirst, view-fever, view-fascination, view-craving. This is the yoke of sensuality, the yoke of becoming, & the yoke of views.

"And how is there the yoke of ignorance? There is the case where a certain person doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media. When he doesn't discern, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media, then—with regard to ignorance concerning the six sense media—he is obsessed with not-knowing. This is the yoke of sensuality, the yoke of becoming, the yoke of views, & the yoke of ignorance.

"Conjoined with evil, unskillful mental qualities—defiling, leading to further becoming, unhappy, resulting in suffering & stress, and in future birth, aging, & death—one is said not to be at rest from the yoke.

"These are the four yokes.

"Now, there are these four unyokings. Which four? Unyoking from sensuality, unyoking from becoming, unyoking from views, & unyoking from ignorance.

"And what is unyoking from sensuality? There is the case where a certain person discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality. When he discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality, then—with regard to sensuality—he isn't obsessed with sensual passion, sensual delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is unyoking from sensuality.

"And how is there unyoking from becoming? There is the case where a certain person discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, and the escape from becoming. When he discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, and the escape from becoming, then—with regard to states of becoming—he isn't obsessed with becoming-passion, becoming-delight, becoming-attraction, becoming-infatuation, becoming-thirst, becoming-fever, becoming-fascination, becoming-craving. This is unyoking from sensuality & unyoking from becoming.

"And how is there unyoking from views? There is the case where a certain person discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from views. When he discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from views, then—with regard to views—he isn't obsessed with view-passion, view-delight, view-attraction, view-infatuation, view-thirst, view-fever, view-fascination, view-craving. This is unyoking from sensuality, unyoking from becoming, & unyoking from views.

"And how is there unyoking from ignorance? There is the case where a certain person discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media. When he discerns, as it has come to be, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media, then—with regard to ignorance concerning the six sense media—he isn't obsessed with not-knowing . This is unyoking from sensuality, unyoking from becoming, unyoking from views, & unyoking from ignorance.

"Disjoined from evil, unskillful mental qualities—defiling, leading to further becoming, unhappy, resulting in suffering & stress, and in future birth, aging, & death—one is said to be at rest from the yoke.

"These are the four unyokings.

"Joined with the yoke of sensuality
    & the yoke of becoming,
joined with the yoke of views,
    surrounded by ignorance,
beings go to the wandering-on,
    heading to birth
        & death.

But those who comprehend sensuality
    & the yoke of becoming—entirely—
who have thrown off the yoke of views
    and are dispassionate
    toward ignorance,
disjoined from all yokes:
They—their yokes overcome—
        are sages
        indeed."

See also: MN 13–14; MN 54; MN 60; MN 72; MN 75; SN 45:171; AN 1:329; AN 3:77—78; AN 6:63; AN 10:93

Off Course
Agati Sutta (AN 4:19)

"There are these four ways of going off course. Which four? One goes off course through desire. One goes off course through aversion. One goes off course through delusion. One goes off course through fear. These are the four ways of going off course."

If you—

through desire,
aversion,
delusion,
fear—
transgress the Dhamma,
your honor wanes,
as in the dark fortnight,
the moon.

"There are these four ways of not going off course. Which four? One doesn't go off course through desire. One doesn't go off course through aversion. One doesn't go off course through delusion. One doesn't go off course through fear. These are the four ways of not going off course."

If you don't—
through desire,
aversion,
delusion,
fear—
transgress the Dhamma,
your honor waxes,
as in the bright fortnight,
the moon.

See also: AN 9:7

At Kāḷaka's Park
Kāḷaka Sutta (AN 4:24)

On one occasion the Blessed One was staying near Sāketa in Kāḷaka's park. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, whatever in this world with its devas, Māras & Brahmās, in this generation with its contemplatives &

brahmans, its rulers & commonfolk, is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: That do I know. Whatever in this world with its devas, Māras & Brahmās, in this generation with its contemplatives & brahmans, its rulers & commonfolk, is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: That I directly know. That has been realized by the Tathāgata, but in the Tathāgata[1] it has not been established.

"If I were to say, 'I don't know whatever in this world… is seen, heard, sensed, cognized… pondered by the intellect,' that would be a falsehood in me. If I were to say, 'I both know and don't know whatever in this world… is seen, heard, sensed, cognized… pondered by the intellect,' that would be just the same. If I were to say, 'I neither know nor don't know whatever in this world… is seen, heard, sensed, cognized… pondered by the intellect,' that would be a fault in me.

"Thus, monks, the Tathāgata, when seeing what is to be seen, doesn't suppose an (object as) seen. He doesn't suppose an unseen. He doesn't suppose an (object) to-be-seen. He doesn't suppose a seer.

"When hearing.…

"When sensing.…

"When cognizing what is to be cognized, he doesn't suppose an (object as) cognized. He doesn't suppose an uncognized. He doesn't suppose an (object) to-be-cognized. He doesn't suppose a cognizer.

Thus, monks, the Tathāgata—being the same with regard to all phenomena that can be seen, heard, sensed, & cognized—is 'Such.'[2] And I tell you: There is no other 'Such' higher or more sublime.

"Whatever is seen or heard or sensed
  and fastened onto as true by others,
One who is Such—among the self-fettered—
would not further claim to be true or even false.

"Having seen well in advance that arrow
  where generations are fastened & hung
  —'I know, I see, that's just how it is!'—
there's nothing of the Tathāgata fastened."

Note

1. Reading *tathāgate* with the Thai edition.

2. Such *(tādin):* An adjective applied to the mind of one who has attained the goal. It indicates that the mind "is what it is"—indescribable but not subject to change or alteration.

See also: MN 1; MN 63; MN 72; SN 22:85–86; AN 6:43; AN 10:81; AN 10:93—96; Ud 1:10; Iti 112; Sn 3:12; Sn 4:3; Sn 4:8; Sn 4:13; Sn 5:6

The Traditions of the Noble Ones
Ariya-vaṁsa Sutta (AN 4:28)

"These four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans. Which four?

"There is the case where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He doesn't, for the sake of robe cloth, do anything unseemly or inappropriate. Not getting cloth, he isn't agitated. Getting cloth, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk is content with any old almsfood at all. He speaks in praise of being content with any old almsfood at all. He doesn't, for the sake of almsfood, do anything unseemly or inappropriate. Not getting almsfood, he isn't agitated. Getting almsfood, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old almsfood at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful

in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He doesn't, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he isn't agitated. Getting lodging, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk finds pleasure & delight in developing (skillful qualities), finds pleasure & delight in abandoning (unskillful qualities). He doesn't, on account of his pleasure & delight in developing & abandoning, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"These are the four traditions of the noble ones—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—which are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans.

"And further, a monk endowed with these four traditions of the noble ones, if he lives in the east, conquers displeasure and is not conquered by displeasure. If he lives in the west… the north… the south, he conquers displeasure and is not conquered by displeasure. Why is that? Because the enlightened one endures both delight & displeasure."

Displeasure doesn't conquer the enlightened one.
Displeasure doesn't suppress the enlightened one.
The enlightened one conquers displeasure
because the enlightened one endures it.

Having cast away all deeds:
Who could obstruct him?
Like an ornament of finest gold:

Who is fit to find fault with him?
Even the devas praise him.
Even by Brahmā he's praised.

See also: SN 16:5; AN 2:5; AN 5:80; AN 10:17; Khp 5; Ud 2:10; Thag 18

Wheels
Cakka Sutta (AN 4:31)

"There are these four wheels, endowed with which human beings & devas develop a four-wheeled prosperity; endowed with which human beings & devas in no long time achieve greatness & abundance in terms of wealth. Which four? Living in a civilized land, associating with people of integrity, directing oneself rightly, and having done merit in the past. These are the four wheels, endowed with which human beings & devas develop a four-wheeled prosperity; endowed with which human beings & devas in no long time achieve greatness & abundance in terms of wealth.

"If you dwell in a civilized place,
make friends with the noble ones,
rightly direct yourself,
and have made merit in the past,
there will roll to you
crops, wealth, status, honor,
& happiness."

See also: AN 8:54; Sn 2:4

The Bonds of Fellowship
Saṅgaha Sutta (AN 4:32)

"There are these four grounds for the bonds of fellowship. Which four? Giving, kind words, beneficial help, consistency. These are the four grounds for the bonds of fellowship."

Giving, kind words, beneficial help,
& consistency in the face of events,
    in line with what's appropriate
    in each case, each case.
These bonds of fellowship (function) in the world
    like the linchpin in a moving cart.
Now, if these bonds of fellowship were lacking,
a mother would not receive
    the honor & respect owed by her child,
nor would a father receive
    what his child owes him.
But because the wise show regard
for these bonds of fellowship,
    they achieve greatness
    and are praised.

See also: AN 2:31—32; AN 2:118; AN 6:12; AN 7:35; AN 8:24; AN 8:54

With Vassakāra
Vassakāra Sutta (AN 4:35)

On one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest at the Squirrels' Sanctuary. Then Vassakāra the brahman, the chief minister of Magadha, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, we declare a person endowed with four qualities to be one of great discernment, a great man. Which four?

"There is the case where he is learned.

"Whatever he hears, he immediately understands the meaning of the statement, 'This is the meaning of that statement. This is the meaning of that statement.'

"He is mindful, able to remember & recollect what was done & said a long time ago.

"He is adept in the affairs of the household life, vigorous, endowed with enough quick-wittedness in their techniques to organize them and get them done.

"Master Gotama, we declare a person endowed with these four qualities to be one of great discernment, a great man. If you think that I am worthy of agreement, Master Gotama, may you agree with me. If you think I am worthy of criticism, criticize me."

"I neither agree with you, brahman, nor do I criticize you. I declare a person endowed with four qualities to be one of great discernment, a great man. Which four?

"There is the case, brahman, where he practices for the welfare & happiness of many people and has established many people in the noble method, i.e., the rightness of what is admirable, the rightness of what is skillful.

"He thinks any thought he wants to think, and doesn't think any thought he doesn't want to think. He wills any resolve he wants to will, and doesn't will any resolve he doesn't want to will. He has attained mastery of the mind with regard to the pathways of thought.[1]

"He attains—whenever he wants, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now.

"With the ending of effluents—he remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"I neither agree with you, brahman, nor do I criticize you. I declare a person endowed with these four qualities to be one of great discernment, a great man."

"It's amazing, Master Gotama, and astounding, how well that has been said by Master Gotama. And I hold Master Gotama to be endowed

with these same four qualities.

"Master Gotama practices for the welfare & happiness of many people and has established many people in the noble method, i.e., the rightness of what is admirable, the rightness of what is skillful.

"Master Gotama thinks whatever thought he wants to think, and doesn't think any thought he doesn't want to think. He wills any resolve he wants to will, and doesn't will any resolve he doesn't want to will. He has attained mastery of the mind with regard to the pathways of thought.

"Master Gotama attains—whenever he wants, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now.

"Master Gotama, with the ending of effluents remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now."

"Well, brahman, you have taken certainly liberties and spoken presumptuous words, but still I will respond to you.

"Yes, brahman, I practice for the welfare & happiness of many people and have established many people in the noble method, i.e., the rightness of what is admirable, the rightness of what is skillful.

"And, yes, I think whatever thought I want to think, and don't think any thought I don't want to think. I will any resolve I want to will, and don't will any resolve I don't want to will. I have attained mastery of the mind with regard to the pathways of thought.

"And, yes, I attain—whenever I want, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now.

"And, yes, with the ending of effluents I remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for myself right in the here & now."

> He who, knowing, declared
> release for all beings
> from the snare of death,

welfare
for human beings & devas,
the methodical Dhamma—
        seeing & hearing which,
        many people grow clear & calm;
who is skilled in what is & is not the path,
his task done, effluent-free:
        is called
one of great discernment,
bearing his last body,
                awake.

NOTE

1. See MN 20.

See also: MN 20; MN 36; MN 79; AN 4:95—96; AN 4:192; AN 7:64

With Doṇa
Doṇa Sutta (AN 4:36)

I have heard that on one occasion the Blessed One was traveling along the road between Ukkaṭṭha and Setabya, and Doṇa the brahman was also traveling along the road between Ukkaṭṭha and Setabya. Doṇa the brahman saw, in the Blessed One's footprints, wheels with 1,000 spokes, together with rims and hubs, complete in all their features. On seeing them, the thought occurred to him, "How amazing! How astounding! These are not the footprints of a human being!"

Then the Blessed One, leaving the road, went to sit at the root of a certain tree—his legs crossed, his body erect, with mindfulness established to the fore. Then Doṇa, following the Blessed One's footprints, saw him sitting at the root of the tree: confident, inspiring confidence, his senses calmed, his mind calmed, having attained the utmost control & tranquility, tamed, guarded, his senses restrained, a

nāga.[1] On seeing him, he went to him and said, "Master, are you a deva?"[2]

"No, brahman, I am not a deva."

"Are you a gandhabba?"

"No…."

"… a yakkha?"

"No…."

"… a human being?"

"No, brahman, I am not a human being."

"When asked, 'Are you a deva?' you answer, 'No, brahman, I am not a deva.' When asked, 'Are you a gandhabba?' you answer, 'No, brahman, I am not a gandhabba.' When asked, 'Are you a yakkha?' you answer, 'No, brahman, I am not a yakkha.' When asked, 'Are you a human being?' you answer, 'No, brahman, I am not a human being.' Then what sort of being are you?"

"Brahman, the effluents by which—if they were not abandoned—I would be a deva: Those are abandoned by me, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. The effluents by which—if they were not abandoned—I would be a gandhabba… a yakkha… a human being: Those are abandoned by me, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"Just like a red, blue, or white lotus—born in the water, grown in the water, rising up above the water—stands unsmeared by the water, in the same way I—born in the world, grown in the world, having overcome the world—live unsmeared by the world. Remember me, brahman, as 'awakened.'

> "The effluents by which I would go
> to a deva-state,
> or become a gandhabba in the sky,
> or go to a yakkha-state & human-state:
> Those have been destroyed by me,

ruined, their stems removed.
Like a blue lotus, rising up,
unsmeared by water,
unsmeared am I by the world,
and so, brahman,
I'm awake."

Notes

1. "Nāga" is a term used to describe a great being, such as an elephant or a great, magical serpent. Buddhists adopted the term as an epithet for the Buddha and his arahant disciples. See AN 6:43.

2. Doṇa phrases his question in the future tense, which has led to a great deal of discussion as to what this entire dialogue means: Is he asking what the Buddha will be in a future life, or is he asking what he is right now? The context of the discussion seems to demand the second alternative—Doṇa wants to know what kind of being would have such amazing footprints, and the Buddha's image of the lotus describes his present state—but the grammar of Doṇa's questions would seem to demand the first. However, A. K. Warder, in his *Introduction to Pali* (p. 55), notes that the future tense is often used to express perplexity, surprise, or wonder about something in the present: "What might this be?" "What on earth is this?" This seems to be the sense of Doṇa's questions here. His earlier statement—"These are not the footprints of a human being"—is also phrased in the future tense, and the mood of wonder extends throughout his conversation with the Buddha.

It's also possible that the Buddha's answers to Doṇa's questions—which, like the questions, are put in the future tense—are a form of word-play, in which the Buddha is using the future tense in both its meanings, to refer both to his present and to his future state.

The Buddha's refusal to identify himself as a human being relates to a point made throughout the Canon, that an awakened person cannot be defined in any way at all. On this point, see MN 72, SN 22:36, SN 22:85–86, SN 23:2, and the article, "A Verb for Nirvana." Because a mind with clinging is "located" by its clinging, an awakened person takes no place in any world: This is why he/she is unsmeared by the world *(loka),* like the lotus unsmeared by water. On this point, see *The Paradox of Becoming,* chapter 7.

No Falling Away
Aparihāni Sutta (AN 4:37)

"Endowed with four qualities, a monk is incapable of falling away and is right in the presence of unbinding. Which four?

"There is the case where a monk is consummate in virtue, guards the doors to his sense faculties, knows moderation in eating, & is devoted to wakefulness.

"And how is a monk consummate in virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how a monk is consummate in virtue.

"And how does a monk guard the doors to his sense faculties? There is the case where a monk, on seeing a form with the eye, doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On feeling a tactile sensation with the body.…

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect. This is how a monk guards the doors to his sense faculties.

"And how does a monk know moderation in eating? There is the case where a monk, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'I will destroy old feelings (of hunger) & not create new feelings (from overeating). Thus I will maintain myself, be blameless, & live in comfort.' This is how a monk knows moderation in eating.

"And how is a monk devoted to wakefulness? There is the case where a monk during the day, sitting & pacing back & forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up (either as soon as he awakens or at a particular time). During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. This is how a monk is devoted to wakefulness.

"Endowed with these four qualities, a monk is incapable of falling away and is right in the presence of unbinding."

The monk established in virtue,
restrained with regard to the sense faculties,
knowing moderation in food,
& devoted to wakefulness:
    Dwelling thus ardently,
    day & night, untiring,
    he develops skillful qualities
    for the attainment of rest from the yoke.
The monk delighting in heedfulness
and seeing danger in heedlessness
is incapable of falling away,
is right in the presence of unbinding.

See also: MN 131; AN 4:113; AN 7:58

Concentration
Samādhi Sutta (AN 4:41)

"Monks, these are the four developments of concentration. Which four? There is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now. There is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision. There is the development of concentration that, when developed & pursued, leads to mindfulness & alertness. There is the development of concentration that, when developed & pursued, leads to the ending of the effluents.

"And what is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now.[1]

"And what is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision? There is the case where a monk attends to the perception of light and is resolved on

the perception of daytime (at any hour of the day). Day (for him) is the same as night, night is the same as day. By means of an awareness open & unhampered, he develops a brightened mind. This is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision.[2]

"And what is the development of concentration that, when developed & pursued, leads to mindfulness & alertness? There is the case where feelings are known to the monk as they arise, known as they persist, known as they subside. Perceptions are known to him as they arise, known as they persist, known as they subside. Thoughts are known to him as they arise, known as they persist, known as they subside. This is the development of concentration that, when developed & pursued, leads to mindfulness & alertness.[3]

"And what is the development of concentration that, when developed & pursued, leads to the ending of the effluents? There is the case where a monk remains focused on arising & falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its passing away. Such is feeling, such its origination, such its passing away. Such is perception, such its origination, such its passing away. Such are fabrications, such their origination, such their passing away. Such is consciousness, such its origination, such its passing away.' This is the development of concentration that, when developed & pursued, leads to the ending of the effluents.[4]

"These are the four developments of concentration.

"And it was in connection with this that I stated in Puṇṇaka's Question in the Way to the Far Shore [Sn 5:3]:

> 'He who has fathomed
> the far & near in the world,
> for whom there is nothing
> perturbing in the world[5]—
> his vices evaporated,
> undesiring, untroubled,
> at peace—
> he, I tell you, has crossed over birth

& aging.'"

Notes

1. For more on the first development of concentration, see AN 5:28.

2. For more on the second development of concentration, see SN 51:20 and AN 5:28.

3. For more on the third development of concentration, see MN 118, MN 149, SN 54:8, and AN 8:70. MN 111 and MN 121, which discuss the perceptions and feelings that arise and disappear on shifting from one level of concentration to another would also seem to be relevant here.

4. The difference between the third and fourth developments of concentration is apparently that in the fourth, the aggregates are viewed not only in terms of their arising but also their origination: what *causes* them to arise. For more on the fourth development of concentration, see MN 52, SN 22:5, AN 4:124, AN 4:126, AN 5:28, and AN 9:36.

It is sometimes argued that the first development of concentration is the only one that falls under the four jhānas, but the passages cited in these notes all show that jhāna is involved in all four developments. The difference lies in how the practice of jhāna is used.

5. Imperturbability is a quality of concentration that allows it to be used for the second and fourth developments of concentration (see MN 4). For more on imperturbable concentration, see MN 66 and MN 106. On an even higher level, the arahant's mind is said to be imperturbable in the face of all sensory input. On this point, see AN 6:55.

Questions
Pañha Sutta (AN 4:42)

"There are these four ways of answering questions. Which four? There are questions that should be answered categorically [straightforwardly yes, no, this, that]. There are questions that should be answered with an analytical answer [defining or redefining the terms]. There are questions that should be answered with a counter-question. There are questions

that should be put aside. These are the four ways of answering questions."

> First the categorical statement,
> then the analytical statement,
> third, the type to be counter-questioned,
> & fourth, the one to be put aside.
> Any monk who knows which is which,
> in line with the Dhamma,
> is said to be skilled
> in the four types of questions:
> hard to overcome, hard to beat,
> profound, hard to defeat.
> He knows what's worthwhile
> & what's not,
> proficient in (recognizing) both,
> he
> rejects the worthless,
> grasps the worthwhile.
> He's called
> one who has broken through
> to what's worthwhile,
> enlightened,
> wise.

See also: DN 9; MN 2; MN 58; MN 72; SN 12:35; SN 12:46; SN 22:82; SN 22:85–86; SN 44:10; AN 3:74; AN 4:77; AN 5:165; AN 7:51; AN 10:93—96

To Rohitassa
Rohitassa Sutta (AN 4:45)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Rohitassa, the son of a deva, in the far extreme of the night, his extreme radiance lighting up the

entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to the Blessed One, he stood to one side. As he was standing there he said to the Blessed One: "Is it possible, lord, by traveling, to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away or reappear?"

"I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear."

"It's amazing, lord, and astounding, how well that has been said by the Blessed One: 'I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear.' Once I was a seer named Rohitassa, a student of Bhoja, a powerful sky-walker. My speed was as fast as that of a strong archer—well trained, a practiced hand, a practiced sharpshooter—shooting a light arrow across the shadow of a palm tree. My stride stretched as far as the east sea is from the west. To me, endowed with such speed, such a stride, there came the desire: 'I will go traveling to the end of the cosmos.' I—with a one-hundred year life, a one-hundred year span—spent one hundred years traveling—apart from the time spent on eating, drinking, chewing & tasting, urinating & defecating, and sleeping to fight off weariness—but without reaching the end of the cosmos I died along the way. So it's amazing, lord, and astounding, how well that has been said by the Blessed One: 'I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear.'"

(When this was said, the Blessed One responded:) "I tell you, friend, that it isn't possible by traveling to know or see or reach a far end of the cosmos where one doesn't take birth, age, die, pass away, or reappear. But at the same time, I tell you that there is no making an end of suffering & stress without reaching the end of the cosmos. Yet it is just within this fathom-long body, with its perception & intellect, that I declare that there is the cosmos, the origination of the cosmos, the cessation of the cosmos, and the path of practice leading to the cessation of the cosmos."

It's not to be reached by traveling,
the end of the cosmos—
regardless.
And it's not without reaching
the end of the cosmos
that there is release
from suffering & stress.

So, truly, an expert
with regard to the cosmos,
intelligent,
a knower of the end of the cosmos,
having fulfilled the holy life,
knowing the cosmos' end,
concentrated,
doesn't long for this cosmos
or any other.

See also: DN 11; SN 12:44; SN 35:82; SN 35:116; AN 9:38; AN 10:95

Perversions
Vipallāsa Sutta (AN 4:49)

"Monks, there are these four perversions of perception, perversions of mind, perversions of view. Which four? 'Constant' with regard to the inconstant is a perversion of perception, a perversion of mind, a perversion of view. 'Pleasant' with regard to the stressful.… 'Self' with regard to not-self.… 'Attractive' with regard to the unattractive is a perversion of perception, a perversion of mind, a perversion of view. These are the four perversions of perception, perversions of mind, perversions of view.

"There are these four non-perversions of perception, non-perversions of mind, non-perversions of view. Which four? 'Inconstant' with regard to the inconstant is a non-perversion of perception, a non-perversion of mind, a non-perversion of view. 'Stressful' with regard to the stressful.…

'Not-self' with regard to not-self.… 'Unattractive' with regard to the unattractive is a non-perversion of perception, a non-perversion of mind, a non-perversion of view. These are the four non-perversions of perception, non-perversions of mind, non-perversions of view."

Perceiving
constancy in the inconstant,
pleasure in the stressful,
self in what's not-self,
attractiveness in the unattractive,
beings, destroyed by wrong-view,
go mad, out of their minds.
Bound to Māra's yoke,
from the yoke they find no rest.
Beings go on to the wandering-on,
leading to birth & death.

But when Awakened Ones
arise in the world,
bringing light to the world,
they proclaim the Dhamma
leading to the stilling of stress.
When those with discernment listen,
they regain their senses,
seeing the inconstant as inconstant,
the stressful as stressful,
what's not-self as not-self,
the unattractive as unattractive.
Undertaking right view,
they transcend all stress & suffering.

See also: SN 4:19; SN 22:59; SN 35:101; AN 4:179; Ud 3:10; Sn 1:11

Obscurations
Upakkilesa Sutta (AN 4:50)

"Monks, there are these four obscurations of the sun and moon, obscured by which the sun and moon don't glow, don't shine, don't dazzle. Which four?

"Clouds are an obscuration of the sun and moon, obscured by which the sun and moon don't glow, don't shine, don't dazzle.

"Fog is an obscuration.…

"Smoke and dust is an obscuration.…

"Rāhu, the king of the asuras [believed to be the cause of an eclipse] is an obscuration of the sun and moon, obscured by which the sun and moon don't glow, don't shine, don't dazzle.

"These are the four obscurations of the sun and moon, obscured by which the sun and moon don't glow, don't shine, don't dazzle.

"In the same way, there are four obscurations of contemplatives & brahmans, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle. Which four?

"There are some contemplatives & brahmans who drink alcohol and fermented liquor, who don't refrain from drinking alcohol and fermented liquor. This is the first obscuration of contemplatives & brahmans, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle.

"There are some contemplatives & brahmans who engage in sexual intercourse, who don't refrain from sexual intercourse. This is the second obscuration of contemplatives & brahmans, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle.

"There are some contemplatives & brahmans who consent to gold & silver, who don't refrain from accepting gold & silver. This is the third obscuration of contemplatives & brahmans, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle.

"There are some contemplatives & brahmans who maintain life through wrong livelihood, who don't refrain from wrong livelihood. This is the fourth obscuration of contemplatives & brahmans, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle.

"These are the four obscurations, obscured by which some contemplatives & brahmans don't glow, don't shine, don't dazzle.

Obscured by passion & aversion
—some brahmans & contemplatives—
people entrenched in ignorance,
delighting in endearing forms,
drink alcohol & fermented liquor,
engage in sexual intercourse,
unwise, consent to gold & silver,
live by means of wrong livelihood
—some brahmans & contemplatives.
These are said to be obscurations
by the Awakened One,
kinsman of the Sun.

Because of these obscurations
some brahmans & contemplatives
don't glow,
don't shine,
are impure,
dusty,
dead.[1]

Covered with darkness,
slaves to craving, led on,
they swell the terrible charnel ground,
they grab at further becoming.

Note

1. Reading *matā* with the Thai edition. The Burmese edition has *magā*, "stupid."

See also: SN 42:10

Living in Tune
Samajivina Sutta (AN 4:55)

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. Then early in the morning the Blessed One, having adjusted his under robe and carrying his bowl and outer robe, went to the home of the householder, Nakula's father. On arrival, he sat down on a seat made ready. Then Nakula's father & Nakula's mother went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Nakula's father said to the Blessed One: "Lord, ever since Nakula's mother as a young girl was brought to me (to be my wife) when I was just a young boy, I am not conscious of being unfaithful to her even in mind, much less in body. We want to see one another not only in the present life but also in the life to come."

And Nakula's mother said to the Blessed One: "Lord, ever since I as a young girl was brought to Nakula's father when he was just a young boy, I am not conscious of being unfaithful to him even in mind, much less in body. We want to see one another not only in the present life but also in the life to come."

(The Blessed One said:) "If both husband & wife want to see one another not only in the present life but also in the life to come, they should be in tune (with each other) in conviction, in tune in virtue, in tune in generosity, and in tune in discernment. Then they will see one another not only in the present life but also in the life to come."

Husband & wife, both of them
having conviction,
being responsive,
being restrained,
living by the Dhamma,
addressing each other
with loving words:

they benefit in manifold ways.
To them comes bliss.
Their enemies are dejected
when both are in tune in virtue.
Having followed the Dhamma
here in this world,
both in tune
in habits & practices,
they delight in the world of the devas,
enjoying the pleasures they desire.

See also: SN 22:1; AN 6:16

Debtless
Anaṇa Sutta (AN 4:62)

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "There are these four kinds of bliss that can be attained in the proper season, on the proper occasions, by a householder enjoying the pleasures of the senses. Which four? The bliss of having, the bliss of wealth, the bliss of debtlessness, the bliss of blamelessness.

"And what is the bliss of having? There is the case where the son of a good family has wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained. When he thinks, 'I have wealth earned through my efforts & enterprise, amassed through the strength of my arm, and piled up through the sweat of my brow, righteous wealth righteously gained,' he experiences bliss, he experiences joy. This is called the bliss of having.

"And what is the bliss of wealth? There is the case where the son of a good family, using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat

of his brow, righteous wealth righteously gained, partakes of his wealth and makes merit. When he thinks, 'Using the wealth earned through my efforts & enterprise, amassed through the strength of my arm, and piled up through the sweat of my brow, righteous wealth righteously gained, I partake of wealth and make merit,' he experiences bliss, he experiences joy. This is called the bliss of wealth.

"And what is the bliss of debtlessness? There is the case where the son of a good family owes no debt, great or small, to anyone at all. When he thinks, 'I owe no debt, great or small, to anyone at all,' he experiences bliss, he experiences joy. This is called the bliss of debtlessness.

"And what is the bliss of blamelessness? There is the case where a disciple of the noble ones is endowed with blameless bodily kamma, blameless verbal kamma, blameless mental kamma. When he thinks, 'I am endowed with blameless bodily kamma, blameless verbal kamma, blameless mental kamma,' he experiences bliss, he experiences joy. This is called the bliss of blamelessness.

"These are the four kinds of bliss that can be attained in the proper season, on the proper occasions, by a householder enjoying the pleasures of the senses."

> Knowing the bliss of debtlessness,
> & recollecting the bliss of having,
> enjoying the bliss of wealth, the mortal
> then sees clearly with discernment.
> Seeing clearly—intelligent—
> he knows both sides:
> that these are not worth
> one sixteenth-sixteenth
> of the bliss of blamelessness.

See also: SN 3:19; AN 5:41; AN 6:45; AN 7:6—7; AN 8:54

By a Snake
Ahinā Sutta (AN 4:67)

This is one of the few protective charms mentioned in the Pali Canon and specifically allowed by the Buddha for monks to use (another charm, also allowed to the monks, is contained in DN 32). Note that the power of the charm is said to come, not from the words, but from the mind of goodwill with which they are said. It thus differs from charms taught in later forms of Buddhism, where the words themselves are said to contain power.

* * *

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time in Sāvatthī a certain monk had died after having been bitten by a snake. Then a large number of monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they said to him, "Lord, just now in Sāvatthī a certain monk died after having been bitten by a snake."

"Then it's certain, monks, that that monk didn't suffuse the four royal snake lineages with a mind of goodwill. For if he had suffused the four royal snake lineages with a mind of goodwill, he would not have died after having been bitten by a snake. Which four? The Virūpakkha royal snake lineage,[1] the Erāpatha royal snake lineage, the Chabyāputta royal snake lineage, the Dark Gotamaka royal snake lineage. It's certain that that monk didn't suffuse these four royal snake lineages with a mind of goodwill. For if he had suffused these four royal snake lineages with a mind of goodwill, he would not have died after having been bitten by a snake. I allow you, monks, to suffuse these four royal snake lineages with a mind of goodwill for the sake of self-guarding, self-safeguarding, self-protection."

I have goodwill for the Virūpakkhas,
goodwill for the Erāpathas,
goodwill for the Chabyāputtas,
goodwill for the Dark Gotamakas.

I have goodwill for footless beings,
goodwill for two-footed beings,
goodwill for four-footed beings,

goodwill for many-footed beings.

May footless beings do me no harm.
May two-footed beings do me no harm.
May four-footed beings do me no harm.
May many-footed beings do me no harm.

May all creatures,
all breathing things,
all beings
—each & every one—
meet with good fortune.
May none of them come to any evil.

Limitless is the Buddha,
limitless the Dhamma,
limitless the Saṅgha.
There is a limit to creeping things:
snakes, scorpions, centipedes,
spiders, lizards, & rats.
I have made this safeguard,
I have made this protection.
May the beings depart.
I pay homage
to the Blessed One,
homage
to the seven
rightly self-awakened ones.[2]

Notes

1. The Virūpakkhas are the chiefs of the nagas, associated with the western quarter (see DN 20). The other royal lineages of snakes are nowhere else mentioned in the Pali Canon, and the commentary to this discourse doesn't identify them. The Dark Gotamakas may be the cobra family.

2. The seven most recent Buddhas, including "our" Buddha, are mentioned in DN 14 & DN 32: Vipassin, Sikhin, Vessabhū, Kakusandha, Koṇāgamana, Kassapa, and Gotama. It's noteworthy that the concept of the seven Buddhas is

associated with protective charms. For example, the heart of the charm given in DN 32 is this:

> Homage to Vipassin, possessed of vision & splendor.
> Homage to Sikhin, sympathetic to all beings.
> Homage to Vessabhū, cleansed, austere.
> Homage to Kakusandha, crusher of Māra's host.
> Homage to Koṇāgamana, the Brahman who lived
> the life perfected.
> Homage to Kassapa, entirely released.
> Homage to Aṇgīrasa [Gotama],
> splendid son of the Sakyans,
> who taught this Dhamma:
> the dispelling of all stress & pain.
> Those unbound in the world,
> who have seen things as they are,
> great ones of gentle speech,
> thoroughly mature,
> even they pay homage to Gotama,
> the benefit of human & heavenly beings,
> consummate in knowledge & conduct,
> the great one, thoroughly mature.
> We revere the Buddha Gotama,
> consummate in knowledge & conduct.

See also: AN 8:39; AN 11:1; Khp 6; Khp 9; Iti 27

A Person of Integrity
Sappurisa Sutta (AN 4:73)

"Monks, a person endowed with these four qualities can be known as 'a person of no integrity.' Which four?

"There is the case where a person of no integrity, when unasked, reveals another person's bad points, to say nothing of when asked.

Furthermore, when asked, when pressed with questions, he is one who speaks of another person's bad points in full & in detail, without omission, without holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"And further, a person of no integrity, when asked, doesn't reveal another person's good points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of another person's good points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"And further, a person of no integrity, when asked, doesn't reveal his own bad points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own bad points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"And further, a person of no integrity, when unasked, reveals his own good points, to say nothing of when asked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own good points in full & in detail, without omissions, without holding back. Of this person you may know, 'This venerable one is a person of no integrity.'

"Monks, a person endowed with these four qualities can be known as 'a person of no integrity.'

"Now, a person endowed with these four qualities can be known as 'a person of integrity.' Which four?

"There is the case where a person of integrity, when asked, doesn't reveal another person's bad points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of another person's bad points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"And further, a person of integrity, when unasked, reveals another person's good points, to say nothing of when asked. Furthermore, when asked, when pressed with questions, he is one who speaks of another

person's good points in full & in detail, without omissions, without holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"And further, a person of integrity, when unasked, reveals his own bad points, to say nothing of when asked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own bad points in full & in detail, without omissions, without holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"And further, a person of integrity, when asked, doesn't reveal his own good points, to say nothing of when unasked. Furthermore, when asked, when pressed with questions, he is one who speaks of his own good points not in full, not in detail, with omissions, holding back. Of this person you may know, 'This venerable one is a person of integrity.'

"Monks, a person endowed with these four qualities can be known as 'a person of integrity.'"

See also: MN 110; MN 113; AN 2:31—32; AN 5:148

Inconceivable
Acintita Sutta (AN 4:77)

"There are these four inconceivables that are not to be conjectured about, that would bring madness & vexation to anyone who conjectured about them. Which four?

"The Buddha-range of the Buddhas [i.e., the range of powers a Buddha develops as a result of becoming a Buddha] is an inconceivable that is not to be conjectured about, that would bring madness & vexation to anyone who conjectured about it.

"The jhāna-range of a person in jhāna [i.e, the range of powers that one may obtain while absorbed in jhāna]....

"The [precise working out of the] results of kamma....

"Conjecture about [the origin, etc., of] the world is an inconceivable that is not to be conjectured about, that would bring madness &

vexation to anyone who conjectured about it.

"These are the four inconceivables that are not to be conjectured about, that would bring madness & vexation to anyone who conjectured about them."

See also: MN 63; MN 136

Trade
Vaṇijja Sutta (AN 4:79)

Then Ven. Sāriputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "What is the reason, lord, what is the cause why a certain trade, when engaged in by some people, turns out a failure? What is the reason, what is the cause why the same sort of trade, when engaged in by other people, turns out not as intended? What is the reason, what is the cause why the same sort of trade, when engaged in by other people, turns out as intended? What is the reason, what is the cause why the same sort of trade, when engaged in by other people, turns out better than intended?"

"There is the case, Sāriputta, where a certain person, having gone to a contemplative or brahman, makes him an offer: 'Tell me, sir, what you need in terms of the (four) requisites.' But he doesn't give what he offered. If he passes away from there and comes here, then whatever trade he engages in, it turns out a failure.

"Then there is the case where a certain person, having gone to a contemplative or brahman, makes him an offer: 'Tell me, sir, what you need in terms of the (four) requisites.' But he gives him something other than what he intended by his offer. If he passes away from there and comes here, then whatever trade he engages in, it turns out not as intended.

"Then there is the case where a certain person, having gone to a contemplative or brahman, makes him an offer: 'Tell me, sir, what you need in terms of the (four) requisites.' He gives him what he intended by

his offer. If he passes away from there and comes here, then whatever trade he engages in, it turns out as intended.

"Then there is the case where a certain person, having gone to a contemplative or brahman, makes him an offer: 'Tell me, sir, what you need in terms of the (four) requisites.' He gives him more than what he intended by his offer. If he passes away from there and comes here, then whatever trade he engages in, it turns out better than intended.

"This is the reason, Sāriputta, this is the cause why a certain trade, when engaged in by some people, turns out a failure; why the same sort of trade, when engaged in by other people, turns out not as intended; why the same sort of trade, when engaged in by other people, turns out as intended; why the same sort of trade, when engaged in by other people, turns out better than intended."

See also: AN 5:177

Darkness
Tama Sutta (AN 4:85)

"There are these four types of people to be found existing in the world. Which four? One in darkness who is headed for darkness, one in darkness who is headed for light, one in light who is headed for darkness, and one in light who is headed for light.

"And how is one the type of person in darkness who is headed for darkness? There is the case where a person is born into a lowly family—the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper—a family that is poor, with little food or drink, living in hardship, where food & clothing are hard to come by. And he is ugly, misshapen, stunted, & sickly: half-blind or deformed or lame or crippled. He doesn't receive any (gifts of) food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—

reappears in a plane of deprivation, a bad destination, a lower realm, hell. This is the type of person in darkness who is headed for darkness.

"And how is one the type of person in darkness who is headed for light? There is the case where a person is born into a lower class family—the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper—a family that is poor, with little food or drink, living in hardship, where food & clothing are hard to come by. And he is ugly, misshapen, stunted, & sickly: half-blind or deformed or lame or crippled. He doesn't receive any (gifts of) food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in good bodily conduct, good verbal conduct, & good mental conduct. Having engaged in good bodily conduct, good verbal conduct, & good mental conduct, he—on the break-up of the body, after death—reappears in a good destination, a heavenly world. This is the type of person in darkness who is headed for light.

"And how is one the type of person in light who is headed for darkness? There is the case where a person is born into an upper class family—a noble warrior family, a brahman family, a prosperous householder family—a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives (gifts of) food, drink, clothing, & vehicles; garlands, perfumes, & ointments; bedding, shelter, & lamps. He engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he—on the break-up of the body, after death—reappears in a plane of deprivation, a bad destination, a lower realm, hell. This is the type of person in light who is headed for darkness.

"And how is one the type of person in light who is headed for light? There is the case where a person is born into an upper class family—a noble warrior family, a brahman family, a prosperous householder family—a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely

inspiring, endowed with a lotus-like complexion. He receives (gifts of) food, drink, clothing, & vehicles; garlands, perfumes, & ointments; bedding, shelter, & lamps. He engages in good bodily conduct, good verbal conduct, & good mental conduct. Having engaged in good bodily conduct, good verbal conduct, & good mental conduct, he—on the break-up of the body, after death—reappears in a good destination, a heavenly world. This is the type of person in light who is headed for light.

"These are the four types of people to be found existing in the world."

See also: MN 135; AN 7:6—7; AN 10:176

Concentration (Tranquility & Insight)
Samādhi Sutta (AN 4:94)

"Monks, these four types of individuals are to be found existing in world. Which four?

"There is the case of the individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment. Then there is the case of the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness. Then there is the case of the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment. And then there is the case of the individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"The individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment, should approach an individual who has attained insight into phenomena through heightened discernment and ask him: 'How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen & experienced: 'Fabrications should be regarded in this way. Fabrications

should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness, he should approach an individual who has attained internal tranquility of awareness… and ask him: 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated?' The other will answer in line with what he has seen & experienced: 'The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment, he should approach an individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment… and ask him: 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated? How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen & experienced: 'The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way. Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment,

his duty is to make an effort in establishing ['tuning'] those very same skillful qualities to a higher degree for the ending of the effluents.

"These are four types of individuals to be found existing in world."

See also: MN 149; SN 22:57; SN 35:204; AN 2:29—30; AN 4:170; AN 10:54; AN 10:71

The Firebrand
Chalāvāta Sutta (AN 4:95)

"Monks, these four types of individuals are to be found existing in the world. Which four? The one who practices neither for his/her own benefit nor for that of others. The one who practices for the benefit of others but not for his/her own. The one who practices for his/her own benefit but not for that of others. The one who practices for his/her own benefit and for that of others.

"Just as a firebrand from a funeral pyre—burning at both ends, covered with excrement in the middle—is used as fuel neither in a village nor in the wilderness: I tell you that this is a simile for the individual who practices neither for his/her own benefit nor for that of others. The individual who practices for the benefit of others but not for his/her own is the higher & more refined of these two. The individual who practices for his/her own benefit but not for that of others is the highest & most refined of these three. The individual who practices for his/her own benefit and for that of others is, of these four, the foremost, the chief, the most outstanding, the highest, & supreme. Just as from a cow comes milk; from milk, curds; from curds, butter; from butter, ghee; from ghee, the skimmings of ghee; and of these, the skimmings of ghee are reckoned the foremost—in the same way, of these four, the individual who practices for his/her own benefit and for that of others is the foremost, the chief, the most outstanding, the highest, & supreme.

"These are the four types of individuals to be found existing in the world."

See also: SN 22:80; AN 5:20; AN 7:64; Iti 91

The Subduing of Passion
Rāga-vinaya Sutta (AN 4:96)

"Monks, these four types of individuals are to be found existing in the world. Which four? The one who practices for his/her own benefit but not for that of others. The one who practices for the benefit of others but not for his/her own. The one who practices neither for his/her own benefit nor for that of others. The one who practices for his/her own benefit and for that of others.

"And how is one an individual who practices for his/her own benefit but not for that of others? There is the case where a certain individual practices for the subduing of passion within him/herself but doesn't encourage others in the subduing of passion; practices for the subduing of aversion within him/herself but doesn't encourage others in the subduing of aversion; practices for the subduing of delusion within him/herself but doesn't encourage others in the subduing of delusion. Such is the individual who practices for his/her own benefit but not for that of others.

"And how is one an individual who practices for the benefit of others but not for his/her own? There is the case where a certain individual doesn't practice for the subduing of passion within him/herself but encourages others in the subduing of passion; he/she doesn't practice for the subduing of aversion within him/herself but encourages others in the subduing of aversion; he/she doesn't practice for the subduing of delusion within him/herself but encourages others in the subduing of delusion. Such is the individual who practices for the benefit of others but not for his/her own.

"And how is one an individual who practices neither for his/her own benefit nor for that of others? There is the case where a certain individual doesn't practice for the subduing of passion within him/herself and doesn't encourage others in the subduing of passion; he/she doesn't

practice for the subduing of aversion within him/herself and doesn't encourage others in the subduing of aversion; he/she doesn't practice for the subduing of delusion within him/herself and doesn't encourage others in the subduing of delusion. Such is the individual who practices neither for his/her own benefit nor for that of others.

"And how is one an individual who practices for his/her own benefit and for that of others? There is the case where a certain individual practices for the subduing of passion within him/herself and encourages others in the subduing of passion; practices for the subduing of aversion within him/herself and encourages others in the subduing of aversion; practices for the subduing of delusion within him/herself and encourages others in the subduing of delusion. Such is the individual who practices for his/her own benefit and for that of others.

"These are the four types of individuals to be found existing in the world."

See also: SN 10:4; SN 22:2; SN 47:19; AN 5:20

Trainings
Sikkhā Sutta (AN 4:99)

This sutta is one of a series explaining AN 4:95, which rates individuals of four types. The lowest is the one who doesn't practice for his own benefit or for the benefit of others. Higher than this is the person who doesn't practice for his own benefit, but does practice for the benefit of others. Higher than this is the person who practices for his own benefit, but doesn't practice for the benefit of others. Highest of all is the person who practices both for his own benefit and for the benefit of others. Thus, as explained in this sutta, it is best if you not only follow the precepts but can also get others to follow them as well.

* * *

"Monks, these four types of individuals are to be found existing in the world. Which four? The one who practices for his own benefit but not for that of others. The one who practices for the benefit of others but not

for his own. The one who practices neither for his own benefit nor for that of others. The one who practices for his own benefit and for that of others.

"And how is one an individual who practices for his own benefit but not for that of others? There is the case where a certain individual himself abstains from the taking of life but doesn't encourage others in undertaking abstinence from the taking of life. He himself abstains from stealing but doesn't encourage others in undertaking abstinence from stealing. He himself abstains from sexual misconduct but doesn't encourage others in undertaking abstinence from sexual misconduct. He himself abstains from lying but doesn't encourage others in undertaking abstinence from lying. He himself abstains from intoxicants that cause heedlessness but doesn't encourage others in undertaking abstinence from intoxicants that cause heedlessness. Such is the individual who practices for his own benefit but not for that of others.

"And how is one an individual who practices for the benefit of others but not for his own? There is the case where a certain individual himself doesn't abstain from the taking of life but encourages others in undertaking abstinence from the taking of life. He himself doesn't abstain from stealing but encourages others in undertaking abstinence from stealing. He himself doesn't abstain from sexual misconduct but encourages others in undertaking abstinence from sexual misconduct. He himself doesn't abstain from lying but encourages others in undertaking abstinence from lying. He himself doesn't abstain from intoxicants that cause heedlessness but encourages others in undertaking abstinence from intoxicants that cause heedlessness. Such is the individual who practices for the benefit of others but not for his own.

"And how is one an individual who practices neither for his own benefit nor for that of others? There is the case where a certain individual himself doesn't abstain from the taking of life and doesn't encourage others in undertaking abstinence from the taking of life. He himself doesn't abstain from stealing and doesn't encourage others in undertaking abstinence from stealing. He himself doesn't abstain from sexual misconduct and doesn't encourage others in undertaking abstinence from sexual misconduct. He himself doesn't abstain from

lying and doesn't encourage others in undertaking abstinence from lying. He himself doesn't abstain from intoxicants that cause heedlessness and doesn't encourage others in undertaking abstinence from intoxicants that cause heedlessness. Such is the individual who practices neither for his own benefit nor for that of others.

"And how is one an individual who practices for his own benefit and for that of others? There is the case where a certain individual himself abstains from the taking of life and encourages others in undertaking abstinence from the taking of life. He himself abstains from stealing and encourages others in undertaking abstinence from stealing. He himself abstains from sexual misconduct and encourages others in undertaking abstinence from sexual misconduct. He himself abstains from lying and encourages others in undertaking abstinence from lying. He himself abstains from intoxicants that cause heedlessness and encourages others in undertaking abstinence from intoxicants that cause heedlessness. Such is the individual who practices for his own benefit and for that of others.

"These are the four types of individuals to be found existing in the world."

See also: SN 47:19; AN 4:95—96; AN 8:26; AN 8:39

Thunderheads
Valāhaka Sutta (AN 4:102)

"There are these four types of thunderheads. Which four? One that thunders but doesn't rain, one that rains but doesn't thunder, one that neither thunders nor rains, and one that both thunders and rains. There are these four types of thunderheads.

"In the same way, these four types of persons resembling thunderheads are to be found existing in the world. Which four? The one who thunders but doesn't rain, the one who rains but doesn't thunder, the one who neither thunders nor rains, and the one who both thunders and rains.

"And how is one the type of person who thunders but doesn't rain? There is the case where a person has mastered the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations *[udāna]*, quotations *[itivuttaka]*, birth stories *[jātaka]*, amazing events, question & answer sessions.[1] Yet he doesn't discern, as it has come to be, that 'This is stress.' He doesn't discern, as it has come to be, that 'This is the origination of stress.' He doesn't discern, as it has come to be, that 'This is the cessation of stress.' He doesn't discern, as it has come to be, that 'This is the path of practice leading to the cessation of stress.' This is the type of person who thunders but doesn't rain. This type of person, I tell you, is like the thunderhead that thunders but doesn't rain.

"And how is one the type of person who rains but doesn't thunder? There is the case where a person has not mastered the Dhamma: dialogues… question & answer sessions. Yet he does discern, as it has come to be, that 'This is stress.' He discerns, as it has come to be, that 'This is the origination of stress.' He discerns, as it has come to be, that 'This is the cessation of stress.' He discerns, as it has come to be, that 'This is the path of practice leading to the cessation of stress.' This is the type of person who rains but doesn't thunder. This type of person, I tell you, is like the thunderhead that rains but doesn't thunder.

"And how is one the type of person who neither thunders nor rains? There is the case where a person has not mastered the Dhamma: dialogues… question & answer sessions. He doesn't discern, as it has come to be, that 'This is stress' … 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress.' This is the type of person who neither thunders nor rains. This type of person, I tell you, is like the thunderhead that neither thunders nor rains.

"And how is one the type of person who both thunders and rains? There is the case where a person has mastered the Dhamma: dialogues … question & answer sessions. He discerns, as it has come to be, that 'This is stress' … 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress.'

This is the type of person who both thunders and rains. This type of person, I tell you, is like the thunderhead that both thunders and rains.

"These are the four types of people to be found existing in the world."

NOTE

1. These are the earliest classifications of the Buddha's teachings.

See also: MN 95; AN 10:24

To Kesin the Horsetrainer
Kesi Sutta (AN 4:111)

Then Kesin the horse trainer went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there, the Blessed One said to him: "You, Kesin, are well known as a trainer of tamable horses. How do you train a tamable horse?"

"Lord, I train a tamable horse (sometimes) with mildness, (sometimes) with harshness, (sometimes) with both mildness & harshness."

"And if a tamable horse doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, Kesin, what do you do?"

"If a tamable horse doesn't submit either to a mild training or to a harsh training or to a mild and harsh training, lord, then I kill it. Why is that? (I think:) 'Don't let this be a disgrace to my lineage of teachers.' But the Blessed One, lord, is the unexcelled trainer of tamable people. How do you train a tamable person?"

"Kesin, I train a tamable person (sometimes) with mildness, (sometimes) with harshness, (sometimes) with both mildness & harshness.

"In using mildness, (I teach:) 'Such is good bodily conduct. Such is the result of good bodily conduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is good mental conduct. Such is

the result of good mental conduct. Such are the devas. Such are human beings.'

"In using harshness, (I teach:) 'Such is bodily misconduct. Such is the result of bodily misconduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is mental misconduct. Such is the result of mental misconduct. Such is hell. Such is the animal womb. Such the realm of the hungry ghosts.'

"In using mildness & harshness, (I teach:) 'Such is good bodily conduct. Such is the result of good bodily conduct. Such is bodily misconduct. Such is the result of bodily misconduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is good mental conduct. Such is the result of good mental conduct. Such is mental misconduct. Such is the result of mental misconduct. Such are the devas. Such are human beings. Such is hell. Such is the animal womb. Such the realm of the hungry ghosts.'"

"And if a tamable person doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, what do you do?"

"If a tamable person doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, then I kill him, Kesin."

"But it's not proper for our Blessed One to take life! And yet the Blessed One just said, 'I kill him, Kesin.'"

"It is true, Kesin, that it's not proper for a Tathāgata to take life. But if a tamable person doesn't submit either to a mild training or to a harsh training or to a mild & harsh training, then the Tathāgata doesn't regard him as being worth speaking to or admonishing. His observant companions in the holy life don't regard him as being worth speaking to or admonishing. This is what it means to be totally destroyed in the Dhamma & Vinaya, when the Tathāgata doesn't regard one as being worth speaking to or admonishing, and one's observant companions in the holy life don't regard one as being worth speaking to or admonishing."

"Yes, lord, wouldn't one be totally destroyed if the Tathāgata doesn't regard one as being worth speaking to or admonishing, and one's

observant companions in the holy life don't regard one as being worth speaking to or admonishing?

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

See also: DN 12; DN 16; MN 137; SN 6:1; SN 22:90; SN 42:7; AN 3:22; AN 4:162—163; AN 10:95

The Goad-stick
Patoda Sutta (AN 4:113)

"There are these four types of excellent thoroughbred horses to be found existing in the world. Which four? There is the case where an excellent thoroughbred horse, on seeing the shadow of the goad-stick, is stirred & agitated, (thinking,) 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the first type of excellent thoroughbred horse to be found existing in the world.

"And further, there is the case where an excellent thoroughbred horse isn't stirred & agitated on seeing the shadow of the goad-stick, but when his coat is pricked (with the goad stick) he is stirred & agitated, (thinking,) 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the second type of excellent thoroughbred horse to be found existing in the world.

"And further, there is the case where an excellent thoroughbred horse isn't stirred & agitated on seeing the shadow of the goad-stick, or when his coat is pricked, but when his hide is pricked (with the goad stick) he

is stirred & agitated, (thinking,) 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the third type of excellent thoroughbred horse to be found existing in the world.

"And further, there is the case where an excellent thoroughbred horse isn't stirred & agitated on seeing the shadow of the goad-stick, or when his coat is pricked, or when his hide is pricked, but when his bone is pricked (with the goad stick) he is stirred & agitated, (thinking,) 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the fourth type of excellent thoroughbred horse to be found existing in the world.

"These are the four types of excellent thoroughbred horse to be found existing in the world.

"Now, there are these four types of excellent thoroughbred persons to be found existing in the world. Which four?

"There is the case where a certain excellent thoroughbred person hears, 'In that town or village over there, a man or woman is in pain or has died.' He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, on seeing the shadow of the goad-stick, is stirred & agitated. Some excellent thoroughbred people are like this. And this is the first type of excellent thoroughbred person to be found existing in the world.

"And further, there is the case where a certain excellent thoroughbred person doesn't hear, 'In that town or village over there, a man or woman is in pain or has died.' But he himself sees a man or woman in pain or dead. He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its coat is pricked with the goad-stick, is stirred & agitated.

Some excellent thoroughbred people are like this. And this is the second type of excellent thoroughbred person to be found existing in the world.

"And further, there is the case where a certain excellent thoroughbred person doesn't hear, 'In that town or village over there, a man or woman is in pain or has died.' And he himself doesn't see a man or woman in pain or dead. But he sees one of his own blood relatives in pain or dead. He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its hide is pricked with the goad-stick, is stirred & agitated. Some excellent thoroughbred people are like this. And this is the third type of excellent thoroughbred person to be found existing in the world.

"And further, there is the case where a certain excellent thoroughbred person doesn't hear, 'In that town or village over there, a man or woman is in pain or has died.' And he himself doesn't see a man or woman in pain or dead, nor does he see one of his own blood relatives in pain or dead. But he himself is touched by bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening. He is stirred & agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its bone is pricked with the goad-stick, is stirred & agitated. Some excellent thoroughbred people are like this. And this is the fourth type of excellent thoroughbred person to be found existing in the world.

"These are the four types of excellent thoroughbred persons to be found existing in the world."

See also: SN 3:17; AN 6:19—20; AN 8:13—14; AN 10:15; AN 11:10; Dhp 21–32; Sn 1:4; Sn 3:8

Courses of Action
Ṭhāna Sutta (AN 4:115)

"Monks, there are these four courses of action. Which four? There is the course of action that is unpleasant to do and that, when done, leads to what is unprofitable. There is the course of action that is unpleasant to do but that, when done, leads to what is profitable. There is the course of action that is pleasant to do but that, when done, leads to what is unprofitable. There is the course of action that is pleasant to do and that, when done, leads to what is profitable.

"Now as for the course of action that is unpleasant to do and that, when done, leads to what is unprofitable, one considers it as not worth doing for both reasons: because the course of action is unpleasant to do, one considers it as not worth doing; and because the course of action, when done, leads to what is unprofitable, one considers it as not worth doing. Thus one considers it as not worth doing for both reasons.

"As for the course of action that is unpleasant to do but that, when done, leads to what is profitable, it is in light of this course of action that one may be known—in terms of manly stamina, manly persistence, manly effort—as a fool or a wise person. For a fool doesn't reflect, 'Even though this course of action is unpleasant to do, still when it is done it leads to what is profitable.' So he doesn't do it, and thus the non-doing of that course of action leads to what is unprofitable for him. But a wise person reflects, 'Even though this course of action is unpleasant to do, still when it is done it leads to what is profitable.' So he does it, and thus the doing of that course of action leads to what is profitable for him.

"As for the course of action that is pleasant to do but that, when done, leads to what is unprofitable, it is in light of this course of action that one may be known—in terms of manly stamina, manly persistence, manly effort—as a fool or a wise person. For a fool doesn't reflect, 'Even though this course of action is pleasant to do, still when it is done it leads to what is unprofitable.' So he does it, and thus the doing of that

course of action leads to what is unprofitable for him. But a wise person reflects, 'Even though this course of action is pleasant to do, still when it is done it leads to what is unprofitable.' So he doesn't do it, and thus the non-doing of that course of action leads to what is profitable for him.

"As for the course of action that is pleasant to do and that, when done, leads to what is profitable, one considers it as worth doing for both reasons: because the course of action is pleasant to do, one considers it as worth doing; and because the course of action, when done, leads to what is profitable, one considers it as worth doing. Thus one considers it as worth doing for both reasons.

"These are the four courses of action."

See also: MN 45; MN 61; AN 3:2

Mental Absorption (1)
Jhāna Sutta (AN 4:123)

"Monks, there are these four types of individuals to be found existing in the world. Which four?

"There is the case where an individual, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Devas of Brahmā's Retinue. The Devas of Brahmā's Retinue, monks, have a lifespan of an eon. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"Again, there is the case where an individual, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Ābhassara [Radiant] devas.[1] The Ābhassara devas, monks, have a lifespan of two eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"Again, there is the case where an individual, with the fading of rapture, remains equanimous, mindful, & alert, senses pleasure with the body, and enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Subhakiṇha [Beautiful Black] devas. The Subhakiṇha devas, monks, have a lifespan of four eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"Again, there is the case where an individual, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity &

mindfulness, neither pleasure nor pain. He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Vehapphala [Sky-fruit] devas. The Vehapphala devas, monks, have a lifespan of 500 eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"These are four types of individuals to be found existing in the world."

NOTE

1. The Ābhassara, Subhakiṇha, and Vehapphala devas are all Brahmās on the level of form.

See also: AN 4:178

Mental Absorption (2)
Jhāna Sutta (AN 4:124)

"Monks, there are these four types of individuals to be found existing in the world. Which four?

"There is the case where an individual, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. At the break-up of the

body, after death, he reappears in conjunction with the Devas of the Pure Abodes. This rebirth is not in common with run-of-the-mill people.

"Again, there is the case where an individual… enters the second jhāna… the third jhāna… the fourth jhāna… He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. At the break-up of the body, after death, he reappears in conjunction with the Devas of the Pure Abodes. This rebirth is not in common with run-of-the-mill people.

"These are four types of individuals to be found existing in the world."

See also: MN 52; AN 9:36

Goodwill (1)
Mettā Sutta (AN 4:125)

"Monks, there are these four types of individuals to be found existing in the world. Which four?

"There is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with goodwill. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with goodwill: abundant, expansive, immeasurable, free from hostility, free from ill will. He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Devas of Brahmā's Retinue. The Devas of Brahmā's Retinue, monks, have a lifespan of an eon. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this

the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"And further, there is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with compassion. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with compassion: abundant, expansive, immeasurable, free from hostility, free from ill will. He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Ābhassara [Radiant] devas.[1] The Ābhassara devas, monks, have a lifespan of two eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.[2]

"And further, there is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with empathetic joy. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with empathetic joy: abundant, expansive, immeasurable, free from hostility, free from ill will. He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Subhakiṇha [Beautiful Black] devas. The Subhakiṇha devas, monks, have a lifespan of four eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas,

is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"And further, there is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with equanimity. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will. He savors that, longs for that, finds satisfaction through that. Staying there—fixed on that, dwelling there often, not falling away from that—then when he dies he reappears in conjunction with the Vehapphala [Sky-fruit] devas. The Vehapphala devas, monks, have a lifespan of 500 eons. A run-of-the-mill person having stayed there, having used up all the lifespan of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the lifespan of those devas, is unbound right in that state of being. This, monks, is the difference, this the distinction, this the distinguishing factor, between an educated disciple of the noble ones and an uneducated run-of-the-mill person, when there is a destination, a reappearing.

"These are four types of individuals to be found existing in the world."

Notes

1. The Ābhassara, Subhakiṇha, and Vehapphala devas are all Brahmās on the level of form.

2. This sutta, read in conjunction with AN 4:123, has given rise to the belief that the development of goodwill as an immeasurable state can lead only to the first jhāna, and that the next two immeasurable states—compassion and empathetic joy—can lead, respectively, only to the second and third jhānas. However, as AN 8:70 shows, all four immeasurable states can lead all the way to the fourth jhāna. The difference between that discourse and this lies in how the person practicing these states relates to them. In that sutta, the

person deliberately uses the state as a basis for developing all the jhānas. In this sutta, the person simply enjoys the state and remains in it.

See also: MN 97; SN 46:54; AN 4:178

Goodwill (2)
Mettā Sutta (AN 4:126)

"Monks, there are these four types of individuals to be found existing in the world. Which four?

"There is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with goodwill. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with goodwill: abundant, expansive, immeasurable, free from hostility, free from ill will. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. At the break-up of the body, after death, he reappears in conjunction with the Devas of the Pure Abodes. This rebirth is not in common with run-of-the-mill people.

"Again, there is the case where an individual keeps pervading the first direction [the east]—as well as the second direction, the third, & the fourth—with an awareness imbued with compassion… empathetic joy… equanimity. Thus he keeps pervading above, below, & all around, everywhere & in every respect the all-encompassing cosmos with an awareness imbued with equanimity: abundant, expansive, immeasurable, free from hostility, free from ill will. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. At the break-up of the body, after death, he reappears in conjunction with

the Devas of the Pure Abodes. This rebirth is not in common with run-of-the-mill people.

"These are four types of individuals to be found existing in the world."

See also: AN 10:196; AN 11:17

Fetters
Saṁyojana Sutta (AN 4:131)

"Monks, there are these four types of individuals to be found existing in the world. Which four?

"There is the case where, in a certain individual, the lower fetters are unabandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned.

"Then there is the case where, in a certain individual, the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned.

"Then there is the case where, in a certain individual, the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are unabandoned.

"Then there is the case where, in a certain individual, the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are abandoned.

"And which is the individual in which the lower fetters are unabandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned? A once-returner. In this individual the lower fetters are unabandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned.

"And which is the individual in which the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned? One going upstream to the Peerless [i.e., a non-returner heading for the

Akaniṭṭha heaven, the highest of the Pure Abodes].[1] In this individual the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are unabandoned, the fetters for gaining a becoming are unabandoned.

"And which is the individual in which the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are unabandoned? One unbound in between [i.e., one who is destined to unbind after leaving the human realm but before reaching a Pure Abode]. In this individual the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are unabandoned.

"And which is the individual in which the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are abandoned? An arahant, one whose effluents are ended. In this individual the lower fetters are abandoned, the fetters for gaining a spontaneous reappearance are abandoned, the fetters for gaining a becoming are abandoned.

"These are four types of individuals to be found existing in the world."

Note

1. According to the Commentary, this category of non-returner first appears spontaneously in any of the first four levels of the five Pure Abodes—among the Aviha (Not Falling Away) devas, the Atappa (Untroubled) devas, the Sudassa (Good-looking) devas, or the Sudassī (Clear-seeing) devas—and then appears spontaneously in progressively higher levels until reaching the highest, the Akaniṭṭha (Peerless) Pure Abode, there to be unbound.

See also: MN 70; AN 3:88; AN 10:13

Brightness
Obhāsa Sutta (AN 4:144)

"There are these four types of brightness. Which four? The brightness of the sun, the brightness of the moon, the brightness of fire, and the brightness of discernment. These are the four types of brightness. And of these four types of brightness, the foremost is the brightness of discernment."

See also: Dhp 59; Dhp 387; Iti 59

An Eon
Kappa Sutta (AN 4:156)

"Monks, there are these four uncountables of an eon. Which four?

"When an eon is devolving, it's not easy to count as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'

"When an eon stays having devolved, it's not easy to count as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'

"When an eon is evolving, it's not easy to count as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'

"When an eon stays having evolved, it's not easy to count as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'

"These, monks, are the four uncountables of an eon."

See also: SN 15:5–6

The Nun
Bhikkhunī Sutta (AN 4:159)

I have heard that on one occasion Ven. Ānanda was staying in Kosambī at Ghosita's monastery. Then a certain nun said to a certain man, "Go, my good man, to my lord Ānanda and, on arrival, bowing your head to his feet in my name, tell him, 'The nun named such-&-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ānanda and says, "It would be good if my lord Ānanda were to go to the nuns' quarters, to visit this nun out of sympathy for her."'"

Responding, "Yes, my lady," the man then went to Ven. Ānanda and, on arrival, having bowed down, sat to one side. As he was sitting there he said to Ven. Ānanda, "The nun named such-&-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ānanda and says, 'It would be good if my lord Ānanda were to go to the nuns' quarters, to visit this nun out of sympathy for her.'"

Ven. Ānanda acquiesced with silence.

Then in the early morning, having adjusted his lower robe and carrying his bowl & outer robe, Ven. Ānanda went to the nuns' quarters. The nun saw Ven. Ānanda coming from afar. On seeing him, she lay down on a bed, having covered her head.

Then Ven. Ānanda went to the nun and, on arrival, sat down on a seat made ready. As he was sitting there, he said to the nun: "This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.

"This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.

"This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.

"This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. With regard to sexual intercourse, the Buddha declares the cutting off of the bridge.

"'This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk, considering it thoughtfully, takes food—not playfully, nor for

intoxication, nor for putting on bulk, nor for beautification—but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, (thinking,) 'Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, be blameless, & live in comfort.' Then, at a later time, he abandons food, having relied on food. 'This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.' Thus it was said, and in reference to this was it said.

"'This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-&-such, they say, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, having known & realized them for himself in the here & now.' The thought occurs to him, 'I hope that I, too, will—through the ending of the effluents—enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for myself right in the here & now.' Then, at a later time, he abandons craving, having relied on craving. 'This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to this was it said.

"'This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-&-such, they say, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.' The thought occurs to him, 'The monk named such-&-such, they say, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. Then why not me?' Then, at a later time, he abandons conceit, having relied on conceit. 'This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.' Thus it was said, and in reference to this was it said.

"This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. With regard to sexual intercourse, the Buddha declares the cutting off of the bridge."

Then the nun—getting up from her bed, arranging her upper robe over one shoulder, and bowing down with her head at Ven. Ānanda's feet—said, "A transgression has overcome me, venerable sir, in that I was so foolish, so muddle-headed, and so unskilled as to act in this way. May my lord Ānanda please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, sister, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to act in this way. But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it is a cause of growth in the discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

See also: SN 51:15; AN 3:40; AN 5:75—76; AN 7:48; Sn 4:7

(Modes of Practice) in Detail
Vitthāra Sutta (AN 4:162)

"Monks, there are these four modes of practice. Which four? Painful practice with slow intuition, painful practice with quick intuition, pleasant practice with slow intuition, & pleasant practice with quick intuition.

"And which is painful practice with slow intuition? There is the case where a certain individual is normally of an intensely passionate nature. He perpetually experiences pain & distress born of passion. Or he is normally of an intensely aversive nature. He perpetually experiences pain & distress born of aversion. Or he is normally of an intensely deluded nature. He perpetually experiences pain & distress born of delusion. These five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of

concentration, the faculty of discernment—appear weakly. Because of their weakness, he attains only slowly the immediacy[1] that leads to the ending of the effluents. This is called painful practice with slow intuition.

"And which is painful practice with quick intuition? There is the case where a certain individual is normally of an intensely passionate nature. He perpetually experiences pain & distress born of passion. Or he is normally of an intensely aversive nature. He perpetually experiences pain & distress born of aversion. Or he is normally of an intensely deluded nature. He perpetually experiences pain & distress born of delusion. These five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear intensely. Because of their intensity, he attains quickly the immediacy that leads to the ending of the effluents. This is called painful practice with quick intuition.

"And which is pleasant practice with slow intuition? There is the case where a certain individual is normally not of an intensely passionate nature. He does not perpetually experience pain & distress born of passion. Or he is normally not of an intensely aversive nature. He does not perpetually experience pain & distress born of aversion. Or he is normally not of an intensely deluded nature. He does not perpetually experience pain & distress born of delusion. These five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear weakly. Because of their weakness, he attains only slowly the immediacy that leads to the ending of the effluents. This is called pleasant practice with slow intuition.

"And which is pleasant practice with quick intuition? There is the case where a certain individual is normally not of an intensely passionate nature. He does not perpetually experience pain & distress born of passion. Or he is normally not of an intensely aversive nature. He does not perpetually experience pain & distress born of aversion. Or he is normally not of an intensely deluded nature. He does not perpetually experience pain & distress born of delusion. These five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of

mindfulness, the faculty of concentration, the faculty of discernment—appear intensely. Because of their intensity, he attains quickly the immediacy that leads to the ending of the effluents. This is called pleasant practice with quick intuition.

"These are the four modes of practice."

Note

1. According to the Commentary, this means the concentration forming the path. This is apparently a reference to this passage in Sn 2:1:

> What the excellent Awakened One extolled as pure
> and called the concentration
> of unmediated knowing:
> No equal to that concentration can be found.
> This, too, is an exquisite treasure in the Dhamma.
> By this truth may there be well-being.

Unattractiveness
Asubha Sutta (AN 4:163)

"Monks, there are these four modes of practice. Which four? Painful practice with slow intuition, painful practice with quick intuition, pleasant practice with slow intuition, & pleasant practice with quick intuition.

"And which is painful practice with slow intuition? There is the case where a monk remains focused on unattractiveness with regard to the body, percipient of loathsomeness in food, percipient of distaste for every world, (and) focused on inconstancy with regard to all fabrications. The perception of death is well established within him. He dwells in dependence on the five strengths of one in training—strength of conviction, strength of a sense of shame, strength of a sense of compunction, strength of persistence, & strength of discernment—but these five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the

faculty of discernment—appear weakly. Because of their weakness, he attains only slowly the immediacy[1] that leads to the ending of the effluents. This is called painful practice with slow intuition.

"And which is painful practice with quick intuition? There is the case where a monk remains focused on unattractiveness with regard to the body, percipient of loathsomeness in food, percipient of distaste for every world, (and) focused on inconstancy with regard to all fabrications. The perception of death is well established within him. He dwells in dependence on these five strengths of one in training—strength of conviction, strength of a sense of shame, strength of a sense of compunction, strength of persistence, & strength of discernment—and these five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear intensely. Because of their intensity, he attains quickly the immediacy that leads to the ending of the effluents. This is called painful practice with quick intuition.

"And which is pleasant practice with slow intuition? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.[2] He dwells in dependence on these five strengths of one in training—strength of conviction, strength of a sense of shame, strength of a sense of compunction, strength of persistence, & strength of discernment—but these five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear weakly. Because of

their weakness, he attains only slowly the immediacy that leads to the ending of the effluents. This is called pleasant practice with slow intuition.

"And which is pleasant practice with quick intuition? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He dwells in dependence on these five strengths of one in training—strength of conviction, strength of a sense of shame, strength of a sense of compunction, strength of persistence, & strength of discernment—and these five faculties of his—the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment—appear intensely. Because of their intensity, he attains quickly the immediacy that leads to the ending of the effluents. This is called pleasant practice with quick intuition.

"These are the four modes of practice."

Notes

1. See AN 4:162, Note 1.

2. Because the description of pleasant practice here contains the standard jhāna formula, while the description of painful practice contains no mention of jhāna, some writers have taken this as proof that there is an alternative path to awakening that does not involve the jhānas.

However, this reading ignores the description of how painful practice and pleasant practice can yield either slow or quick intuition. Intuition comes slowly when the five faculties are present in a weak form, and quickly when

they are present in an intense form. Now, in both cases, the faculty of concentration—which is defined with the standard formula for the jhānas (SN 48:10)—has to be present for the ending of the effluents. Because this is true both for painful practice and for pleasant practice, both sorts of practice need jhāna in order to succeed.

See also: SN 8:4; SN 54:9; AN 10:29

Tolerant (1)
Khama Sutta (AN 4:164)

"Monks, there are these four modes of practice. Which four? Intolerant practice, tolerant practice, self-controlled practice, and even practice.[1]

"And which is intolerant practice? There is the case where a certain individual, when insulted, returns the insult; when abused, returns the abuse; when bickered with, bickers in return. This is called intolerant practice.

"And which is tolerant practice? There is the case where a certain individual, when insulted, doesn't return the insult; when abused, doesn't return the abuse; when bickered with, doesn't bicker in return. This is called tolerant practice.

"And which is self-controlled practice? There is the case where a monk, on seeing a form with the eye, doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On touching a tactile sensation with the body.…

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"This is called self-controlled practice.

"And which is even practice? There is the case where a monk doesn't acquiesce to an arisen thought of sensuality. He abandons it, destroys it, dispels it, wipes it out of existence.

"He doesn't acquiesce to an arisen thought of ill will. He abandons it, destroys it, dispels it, wipes it out of existence.

"He doesn't acquiesce to an arisen thought of harmfulness. He abandons it, destroys it, dispels it, wipes it out of existence.

"He doesn't acquiesce to any arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, wipes them out of existence.

"This is called even practice.

"These, monks, are four modes of practice."

NOTE

1. These four terms rhyme in the Pali: *akkhama*, *khama*, *dama*, and *sama*.

See also: MN 2; AN 5:75—76; AN 5:139—140; AN 8:14

Tolerant (2)
Khama Sutta (AN 4:165)

"Monks, there are these four modes of practice. Which four? Intolerant practice, tolerant practice, self-controlled practice, and even practice.[1]

"And which is intolerant practice? There is the case where a certain individual doesn't tolerate cold, heat, hunger, & thirst; the touch of flies,

mosquitoes, wind, sun, & reptiles; ill-spoken, unwelcome words; & bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, & menacing to life. This is called intolerant practice.

"And which is tolerant practice? There is the case where a certain individual tolerates cold, heat, hunger, & thirst; the touch of flies, mosquitoes, wind, sun, & reptiles; ill-spoken, unwelcome words; & bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, & menacing to life. This is called tolerant practice.

"And which is self-controlled practice? There is the case where a monk, on seeing a form with the eye, doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On touching a tactile sensation with the body.…

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"This is called self-controlled practice.

"And which is even practice? There is the case where a monk doesn't acquiesce to an arisen thought of sensuality. He abandons it, destroys it, dispels it, wipes it out of existence.

"He doesn't acquiesce to an arisen thought of ill will.…

"He doesn't acquiesce to an arisen thought of harmfulness…

"He doesn't acquiesce to any arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, wipes them out of

existence.

"This is called even practice.

"These, monks, are four modes of practice."

NOTE

1. These four terms rhyme in the Pali: *akkhama*, *khama*, *dama*, and *sama*.

In Tandem
Yuganaddha Sutta (AN 4:170)

On one occasion Ven. Ānanda was staying in Kosambī at Ghosita's monastery. There he addressed the monks, "Friends!"

"Yes, friend," the monks responded to him.

Ven. Ānanda said: "Friends, whoever—monk or nun—declares the attainment of arahantship in my presence, they all do it by means of one or another of four paths. Which four?

"There is the case where a monk has developed insight preceded by tranquility. As he develops insight preceded by tranquility, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

"Then there is the case where a monk has developed tranquility preceded by insight. As he develops tranquility preceded by insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

"Then there is the case where a monk has developed tranquility in tandem with insight. As he develops tranquility in tandem with insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

"Then there is the case where a monk's mind has its restlessness concerning the Dhamma [Comm: the corruptions of insight] well under control. There comes a time when his mind grows steady inwardly, settles down, and becomes unified & concentrated. In him the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

"Whoever—monk or nun—declares the attainment of arahantship in my presence, they all do it by means of one or another of these four paths."

See also: MN 149; SN 35:204; AN 2:29; AN 4:94; AN 10:71

To Koṭṭhita
Koṭṭhita Sutta (AN 4:173)

Then Ven. Mahā Koṭṭhita went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "With the remainderless fading & cessation of the six contact-media [vision, hearing, smell, taste, touch, & intellection], is it the case that there is anything else?"

[Ven. Sāriputta:] "Don't say that, my friend."

[Ven. Mahā Koṭṭhita:] "With the remainderless fading & cessation of the six contact-media, is it the case that there is not anything else?"

[Ven. Sāriputta:] "Don't say that, my friend."

[Ven. Mahā Koṭṭhita:] "…is it the case that there both is & is not anything else?"

[Ven. Sāriputta:] "Don't say that, my friend."

[Ven. Mahā Koṭṭhita:] "…is it the case that there neither is nor is not anything else?"

[Ven. Sāriputta:] "Don't say that, my friend."

[Ven. Mahā Koṭṭhita:] "Being asked if, with the remainderless fading & cessation of the six contact-media, there is anything else, you say, 'Don't say that, my friend.' Being asked if… there is not anything else… there both is & is not anything else… there neither is nor is not anything else, you say, 'Don't say that, my friend.' Now, how is the meaning of your words to be understood?"

[Ven. Sāriputta:] "The statement, 'With the remainderless fading & cessation of the six contact-media, is it the case that there is anything else?' objectifies the unobjectified.[1] The statement, '… is it the case that there is not anything else… is it the case that there both is & is not anything else… is it the case that there neither is nor is not anything else?' objectifies the unobjectified. However far the six contact-media go, that is how far objectification goes. However far objectification goes, that is how far the six contact-media go. With the remainderless fading & cessation of the six contact-media, there comes to be the cessation of objectification, the stilling of objectification."

Note

1. "Objectification" is a translation of *papañca.* Although in some circles *papañca* has come to mean a proliferation of thinking, in the Canon it refers not to the amount of thinking, but to a type of thinking marked by the classifications and perceptions it uses. As Sn 4:14 points out, the root of the classifications and perceptions of objectification is the thought, "I am the thinker." This thought forms the motivation for the questions that Ven. Mahā Koṭṭhita is presenting here: the sense of "I am the thinker" can cause either fear or desire for annihilation in the course of unbinding. Both concerns get in the way of the abandoning of clinging, which is essential for the attainment of unbinding, which is why the questions should not be asked.

DN 21 and MN 18 discuss the relationship between objectification and conflict. SN 43 lists non-objectification as one of many epithets for unbinding.

See also: DN 15; MN 49; SN 4:19; SN 35:23; SN 35:117; SN 43; AN 4:42; AN 8:30

The Waste-water Pool
Jambālī Sutta (AN 4:178)

"Monks, these four types of individuals are to be found existing in the world. Which four?

"There is the case where a monk enters & remains in a certain peaceful awareness-release.[1] He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn't leap up, grow confident, steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected. Just as if a man were to grasp a branch with his hand smeared with resin, his hand would stick to it, grip it, adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn't leap up, grow confident, steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected. Just as if a man were to grasp a branch with a clean hand, his hand would not stick to it, grip it, or adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but

as he is attending to the breaching of ignorance his mind doesn't leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to block all the inlets and open all the outlets, and the sky were to not rain down in good streams of rain: the breaching of the waste-water pool's embankment would not be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but as he is attending to the breaching of ignorance his mind doesn't leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected.

"Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching of ignorance his mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to open all the inlets and block all the outlets, and the sky were to rain down in good streams of rain: the breaching of the waste-water pool's embankment would be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching of ignorance his mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected.

"These are four types of individuals to be found existing in the world."

Note

1. Any of the levels of jhāna.

See also: MN 14; MN 29–30; MN 44; MN 138; AN 4:123; AN 4:125; AN 6:60; AN 9:41

Unbinding
Nibbāna Sutta (AN 4:179)

Then Ven. Ānanda went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Friend Sāriputta, what is the cause, what is the reason, why some beings do not become totally unbound in the present life?"

"There's the case, friend Ānanda, where beings do not discern, as it has come to be, that 'This perception has a share in decline;' 'This perception has a share in stability;' 'This perception has a share in distinction;' 'This perception has a share in penetration.'[1] This is the cause, this is the reason, why some beings do not become totally unbound in the present life."

"And what, friend Sāriputta, is the cause, what is the reason, why some beings do become totally unbound in the present life?"

"There's the case, friend Ānanda, where beings discern, as it has come to be, that 'This perception has a share in decline;' 'This perception has a share in stability;' 'This perception has a share in distinction;' 'This perception has a share in penetration.' This is the cause, this is the reason, why some beings become totally unbound in the present life."

Note

1. A perception with a share in decline is one that causes the mind to fall from concentration. A perception with a share in stability is one that helps to maintain concentration. A perception with a share in distinction is one that leads to higher stages of concentration. A perception with a share in penetration is one leading to liberating insight.

See also: MN 118; AN 4:49; AN 7:46; AN 10:60

The Professional Warrior
Yodhājīva Sutta (AN 4:181)

"Endowed with four qualities, monks, a warrior is worthy of a king, an asset to a king, and counts as a very limb of his king. Which four?

"There is the case where a warrior is skilled in his stance, able to shoot far, able to fire shots in rapid succession, and able to pierce great objects. A warrior endowed with these four qualities is worthy of a king, an asset to a king, and counts as a very limb of his king.

"In the same way a monk endowed with four qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which four?

"There is the case where a monk is skilled in his stance, able to shoot far, able to fire shots in rapid succession, and able to pierce great objects. A monk endowed with these four qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world.

"And how is a monk skilled in his stance? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how a monk is skilled in his stance.

"And how is a monk one who is able to shoot far? There is the case where a monk sees any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near—every form—as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"He sees any feeling whatsoever.…

"He sees any perception whatsoever.…

"He sees any fabrications whatsoever.…

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

"This is how a monk is one who is able to shoot far.

"And how is a monk one who is able to fire shots in rapid succession? There is the case where a monk discerns, as it has come to be, that 'This is stress' … 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress.' This is how a monk is one who is able to fire shots in rapid succession.

"And how is a monk one who is able to pierce great objects? There is the case where a monk pierces right through the great mass of ignorance. This is how a monk is one who is able to pierce great objects right through.

"Endowed with these four qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: AN 5:75—76; AN 5:139—140; AN 9:36; Thag 2:27; Thag 2:37

On What is Heard
Suta Sutta (AN 4:183)

I have heard that on one occasion the Blessed One was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. Then Vassakāra the brahman, the minister to the king of Magadha, approached the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "I am of the view, of the opinion, that when anyone speaks of what he has seen, (saying,) 'Thus have I seen,' there is no fault in that. When anyone speaks of what he has heard, (saying,) 'Thus have I heard,' there is no fault in that. When anyone speaks of what he has sensed, (saying,) 'Thus have I sensed,' there

is no fault in that. When anyone speaks of what he has cognized, (saying,) 'Thus have I cognized,' there is no fault in that."

(The Blessed One responded:) "I do not say, brahman, that everything that has been seen should be spoken about. Nor do I say that everything that has been seen should not be spoken about. I do not say that everything that has been heard… everything that has been sensed… everything that has been cognized should be spoken about. Nor do I say that everything that has been cognized should not be spoken about.

"When, for one who speaks of what has been seen, unskillful qualities increase and skillful qualities decrease, then that sort of thing should not be spoken about. But when, for one who speaks of what has been seen, unskillful qualities decrease and skillful qualities increase, then that sort of thing should be spoken about.

"When, for one who speaks of what has been heard… what has been sensed… what has been cognized, unskillful qualities increase and skillful qualities decrease, then that sort of thing should not be spoken about. But when, for one who speaks of what has been cognized, unskillful qualities decrease and skillful qualities increase, then that sort of thing should be spoken about."

Then Vassakāra the brahman, delighting & rejoicing in the Blessed One's words, got up from his seat and left.

See also: MN 58; MN 61; AN 5:198; Iti 25; Sn 3:3

Fearless
Abhaya Sutta (AN 4:184)

Then Jānussoṇi the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "I am of the view & opinion that there is no one who, subject to death, is not afraid or in terror of death."

(The Blessed One said:) "Brahman, there are those who, subject to death, are afraid & in terror of death. And there are those who, subject to death, are not afraid or in terror of death.

"And who is the person who, subject to death, is afraid & in terror of death? There is the case of the person who has not abandoned passion, desire, fondness, thirst, fever, & craving for sensuality. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'O, those beloved sensual pleasures will be taken from me, and I will be taken from them!' He grieves & is tormented, weeps, beats his breast, & grows delirious. This is a person who, subject to death, is afraid & in terror of death.

"Then there is the case of the person who has not abandoned passion, desire, fondness, thirst, fever, & craving for the body. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'O, my beloved body will be taken from me, and I will be taken from my body!' He grieves & is tormented, weeps, beats his breast, & grows delirious. This, too, is a person who, subject to death, is afraid & in terror of death.

"Then there is the case of the person who has not done what is good, has not done what is skillful, has not given protection to those in fear, and instead has done what is evil, savage, & cruel. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have not done what is good, have not done what is skillful, have not given protection to those in fear, and instead have done what is evil, savage, & cruel. To the extent that there is a destination for those who have not done what is good, have not done what is skillful, have not given protection to those in fear, and instead have done what is evil, savage, & cruel, that's where I'm headed after death.' He grieves & is tormented, weeps, beats his breast, & grows delirious. This, too, is a person who, subject to death, is afraid & in terror of death.

"Then there is the case of the person in doubt & perplexity, who has not arrived at certainty with regard to the True Dhamma. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'How doubtful & perplexed I am! I have not

arrived at any certainty with regard to the True Dhamma!' He grieves & is tormented, weeps, beats his breast, & grows delirious. This, too, is a person who, subject to death, is afraid & in terror of death.

"These, brahman, are four people who, subject to death, are afraid & in terror of death.

"And who is the person who, subject to death, is not afraid or in terror of death?

"There is the case of the person who has abandoned passion, desire, fondness, thirst, fever, & craving for sensuality. Then he comes down with a serious disease. As he comes down with a serious disease, the thought doesn't occur to him, 'O, those beloved sensual pleasures will be taken from me, and I will be taken from them!' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This is a person who, subject to death, is not afraid or in terror of death.

"Then there is the case of the person who has abandoned passion, desire, fondness, thirst, fever, & craving for the body. Then he comes down with a serious disease. As he comes down with a serious disease, the thought doesn't occur to him, 'O, my beloved body will be taken from me, and I will be taken from my body!' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"Then there is the case of the person who has done what is good, has done what is skillful, has given protection to those in fear, and has not done what is evil, savage, or cruel. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have done what is good, have done what is skillful, have given protection to those in fear, and I have not done what is evil, savage, or cruel. To the extent that there is a destination for those who have done what is good, what is skillful, have given protection to those in fear, and have not done what is evil, savage, or cruel, that's where I'm headed after death.' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"Then there is the case of the person who has no doubt or perplexity, who has arrived at certainty with regard to the True Dhamma. Then he

comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have no doubt or perplexity. I have arrived at certainty with regard to the True Dhamma.' He doesn't grieve, isn't tormented; doesn't weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"These, brahman, are four people who, subject to death, are not afraid or in terror of death."

(When this was said, Jānussoṇi the brahman said to the Blessed One:) "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: MN 4; SN 22:1; SN 36:7; SN 41:10; AN 3:51—52; AN 6:16; AN 6:19—20; Iti 30–31; Sn 5:15; Sn 5:16; Thag 16:1; Thig 14

Traits
Ṭhāna Sutta (AN 4:192)

"Monks, these four traits may be known by means of four (other) traits. Which four?

"It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

[1] "'It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through living with another, knows this: 'For a long time this person has been torn, broken, spotted, splattered in his actions. He hasn't been consistent in his actions. He hasn't practiced consistently with regard to the precepts. He is an unprincipled person, not a virtuous, principled one.' And then there is the case where one individual, through living with another, knows this: 'For a long time this person has been untorn, unbroken, unspotted, unsplattered in his actions. He has been consistent in his actions. He has practiced consistently with regard to the precepts. He is a virtuous, principled person, not an unprincipled one.'

"'It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[2] "'It's through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through dealing with another, knows this: 'This person deals one way when one-on-one,

another way when with two, another way when with three, another way when with many. His earlier dealings do not jibe with his later dealings. He is impure in his dealings, not pure.' And then there is the case where one individual, through dealing with another, knows this: 'The way this person deals when one-on-one, is the same way he deals when with two, when with three, when with many. His earlier dealings jibe with his later dealings. He is pure in his dealings, not impure.'

"'It's through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[3] "'It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, doesn't reflect: 'That's how it is when living together in the world. That's how it is when gaining a personal identity *[atta-bhāva*, literally "self-state"]. When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, & pain.' Suffering loss of relatives, loss of wealth, or loss through disease, he sorrows, grieves, & laments, beats his breast, becomes distraught. And then there is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, reflects: 'That's how it is when living together in the world. That's how it is when gaining a personal identity. When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, & pain.' Suffering loss of relatives, loss of wealth, or loss through disease, he

doesn't sorrow, grieve, or lament, doesn't beat his breast or become distraught.

"'It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[4] "'It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies (his reasoning), from the way he addresses a question, he is dull, not discerning. Why is that? He doesn't make statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He cannot declare the meaning, teach it, describe it, set it forth, reveal it, explain it, or make it plain. He is dull, not discerning.' Just as if a man with good eyesight standing on the shore of a body of water were to see a small fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples, from its speed, it is a small fish, not a large one.' In the same way, one individual, in discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies (his reasoning), from the way he addresses a question… he is dull, not discerning.'

"And then there is the case where one individual, through discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies (his reasoning), from the way he addresses a question, he is discerning, not dull. Why is that? He makes statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He can declare the meaning, teach it, describe it, set it forth, reveal it, explain it, & make it plain. He is discerning, not dull.' Just as if a man with good eyesight standing on the shore of a body of water were to see a large fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples,

from its speed, it is a large fish, not a small one.' In the same way, one individual, in discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies (his reasoning), from the way he addresses a question… he is discerning, not dull.'

"'It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

"These, monks, are the four traits that may be known by means of these four (other) traits."

See also: MN 95; MN 110; AN 3:68; AN 4:42; AN 4:73; AN 8:6; AN 10:24; Ud 6:2

At Sāpuga
Sāpuga Sutta (AN 4:194)

On one occasion Ven. Ānanda was staying among the Koliyans, near the Koliyan town named Sāpuga. Then a large number of Koliyan-sons from Sāpuga went to him and, on arrival, having bowed down to him, sat to one side. As they were sitting there Ven. Ānanda said to them, "TigerPaws,[1] these four factors for exertion with regard to purity have been rightly expounded by the Blessed One who knows & sees—the Worthy One, the Rightly Self-awakened One—for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding.[2] Which four? The factor for exertion with regard to purity of virtue, the factor for exertion with regard to purity of mind, the factor for exertion with regard to purity of view, and the factor for exertion with regard to purity of release.

"And what, TigerPaws, is the factor for exertion with regard to purity of virtue? There is the case where a monk is virtuous. He dwells

restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is called purity of virtue. (The thought,) 'I will make complete this sort of purity of virtue when it is not yet complete, or I will protect it here & there with discernment when it is complete': Any desire, effort, diligence, endeavor, relentlessness, mindfulness,[3] & alertness there is called the factor for exertion with regard to purity of virtue.

"And what, TigerPaws, is the factor for exertion with regard to purity of mind? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called purity of mind. (The thought,) 'I will make complete this sort of purity of mind when it is not yet complete, or I will protect it here & there with discernment when it is complete': Any desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness there is called the factor for exertion with regard to purity of mind.

"And what, TigerPaws, is the factor for exertion with regard to purity of view? There is the case where a monk discerns, as it has come to be, that *'This is stress… This the origination of stress… This is the cessation of stress… This is the path of practice leading to the cessation of stress.'* This is called purity of view. (The thought,) 'I will make complete this sort of purity of view when it is not yet complete, or I will protect it here & there with discernment when it is complete': Any desire, effort,

diligence, endeavor, relentlessness, mindfulness, & alertness there is called the factor for exertion with regard to purity of view.

"And what, TigerPaws, is the factor for exertion with regard to purity of release? That same noble disciple—endowed with this factor for exertion with regard to purity of virtue, this factor for exertion with regard to purity of mind, and this factor for exertion with regard to purity of view—makes his mind dispassionate with regard to phenomena that are conducive to passion, and liberates his mind with regard to phenomena that are conducive to liberation.[4] He—having made his mind dispassionate with regard to phenomena that are conducive to passion, and having liberated his mind with regard to phenomena that are conducive to liberation—touches right release. This is called purity of release. (The thought,) 'I will make complete this sort of purity of release when it is not yet complete, or I will protect it here & there with discernment when it is complete': Any desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness there is called the factor for exertion with regard to purity of release.

"These, TigerPaws, are the four factors for exertion with regard to purity that have been rightly expounded by the Blessed One who knows & sees—the Worthy One, the Rightly Self-awakened One—for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding."

Notes

1. Young Koliyans apparently went by this name. See AN 8:54.

2. See the opening passage in DN 22.

3. Note the active role that mindfulness plays in this refrain. It is not a passive or bare awareness. On this point, see the description of right mindfulness in MN 117 and of mindfulness as a governing principle in AN 4:245. See also the book, *Right Mindfulness.*

4. In NDB, this last phrase is translated as, "he… emancipates his mind through the things that bring emancipation." However, the terms, "things that bring emancipation/phenomena that are conducive to liberation"—*vimocanīyesu dhammesu*—are in the locative case, which means "with regard to"

rather than "through." Thus the phrase is saying, not that the monk liberates the mind *by means of* those phenomena, but that he liberates the mind *from* those phenomena. In other words, he frees himself not only from attachment to phenomena that lead to passion, but also from attachment to phenomena—such as virtue, concentration, and discernment—that lead to release. This underlines the point that purity of virtue, mind, and view—as factors of the path—are one thing, whereas release is something else. See the simile of the raft in MN 22 and of the relay chariots in MN 24.

See also: DN 16; MN 24; AN 10:51; AN 10:93; Sn 4:9

To Vappa
Vappa Sutta (AN 4:195)

I have heard that on one occasion the Blessed One was staying among the Sakyans at the Banyan Tree Park near Kapilavatthu.

Then Vappa the Sakyan, a disciple of the Niganṭhas, went to Ven. Mahā Moggallāna and, on arrival, bowed down to him and sat to one side. As he was sitting there, Ven. MahāMoggallāna asked him, "Vassa, in case there were a person who—from the fading of ignorance, and from the arising of clear knowing—was restrained in body, restrained in speech, & restrained in mind, do you see the possibility that, from any cause, effluents to be experienced as pain would flow toward that person in a future life?"

"I do see, venerable sir, the possibility where there would be a case where—from the cause of a previously done evil action whose results have yet to ripen— effluents to be experienced as pain would flow toward that person in a future life."

And Ven. Mahā Moggallāna's conversation with Vappa the Sakyan, the disciple of the Niganṭhas, was still interrupted when, in the late afternoon, the Blessed One, rising from his seclusion, went to the meeting hall and on arrival sat down in a seat laid out. When he was seated, he said to Ven. MahāMoggallāna, "For what discussion are you

now sitting here together? Or what was your discussion that was interrupted in mid-course?"

"Just now, lord, I said to Vappa the Sakyan, a disciple of the Niganṭhas, 'Vappa, in case there were a person who—from the fading of ignorance, and from the arising of clear knowing—was restrained in body, restrained in speech, & restrained in mind, do you see the possibility that, from any cause, effluents to be experienced as pain would flow toward that person in a future life?' When this was said, Vappa the Sakyan said to me, 'I do see, venerable sir, the possibility where there would be a case where—from the cause of a previously done evil action whose results have yet to ripen—effluents to be experienced as pain would flow toward that person in a future life.' This was my discussion with Vappa the Sakyan that was interrupted when the Blessed One appeared."

Then the Blessed One said to Vappa the Sakyan, the disciple of the Niganṭhas, "Vappa, if you will allow of me what should be allowed, protest what should be protested, and further cross-question me directly then & there on the meaning of any statement of mine that you don't understand—'How is this, lord? What is the meaning of this?'—then we could have a discussion here."

"Lord, I will admit what should be admitted, reject what should be rejected, and further cross-question the Blessed One directly on the meaning of any statement of his that I don't understand—'How is this, lord? What is the meaning of this?': Let us have a discussion here."

"Vappa, as for any effluents causing trouble & vexation that arise in dependence on bodily activity: When one has abandoned bodily activity, those effluents causing trouble & vexation do not exist for him. He does no new action *[kamma],* and as for old action, he destroys it with each contact: a wasting away that is visible here & now, timeless, inviting inspection, pertinent, to be known by the observant for themselves. Do you see the possibility that, from any cause, effluents to be experienced as pain would flow toward that person in a future life?"

"No, lord."

"Vappa, as for any effluents causing trouble & vexation that arise in dependence on verbal activity… any effluents causing trouble & vexation

that arise in dependence on mental activity… any effluents causing trouble & vexation that arise in dependence on ignorance: From the fading of ignorance, and from the arising of clear knowing, those effluents causing trouble & vexation do not exist for him. He does no new action, and as for old action, he destroys it with each contact: a wasting away that is visible here & now, timeless, inviting inspection, pertinent, to be known by the observant for themselves. Do you see the possibility that, from any cause, effluents to be experienced as pain would flow toward that person in a future life?"

"No, lord."

"For a monk whose mind is thus rightly released, Vappa, six continual dwellings have been attained. When seeing a form via the eye, he is neither glad nor sad, but dwells equanimous, mindful, & alert.

"When hearing a sound via the ear.…

"When smelling an aroma via the nose.…

"When tasting a flavor via the tongue.…

"When feeling a tactile sensation via the body.…

"When cognizing an idea via the mind, he is neither glad nor sad, but dwells equanimous, mindful, & alert.

"When sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the breakup of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'

"Vappa, suppose a shadow were to be discernable in dependence on a stump. A man would come along carrying a shovel. He would cut the stump at the base. Having cut it at the base, he would dig it out. Having dug it out, he would pull out the roots, down to the rootlets. Then he would cut the stump into pieces. Having cut it into pieces, he would split the pieces. Having split the pieces, he would make them into splinters. Having made them into splinters, he would dry them in the wind & sunlight. Having dried them in the wind & sunlight, he would burn them with fire. Having burned them with fire, he would make them into ashes. Having made them into ashes, he would winnow them

before a high wind or dump them into a swift-flowing stream. Thus the shadow dependent on the stump would be destroyed at the root, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"In the same way, Vappa, for a monk whose mind is thus rightly released, six continual dwellings have been attained. When seeing a form via the eye.… When hearing a sound via the ear.… When smelling an aroma via the nose.… When tasting a flavor via the tongue.… When feeling a tactile sensation via the body.… When cognizing an idea via the mind, he is neither glad nor sad, but dwells equanimous, mindful, & alert.

"When sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the breakup of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'"

When this was said, Vappa the Sakyan, the disciple of the Niganṭhas, said to the Blessed One, "Lord, suppose that there were a man desiring profit who raised horses for sale but he didn't gain any profit, and furthermore had his share of trouble & torment. In the same way, I—desiring profit—have attended to the foolish Niganṭhas but I haven't gained any profit, and furthermore have had my share of trouble & torment. From this day forward, lord, I take my faith in the foolish Niganṭhas and winnow it before a high wind or dump it into a swift-flowing stream.

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

See also: DN 29; MN 14; MN 35; MN 36; MN 56; MN 58; MN 101; SN 42:8; SN 42:9; AN 3:62; AN 3:71; AN 9:38

Craving
Taṇhā Sutta (AN 4:199)

"Monks, I will teach you craving: the ensnarer that has flowed along, spread out, and caught hold, with which this world is smothered & enveloped like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, & bad destinations. Listen well, and I will speak."

"Yes, lord," the monks responded to him.

The Blessed One said: "And which craving is the ensnarer that has flowed along, spread out, and caught hold, with which this world is smothered & enveloped like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, & bad destinations? These 18 craving-verbalizations[1] dependent on what is internal and 18 craving-verbalizations dependent on what is external.

"And which are the 18 craving-verbalizations dependent on what is internal? There being 'I am,' there comes to be 'I am here,' there comes to be 'I am like this' … 'I am otherwise' … 'I am bad' … 'I am good' … 'I might be' … 'I might be here' … 'I might be like this' … 'I might be otherwise' … 'May I be' … 'May I be here' … 'May I be like this' … 'May I be otherwise' … 'I will be' … 'I will be here' … 'I will be like this' … 'I will be otherwise.' These are the 18 craving-verbalizations dependent on what is internal.

"And which are the 18 craving-verbalizations dependent on what is external? There being 'I am because of this [or: by means of this],' there comes to be 'I am here because of this,' there comes to be 'I am like this because of this' … 'I am otherwise because of this' … 'I am bad because of this' … 'I am good because of this' … 'I might be because of this' … 'I

might be here because of this' … 'I might be like this because of this' … 'I might be otherwise because of this' … 'May I be because of this' … 'May I be here because of this' … 'May I be like this because of this' … 'May I be otherwise because of this' … 'I will be because of this' … 'I will be here because of this' … 'I will be like this because of this' … 'I will be otherwise because of this.' These are the 18 craving-verbalizations dependent on what is external.

"Thus there are 18 craving-verbalizations dependent on what is internal and 18 craving-verbalizations dependent on what is external. These are called the 36 craving-verbalizations. Thus, with 36 craving-verbalizations of this sort in the past, 36 in the future, and 36 in the present, there are 108 craving-verbalizations.

"This, monks, is craving: the ensnarer that has flowed along, spread out, and caught hold, with which this world is smothered & enveloped like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, & bad destinations."

NOTE

1. *Taṇhā-vicaritāni,* literally, things evaluated by craving. The past participle here, *vicaritāni,* is related to the noun, *vicāra,* which is classed as a verbal fabrication, i.e., a necessary precondition for speech (see MN 44). A person devoid of craving would still be able to verbalize, but would not contemplate in the above terms, which are so basic to ordinary thought patterns.

See also: DN 15; MN 2; SN 12:20; SN 22:47; AN 6:49; Dhp 339–343; Sn 4:5; Sn 4:9–10

Love
Pema Sutta (AN 4:200)

"Monks, these four things are born. Which four? Love is born of love. Aversion is born of love. Love is born of aversion. Aversion is born of aversion.

"And how is love born of love? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, 'This individual is pleasing, appealing, & charming to me. Others treat this individual as pleasing, appealing, & charming.' He gives rise to love for them. This is how love is born of love.

"And how is aversion born of love? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, 'This individual is pleasing, appealing, & charming to me. Others treat this individual as displeasing, unappealing, & not charming.' He gives rise to aversion for them. This is how aversion is born of love.

"And how is love born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, 'This individual is displeasing, unappealing, & not charming to me. Others treat this individual as displeasing, unappealing, & not charming.' He gives rise to love for them. This is how love is born of aversion.

"And how is aversion born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, 'This individual is displeasing, unappealing, & not charming to me. Others treat this individual as pleasing, appealing, & charming.' He gives rise to aversion for them. This is how aversion is born of aversion.

"Monks, these are the four things that are born.

"Now, on the occasion when a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna—rapture & pleasure born of seclusion, accompanied by directed thought & evaluation—then any love of his that is born of love does not come about. Any aversion of his that is born of love… any love of his that is born of aversion… any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna—rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation, internal assurance—then any love of his that is born of love does not come about. Any aversion of his that is born of love… any love of his that is born of aversion… any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, with the fading of rapture, remains equanimous, mindful, & alert, senses pleasure with the body, and enters & remains in the third jhāna—of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding'—then any love of his that is born of love does not come about. Any aversion of his that is born of love… any love of his that is born of aversion… any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, with the abandoning of pleasure & pain, as with the earlier disappearance of elation & distress, enters & remains in the fourth jhāna—purity of equanimity & mindfulness, neither pleasure nor pain—then any love of his that is born of love does not come about. Any aversion of his that is born of love… any love of his that is born of aversion… any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, through the ending of effluents, enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now, then any love of his that is born of love is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Any aversion of his that is born of love… any love of his that is born of aversion… any aversion of his that is born of aversion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

"This is said to be a monk who doesn't pull in, doesn't push away, doesn't smolder, doesn't flare up, and doesn't burn.

"And how does a monk pull in? There is the case where a monk assumes form to be the self, or the self as possessing form, or form as in

the self, or the self as in form. He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how a monk pulls in.

"And how does a monk not pull in? There is the case where a monk doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He doesn't assume feeling to be the self.… doesn't assume perception to be the self.… doesn't assume fabrications to be the self.… doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how a monk doesn't pull in.

"And how does a monk push away? There is the case where a monk returns insult to one who has insulted him, returns anger to one who is angry at him, quarrels with one who is quarreling. This is how a monk pushes away.

"And how does a monk not push away? There is the case where a monk doesn't return insult to one who has insulted him, doesn't return anger to one who is angry at him, doesn't quarrel with one who is quarreling. This is how a monk doesn't push away.

"And how does a monk smolder? There is the case where, there being 'I am,' there comes to be 'I am here,' there comes to be 'I am like this' … 'I am otherwise' … 'I am bad' … 'I am good' … 'I might be' … 'I might be here' … 'I might be like this' … 'I might be otherwise' … 'May I be' … 'May I be here' … 'May I be like this' … 'May I be otherwise' … 'I will be' … 'I will be here' … 'I will be like this' … 'I will be otherwise.'

"And how does a monk not smolder? There is the case where, there not being 'I am,' there doesn't come to be 'I am here,' there doesn't come to be 'I am like this' … 'I am otherwise' … 'I am bad' … 'I am good' … 'I might be' … 'I might be here' … 'I might be like this' … 'I might be otherwise' … 'May I be' … 'May I be here' … 'May I be like this' … 'May

I be otherwise' … 'I will be' … 'I will be here' … 'I will be like this' … 'I will be otherwise.'

"And how does a monk flare up? There is the case where, there being 'I am because of this [or: by means of this],' there comes to be 'I am here because of this,' there comes to be 'I am like this because of this' … 'I am otherwise because of this' … 'I am bad because of this' … 'I am good because of this' … 'I might be because of this' … 'I might be here because of this' … 'I might be like this because of this' … 'I might be otherwise because of this' … 'May I be because of this' … 'May I be here because of this' … 'May I be like this because of this' … 'May I be otherwise because of this' … 'I will be because of this' … 'I will be here because of this' … 'I will be like this because of this' … 'I will be otherwise because of this.'

"And how does a monk not flare up? There is the case where, there not being 'I am because of this [or: by means of this],' there doesn't come to be 'I am here because of this,' there doesn't come to be 'I am like this because of this' … 'I am otherwise because of this' … 'I am bad because of this' … 'I am good because of this' … 'I might be because of this' … 'I might be here because of this' … 'I might be like this because of this' … 'I might be otherwise because of this' … 'May I be because of this' … 'May I be here because of this' … 'May I be like this because of this' … 'May I be otherwise because of this' … 'I will be because of this' … 'I will be here because of this' … 'I will be like this because of this' … 'I will be otherwise because of this.'

"And how does a monk burn? There is the case where a monk's conceit, 'I am,' is *not* abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk burns.

"And how does a monk not burn? There is the case where a monk's conceit, 'I am,' *is* abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. This is how a monk doesn't burn."

See also: MN 2; MN 87; SN 1:25; SN 12:20; AN 4:19; AN 7:60; AN 10:80

The Noble Path
Ariyamagga Sutta (AN 4:237)

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

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

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

"And what is kamma that is dark & bright with dark & bright result? There is the case where a certain person fabricates a bodily fabrication that is injurious & non-injurious… a verbal fabrication that is injurious & non-injurious… a mental fabrication that is injurious & non-injurious.… He rearises in an injurious & non-injurious world.… There he is touched by injurious & non-injurious contacts.… He experiences

injurious & non-injurious feelings, pleasure mingled with pain, like those of human beings, some devas, and some beings in the lower realms. This is called kamma that is dark & bright with dark & bright result.

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

"These, monks, are the four types of kamma directly known, verified, & announced by me."

See also: MN 135; SN 45:8; AN 6:63

Training
Sikkhā Sutta (AN 4:245)

"Monks, this holy life is lived with training as a reward, with discernment as its surpassing state, with release as its heartwood, and with mindfulness as its governing principle.

"And how is training a reward? There is the case where the training I have formulated for my disciples with regard to good conduct is for the arousing of faith in those without faith, and for the increase of the faithful. And however I have formulated the training for my disciples with regard to good conduct for the arousing of faith in those without faith, and for the increase of the faithful, one behaves in a way that is untorn in line with that training—unbroken, unspotted, unsplattered. Having undertaken them, one trains in line with the training rules.

"And further, the training I have formulated for my disciples with regard to the basics of the holy life is entirely for the right ending of suffering & stress. And however I have formulated the training for my disciples with regard to the basics of the holy life for the right ending of suffering & stress, one behaves in a way that is untorn in line with that

training—unbroken, unspotted, unsplattered. Having undertaken them, one trains in line with the training rules.

"This is how training is a reward.

"And how is discernment the surpassing state? There is the case where the Dhammas I have pointed out to my disciples are entirely for the right ending of suffering & stress. And however I have pointed out Dhammas for my disciples entirely for the right ending of suffering & stress, one has scrutinized them all with discernment.

"This is how discernment is the surpassing state.

"And how is release the heartwood? There is the case where the Dhammas I have pointed out to my disciples are entirely for the right ending of suffering & stress. And however I have pointed out Dhammas for my disciples entirely for the right ending of suffering & stress, one has touched them all through release.

"This is how release is the heartwood.

"And how is mindfulness the governing principle? The mindfulness that 'I will make complete any training with regard to good conduct that is not yet complete, or I will protect with discernment any training with regard to good conduct that is complete' is well established right within. The mindfulness that 'I will make complete any training with regard to the basics of the holy life that is not yet complete, or I will protect with discernment any training with regard to the basics of the holy life that is complete' is well established right within. The mindfulness that 'I will scrutinize with discernment any Dhamma that is not yet scrutinized, or I will protect with discernment any Dhamma that has been scrutinized' is well established right within. The mindfulness that 'I will touch through release any Dhamma that is not yet touched, or I will protect with discernment any Dhamma that has been touched' is well established right within.

"This is how mindfulness is the governing principle.

"'Monks, this holy life is lived with training as a reward, with discernment as its surpassing state, with release as its heartwood, and with mindfulness as its governing principle': Thus it was said. And in reference to this was it said."

See also: MN 29–30; MN 117; AN 7:63; AN 10:58

Searches
Pariyesanā Sutta (AN 4:252)

"Monks, these four are ignoble searches. Which four? There is the case where a person, being subject himself to aging, seeks (happiness in) what is subject to aging. Being subject himself to illness, he seeks (happiness in) what is subject to illness. Being subject himself to death, he seeks (happiness in) what is subject to death. Being subject himself to defilement, he seeks (happiness in) what is subject to defilement. These are four ignoble searches.

"Now, these four are noble searches. Which four? There is the case where a person, being subject himself to aging, realizing the drawbacks of what is subject to aging, seeks the unaging, unsurpassed rest from the yoke: unbinding. Being subject himself to illness, realizing the drawbacks of what is subject to illness, he seeks the unailing, unsurpassed rest from the yoke: unbinding. Being subject himself to death, realizing the drawbacks of what is subject to death, he seeks the undying, unsurpassed rest from the yoke: unbinding. Being subject himself to defilement, realizing the drawbacks of what is subject to defilement, he seeks the undefiled, unsurpassed rest from the yoke: unbinding.

"These are four noble searches."

See also: MN 26; AN 3:39; Iti 54

On Families
Kula Sutta (AN 4:255)

"In every case where a family cannot hold onto its great wealth for long, it is for one or another of these four reasons. Which four? They

don't look for things that are lost. They don't repair things that have gotten old. They are immoderate in consuming food and drink. They place a woman or man of no virtue or principles in the position of authority. In every case where a family cannot hold onto its great wealth for long, it is for one or another of these four reasons.

"In every case where a family can hold onto its great wealth for long, it is for one or another of these four reasons. Which four? They look for things that are lost. They repair things that have gotten old. They are moderate in consuming food and drink. They place a virtuous, principled woman or man in the position of authority. In every case where a family can hold onto its great wealth for long, it is for one or another of these four reasons."

See also: SN 42:9

A Wilderness Dweller
Araññaka Sutta (AN 4:263)

"Endowed with (any of) four qualities, a monk isn't fit to stay in isolated forest & wilderness lodgings. Which four? (He is endowed) with thoughts of sensuality, with thoughts of ill will, with thoughts of harmfulness, and he is a person of weak discernment, dull, a drooling idiot. Endowed with (any of) these four qualities, a monk isn't fit to stay in isolated forest & wilderness dwellings.

"Endowed with four qualities, a monk is fit to stay in isolated forest & wilderness lodgings. Which four? (He is endowed) with thoughts of renunciation, with thoughts of non-ill will, with thoughts of harmlessness, and he is a discerning person, not dull, not a drooling idiot. Endowed with these four qualities, a monk is fit to stay in isolated forest & wilderness dwellings."

See also: MN 4; MN 19; SN 4:1; SN 9:6; SN 9:11; SN 9:14; AN 5:30; AN 5:77—78; AN 10:99; Ud 2:10; Thag 18

Fives

(Strengths) In Detail
Vitthata Sutta (AN 5:2)

"Monks, there are these five strengths for one in training. Which five? Strength of conviction, strength of a sense of shame, strength of a sense of compunction, strength of persistence, & strength of discernment.

"And what is strength of conviction? There is the case where a monk, a disciple of the noble ones, has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This, monks, is called the strength of conviction.

"And what is the strength of a sense of shame? There is the case where a disciple of the noble ones feels shame at (the thought of engaging in) bodily misconduct, verbal misconduct, mental misconduct. He feels shame at falling into evil, unskillful actions. This is called the strength of a sense of shame.

"And what is the strength of a sense of compunction? There is the case where a monk, a disciple of the noble ones feels compunction at (the suffering that would result from) bodily misconduct, verbal misconduct, mental misconduct. He feels compunction at falling into evil, unskillful actions. This is called the strength of a sense of compunction.

"And what is the strength of persistence? There is the case where a monk, a disciple of the noble ones, keeps his persistence aroused for abandoning unskillful qualities and taking on skillful qualities. He is

steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. This is called the strength of persistence.

"And what is the strength of discernment? There is the case where a monk, a disciple of the noble ones, is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. This is called the strength of discernment.

"These, monks, are the five strengths of one in training. Thus you should train yourselves, 'We will be endowed with the strength of conviction that is the strength of one in training; with the strength of a sense of shame… the strength of a sense of compunction… the strength of persistence… the strength of discernment that is the strength of one in training.' That's how you should train yourselves."

See also: SN 48:10; SN 48:44; AN 7:6

Benefit
Hita Sutta (AN 5:20)

"A monk endowed with five qualities practices both for his own benefit and for that of others. Which five?

"There is the case where a monk is himself consummate in virtue and encourages others to be consummate in virtue. He himself is consummate in concentration and encourages others to be consummate in concentration. He himself is consummate in discernment and encourages others to be consummate in discernment. He himself is consummate in release and encourages others to be consummate in release. He himself is consummate in the knowledge & vision of release and encourages others to be consummate in the knowledge & vision of release.

"Endowed with these five qualities, a monk practices both for his own benefit and for that of others.

See also: SN 47:19; AN 4:95—96; AN 4:99; AN 7:64

Supported
Anugghita Sutta (AN 5:25)

"Monks, when right view is supported by five factors, it has awareness-release as its fruit, awareness-release as its reward; has discernment-release as its fruit, discernment-release as its reward. Which five?

"There is the case where right view is supported by virtue, supported by learning, supported by discussion, supported by tranquility, supported by insight.

"When supported by these five factors, right view has awareness-release as its fruit, awareness-release as its reward; has discernment-release as its fruit, discernment-release as its reward."

See also: MN 117; SN 45:49–55; SN 48:52; AN 4:94; AN 4:170; AN 7:6

Release
Vimutti Sutta (AN 5:26)

The question has been sometimes asked: If right concentration is essential to gaining even the first level of awakening, how is it that people can gain awakening while listening to a Dhamma talk? This sutta shows how the act of listening to a Dhamma talk is one way of gaining the inspiration that leads to right concentration.

"Monks, there are these five openings to release where a monk—dwelling heedful, ardent, & resolute—releases his unreleased mind, or where his as-yet unended effluents go to their total end, or he reaches the as-yet-unreached unexcelled safety from bonds. Which five?

"There is the case, monks, where the Teacher or a fellow person leading the holy life teaches the Dhamma to a monk[1]. And in whatever

way the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This, monks, is the first opening to release where a monk—dwelling heedful, ardent, & resolute—releases his unreleased mind, or where his as-yet unended effluents go to their total end, or he reaches the as-yet-unreached unexcelled safety from bonds.

"Further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk. But the monk teaches the Dhamma to others in detail, as he has heard it, as he has learned it[2]. And in whatever way he teaches the Dhamma to others in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This, monks, is the second opening to release…

"Further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it. But he recites the Dhamma in detail, as he has heard it, as he has learned it. In whatever way he recites the Dhamma in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This, monks, is the third opening to release…

"Further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it. But in his awareness he directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it; he evaluates it, & mentally examines it. In whatever way he, in his awareness, directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it, evaluates it, & mentally examines it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated[3]. This, monks, is the fourth opening to release…

"Further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it; nor does he, in his awareness, direct his thoughts to the Dhamma in detail, as he has heard it, as he has learned it, evaluate it, or mentally examine it. But he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment[4]. In whatever way he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This, monks, is the fifth opening to release…

"These, monks, are the five openings to release where a monk—dwelling heedful, ardent, & resolute—releases his unreleased mind, or

where his as-yet unended effluents go to their total end, or he reaches the as-yet-unreached unexcelled safety from bonds."

Notes

1. For examples of people gaining release on hearing the Dhamma, see SN 22:59 and SN 35:28.

2. For an example of a person gaining release while teaching the Dhamma, see SN 22:89.

3. This would be a case of tranquility preceded by insight. See AN 4:170.

4. According to MN 44, the themes of right concentration are the four establishings of mindfulness. See also AN 5:28.

See also: MN 7; SN 55:40; AN 3:96; AN 5:151; AN 6:86–88

(Immeasurable) Concentration
Samādhi Sutta (AN 5:27)

"Mindful & astute, you should develop immeasurable concentration [i.e., concentration based on immeasurable goodwill, compassion, empathetic joy, or equanimity]. When, mindful & astute, one has developed immeasurable concentration, five realizations arise right within oneself. Which five?

"The realization arises right within oneself that 'This concentration is blissful in the present and will result in bliss in the future.'

"The realization arises right within oneself that 'This concentration is noble & not connected with the baits of the flesh.'

"The realization arises right within oneself that 'This concentration is not obtained by base people.'

"The realization arises right within oneself that 'This concentration is peaceful, exquisite, the acquiring of calm, the attainment of unification, not kept in place by the fabrications of forceful restraint.'

"The realization arises right within oneself that 'I enter into this concentration mindfully, and mindfully I emerge from it.'

"Mindful & astute, you should develop immeasurable concentration. When, mindful & astute, one has developed immeasurable concentration, these five realizations arise right within oneself."

See also: SN 41:7; SN 42:8; AN 3:66; AN 6:13; AN 8:70; AN 11:16; Khp 9; Iti 22; Iti 27; Thag 6:2

The Factors of Concentration
Samādhaṅga Sutta (AN 5:28)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks, I will teach you the five-factored noble right concentration. Listen, and pay close attention. I will speak."

"As you say, lord," the monks replied.

The Blessed One said: "Now what, monks, is five-factored noble right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born from seclusion.

"Just as if a dexterous bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within and without—would nevertheless not drip; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born from seclusion. This is the first development of the five-factored noble right concentration.

"And further, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhāna: rapture & pleasure born of

concentration, unification of awareness free from directed thought and evaluation—internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration.

"Just like a lake with spring-water welling up from within, having no inflow from east, west, north, or south, and with the skies periodically supplying abundant showers,[1] so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration. This is the second development of the five-factored noble right concentration.

"And further, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and remains in the third jhāna, and of him the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body unpervaded with pleasure divested of rapture.

"Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lotuses which, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; even so, the monk permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. This is the third development of the five-factored noble right concentration.

"And further, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters and remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor

pain. He sits, permeating the body with a pure, bright awareness, so that there is nothing of his entire body unpervaded by pure, bright awareness.

"Just as if a man were sitting wrapped from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating his body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. This is the fourth development of the five-factored noble right concentration.

"And further, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned [well-penetrated] by means of discernment.

"Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned [well-penetrated] by means of discernment. This is the fifth development of the five-factored noble right concentration.[2]

"When a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a rectangular water tank—set on level ground, bounded by dikes—brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a dexterous driver, a trainer of tamable horses, might mount and—taking the reins with his left hand and the whip with his right—drive out and back, to whatever place and by whichever road he liked; in the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he discerns the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as 'a mind with passion,' and a mind without passion as 'a mind without passion.' He discerns a mind with aversion as 'a mind with aversion,' and a mind without aversion as 'a mind without aversion.' He discerns a mind with delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered

mind.' He discerns an enlarged mind[3] as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind[4] as 'a released mind,' and an unreleased mind as 'an unreleased mind.' He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives [literally: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

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

appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. He can witness this for himself whenever there is an opening."

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

Notes

1. Reading, *Devo ca kālena kālaṁ sammādhāraṁ anuppavecceyya,* with the Thai edition.

2. For descriptions of how this reflection is done, see MN 52, MN 111, MN 140, and AN 9:36.

3. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the *brahmavihāras* (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

4. On the various levels of release, see DN 15, MN 43, and AN 9:43—45.

See also: DN 2; MN 119; SN 35:99; SN 51:20; AN 3:74; AN 4:41; AN 8:70 AN 9:35; AN 9:36

Walking
Caṅkama Sutta (AN 5:29)

"Monks, these are the five rewards for one who practices walking meditation. Which five?

"He can endure traveling by foot; he can endure exertion; he becomes free from disease; whatever he has eaten & drunk, chewed & savored,

becomes well-digested; the concentration he wins while doing walking meditation lasts for a long time.

"These are the five rewards for one who practices walking meditation."

To Nāgita
Nāgita Sutta (AN 5:30)

The frame story here is common to three suttas: AN 5:30, AN 6:42, and AN 8:103. Although the conversation takes a different turn in each case, in all three cases the Buddha takes the opportunity to teach some unusually plain-spoken truths.

* * *

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at a Kosalan brahman village named Icchānaṅgala. There he stayed in the Icchānaṅgala forest grove.

The brahman householders of Icchānaṅgala heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks—has arrived at Icchānaṅgala and is staying in the Icchānaṅgala forest grove. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the brahman householders of Icchānaṅgala, when the night was gone, taking many staple & non-staple foods, went to the gate house of the Icchānaṅgala forest grove. On arrival they stood there making a loud racket, a great racket.

Now at that time Ven. Nāgita was the Blessed One's attendant. So the Blessed One addressed Ven. Nāgita: "Nāgita, what is that loud racket, that great racket, like fishermen with a catch of fish?"

"Lord, those are the brahman householders of Icchānaṅgala standing at the gate house to the Icchānaṅgala forest grove, having brought many staple & non-staple foods for the sake of the Blessed One & the Saṅgha of monks."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame."

"Lord, let the Blessed One acquiesce (to their offerings) now! Let the One Well-Gone acquiesce now! Now is the time for the Blessed One's acquiescence, lord! Now is the time for the Blessed One's acquiescence, lord! Wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Just as when the rain-devas send rain in fat drops, the waters flow with the incline, in the same way, wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Why is that? Because such is the Blessed One's virtue & discernment."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame.

"When one eats & drinks & chews & savors, there is excrement & urine: That is one's reward.

"When one loves, there arises the state of change & aberration, sorrow, lamentation, pain, distress, & despair: That is one's reward.

"When one is committed to the theme of the unattractive, one takes a stance in the loathesomeness of the theme of beauty: That is one's reward.

"When one remains focused on the inconstancy of the six media of sensory contact, one takes a stance in the loathsomeness of contact: That is one's reward.

"When one remains focused on the arising & passing away of the five clinging-aggregates, one takes a stance in the loathsomeness of clinging: That is one's reward."

See also: MN 66; MN 122; SN 17:3; SN 17:5; SN 17:8; AN 4:263; AN 5:77; AN 8:30; AN 9:40; AN 10:72; Thag 1:86

To Princess Sumanā
Sumanā Sutta (AN 5:31)

Now on that occasion Princess Sumanā—with an entourage of 500 ladies-in-waiting riding on 500 carriages—went to the Buddha. On arrival, having bowed down to him, she sat to one side. As she was sitting there, she said to him, "Suppose there were two disciples of the Blessed One, equal in conviction, equal in virtue, equal in discernment, but one was a giver of alms, the other a non-giver of alms. At the break-up of the body, after death, they would reappear in a good destination, a heavenly world. Having become devas, would there be any distinction, any difference between the two?"

"There would, Sumanā," said the Blessed One. "The one who was a giver of alms, on becoming a deva, would surpass the non-giver of alms in five areas: in divine life span, divine beauty, divine pleasure, divine status, & divine sovereignty. The one who was a giver of alms, on becoming a deva, would surpass the non-giver of alms in these five areas."

"And if they were to fall from there and reappear in this world: Having become human beings, would there be any distinction, any difference between the two?"

"There would, Sumanā," said the Blessed One. "The one who was a giver of alms, on becoming a human being, would surpass the non-giver of alms in five areas: in human life span, human beauty, human pleasure, human status, & human sovereignty. The one who was a giver of alms, on becoming a human being, would surpass the non-giver of alms in these five areas."

"And if they were to go forth from home into the homeless life [of a monk]: Having gone forth, would there be any distinction, any difference between the two?"

"There would, Sumanā," said the Blessed One. "The one who was a giver of alms, on going forth, would surpass the non-giver of alms in five areas: He would often be asked to make use of robes and rarely not be asked. He would often be asked to take food… to make use of shelter… to make use of medicine and rarely not be asked. He would live with companions in the holy life who would often treat him with pleasing actions and rarely with unpleasing ones, who would treat him with pleasing words… pleasing thoughts… who would present him with pleasing gifts, and rarely with unpleasing ones. The one who was a giver of alms, on going forth, would surpass the non-giver of alms in these five areas"

"And if both were to attain arahantship, would there be any distinction, any difference between their attainments of arahantship?"

"In that case, I tell you, Sumanā, there would be no difference between them as to their release."

"It's amazing, lord, and astounding. Just this is reason enough to give alms, to make merit, in that merit is helpful to one who has become a deva, merit is helpful to one who has become a human being, and merit is helpful to one who has gone forth."

"So it is, Sumanā. So it is. Just this is reason enough to give alms, to make merit, in that merit is helpful to one who has become a deva,

merit is helpful to one who has become a human being, and merit is helpful to one who has gone forth."

That is what the Blessed One said. Having said it, the One Well-Gone, the Teacher, said further:

> Just as the moon, unblemished,
> going through the property of space,
> outshines through brightness
> all the constellations in the cosmos,
> in the same way, the person of conviction,
> consummate in virtue,
> outshines through generosity
> all misers in the world.
>
> Just as a hundred-billowed,
> lightning-garlanded,
> thundering cloud,
> raining down on the wealth-bearing [earth],
> fills the highlands and low,
> just so does one consummate in vision,
> a disciple of the rightly self-awakened one,
> wise,
> excel the miser in five ways—
> in life-span, status, beauty, & pleasure[1]—
> and, having been strengthened by wealth,
> after death, rejoices in heaven.

Note

1. The fifth point, sovereignty, was omitted from the verse, apparently because it did not fit with the meter.

See also: SN 3:24; AN 5:254—259; AN 10:166

To General Sīha (On Giving)
Sīha Sutta (AN 5:34)

I have heard that on one occasion the Blessed One was staying near Vesālī at the Gabled Hall in the Great Forest. Then General Sīha went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Is it possible, lord, to point out a fruit of giving visible in the here & now?"

"It is possible, Sīha. One who is generous, a master of giving, is dear & charming to people at large. And the fact that who is generous, a master of giving, is dear & charming to people at large: This is a fruit of giving visible in the here & now.

"And further, good people, people of integrity, admire one who is generous, a master of giving. And the fact that good people, people of integrity, admire one who is generous, a master of giving: This, too, is a fruit of giving visible in the here & now.

"And further, the fine reputation of one who is generous, a master of giving, is spread far & wide. And the fact that the fine reputation of one who is generous, a master of giving, is spread far & wide: This, too, is a fruit of giving visible in the here & now.

"And further, when one who is generous, a master of giving, approaches any assembly of people—noble warriors, brahmans, householders, or contemplatives—he/she does so confidently & without embarrassment. And the fact that when one who is generous, a master of giving, approaches any assembly of people—noble warriors, brahmans, householders, or contemplatives—he/she does so confidently & without embarrassment: This, too, is a fruit of giving visible in the here & now.

"And further, at the break-up of the body, after death, one who is generous, a master of giving, reappears in a good destination, a heavenly world. And the fact that at the break-up of the body, after death, one who is generous, a master of giving, reappears in a good destination, a heavenly world: This is a fruit of giving in the next life."

When this was said, General Sīha said to the Blessed One: "As for the four fruits of giving visible in the here & now that have been pointed out by the Blessed One, it's not the case that I go by conviction in the Blessed One with regard to them. I know them, too. I am generous, a master of giving, dear & charming to people at large. I am generous, a master of giving; good people, people of integrity, admire me. I am

generous, a master of giving, and my fine reputation is spread far & wide: 'Sīha is generous, a doer, a supporter of the Saṅgha.' I am generous, a master of giving, and when I approach any assembly of people—noble warriors, brahmans, householders, or contemplatives—I do so confidently & without embarrassment.

"But when the Blessed One says to me, 'At the break-up of the body, after death, one who is generous, a master of giving, reappears in a good destination, a heavenly world,' that I do not know. That is where I go by conviction in the Blessed One."

"So it is, Sīha. So it is. At the break-up of the body, after death, one who is generous, a master of giving, reappears in a good destination, a heavenly world."

> One who gives is dear.
> People at large admire him.
> He gains honor. His status grows.
> He enters an assembly unembarrassed.
> He is confident—the unmiserly man.
>
> Therefore the wise give gifts.
> Seeking bliss, they would subdue the stain of miserliness.
> Established in the three-fold heavenly world,
> they enjoy themselves long
> in fellowship with the devas.
>
> Having made the opportunity for themselves,
> having done what is skillful,
> then when they fall from here
> they fare on, self-radiant, in Nandana
> [the garden of the devas].
> There they delight, enjoy, are joyful,
> replete with the five sensuality strands.
> Having followed the words of the sage who is Such,
> they enjoy themselves in heaven—
> disciples of the One Well-Gone.

See also: SN 3:19–20; AN 3:58; AN 6:37; AN 7:49; AN 8:54; Iti 26

Seasonable Gifts
Kāladāna Sutta (AN 5:36)

The verse from this discourse is often chanted by monks as a blessing at meals or other offerings.

* * *

"There are these five seasonable gifts. Which five? One gives to a newcomer. One gives to one going away. One gives to one who is ill. One gives in time of famine. One sets the first fruits of field & orchard in front of those who are virtuous. These are the five seasonable gifts."

In the proper season they give—
    those with discernment,
    responsive, free from stinginess.
Having been given in proper season,
with hearts inspired by the noble ones
    —straightened, Such—
their offering bears an abundance.
Those who rejoice in that gift
    or give assistance,
they, too, have a share of the merit,
    and the offering isn't depleted by that.
So, with an unhesitant mind,
    one should give where the gift bears great fruit.
    Merit is what establishes
    living beings in the next life.

A Meal
Bhojana Sutta (AN 5:37)

The verse from this discourse is often chanted by monks as a blessing at meals or other offerings.

* * *

"In giving a meal, the donor gives five things to the recipient. Which five? He/she gives life, beauty, happiness, strength, & quick-wittedness. Having given life, he/she has a share in long life, either human or divine. Having given beauty, he/she has a share in beauty, either human or divine. Having given happiness, he/she has a share in happiness, either human or divine. Having given strength, he/she has a share in strength, either human or divine. Having given quick-wittedness, he/she has a share in quick-wittedness, either human or divine. In giving a meal, the donor gives these five things to the recipient."

The enlightened person giving life, strength,
beauty, quick-wittedness—
the intelligent person, a giver of happiness—
attains happiness himself.
Having given life, strength, beauty,
happiness, & quick-wittedness,
he has long life & status
wherever he arises.

See also: AN 5:31; AN 5:34; Iti 26

Conviction
Saddha Sutta (AN 5:38)

"These are the five rewards of conviction in a lay person. Which five?

"When the truly good people in the world show compassion, they will first show compassion to people of conviction, and not to people without conviction. When visiting, they first visit people of conviction, and not people without conviction. When accepting gifts, they will first accept those from people with conviction, and not from people without

conviction. When teaching the Dhamma, they will first teach those with conviction, and not those without conviction. A person of conviction, on the break-up of the body, after death, will arise in a good destination, a heavenly world. These are the five rewards of conviction in a lay person.

"Just as a large banyan tree, on level ground where four roads meet, is a haven for the birds all around, even so a lay person of conviction is a haven for many people: monks, nuns, male lay followers, & female lay followers."

A massive tree
whose branches carry fruits & leaves,
with trunks & roots
& an abundance of fruits:
    There the birds find rest.

In that delightful sphere
they make their home.
Those seeking shade
    come to the shade,
those seeking fruit
    find fruit to eat.

So with the person consummate
    in virtue & conviction,
humble, sensitive, gentle,
    delightful, & mild:
To him come those without effluent—
    free from passion,
    free from aversion,
    free from delusion—
the field of merit for the world.

They teach him the Dhamma
that dispels all stress.
And when he understands,
    he is freed from effluents,

totally unbound.

See also: AN 5:199; Iti 107

Benefits to be Obtained (from Wealth)
Ādiya Sutta (AN 5:41)

The verse from this discourse is often chanted by monks as a blessing at meals or other offerings.

* * *

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "There are these five benefits that can be obtained from wealth. Which five?

"There is the case where the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—provides himself with pleasure & satisfaction, and maintains that pleasure rightly. He provides his mother & father with pleasure & satisfaction, and maintains that pleasure rightly. He provides his children, his wife, his slaves, servants, & assistants with pleasure & satisfaction, and maintains that pleasure rightly. This is the first benefit that can be obtained from wealth.

"And further, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—provides his friends & associates with pleasure & satisfaction, and maintains that pleasure rightly. This is the second benefit that can be obtained from wealth.

"And further, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth

righteously gained—wards off calamities coming from fire, flood, kings, thieves, or hateful heirs, and keeps himself safe. This is the third benefit that can be obtained from wealth.

"And further, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—performs the five oblations: to relatives, guests, the dead, kings, & devas. This is the fourth benefit that can be obtained from wealth.

"And further, the disciple of the noble ones—using the wealth earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained—institutes offerings of supreme aim, heavenly, resulting in happiness, leading to heaven, given to contemplatives & brahmans who abstain from intoxication & heedlessness, who endure all things with patience & humility, each taming himself, each restraining himself, each taking himself to unbinding. This is the fifth benefit that can be obtained from wealth.

"If it so happens that, when a disciple of the noble ones obtains these five benefits from wealth, his wealth goes to depletion, the thought occurs to him, 'Even though my wealth has gone to depletion, I have obtained the five benefits that can be obtained from wealth,' and he feels no remorse. If it so happens that, when a disciple of the noble ones obtains these five benefits from wealth, his wealth increases, the thought occurs to him, 'I have obtained the five benefits that can be obtained from wealth, and my wealth has increased,' and he feels no remorse. So he feels no remorse in either case."

'My wealth has been enjoyed,
my dependents supported,
  protected from calamities by me.
I have given supreme offerings
  & performed the five oblations.
I have provided for the virtuous,
  the restrained,

followers of the holy life.
For whatever aim a wise householder
would desire wealth,
that aim have I attained.
I have done what will not lead to future distress.'

When this is recollected by a mortal,
a person established
in the Dhamma of the noble ones,
he is praised in this life
and, after death, rejoices in heaven.

See also: SN 3:19; AN 4:62; AN 4:79; AN 6:45; AN 7:6—7

What is Welcome
Iṭṭha Sutta (AN 5:43)

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "These five things, householder, are welcome, agreeable, pleasant, & hard to obtain in the world. Which five?

"Long life is welcome, agreeable, pleasant, & hard to obtain in the world.

"Beauty is welcome, agreeable, pleasant, & hard to obtain in the world.

"Happiness is welcome, agreeable, pleasant, & hard to obtain in the world.

"Status is welcome, agreeable, pleasant, & hard to obtain in the world.

"Rebirth in heaven is welcome, agreeable, pleasant, & hard to obtain in the world.

"Now, I tell you, these five things are not to be obtained by reason of prayers or wishes. If they were to be obtained by reason of prayers or wishes, who here would lack them? It's not fitting for the disciple of the

noble ones who desires long life to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires long life should follow the path of practice leading to long life. In so doing, he will attain long life, either human or divine.

"It's not fitting for the disciple of the noble ones who desires beauty to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires beauty should follow the path of practice leading to beauty. In so doing, he will attain beauty, either human or divine.

"It's not fitting for the disciple of the noble ones who desires happiness to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires happiness should follow the path of practice leading to happiness. In so doing, he will attain happiness, either human or divine.

"It's not fitting for the disciple of the noble ones who desires status to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires status should follow the path of practice leading to status. In so doing, he will attain status, either human or divine.

"It's not fitting for the disciple of the noble ones who desires rebirth in heaven to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires rebirth in heaven should follow the path of practice leading to rebirth in heaven. In so doing, he will attain rebirth in heaven."

Long life, beauty, status, honor,
heaven, high birth:
To those who delight
in aspiring for these things
in great measure, continuously,
the wise praise heedfulness
in making merit.

The wise person, heedful,
acquires a two-fold welfare:
welfare in this life &
welfare in the next.
By breaking through to his welfare

he's called *enlightened,*
wise.

See also: MN 126; SN 22:101; SN 42:6

The Kosalan
Kosala Sutta (AN 5:49)

This discourse gives the Buddha's recommendations for dealing with grief. The passage discussing eulogies, chants, etc., is a reference to funeral customs designed to channel the feelings of the bereaved in a productive direction. As the Buddha notes, as long as these seem to be serving a purpose, engage in them. Once they no longer seem to be serving a purpose, and one finds that one is indulging in grief, one should return to the important duties of one's life.

* * *

Once the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down, sat to one side. Now, at that time Queen Mallikā died. Then a certain man went to the king and whispered in his ear: "Your majesty, Queen Mallikā has died." When this was said, King Pasenadi Kosala sat there miserable, sick at heart, his shoulders drooping, his face down, brooding, at a loss for words. Then the Blessed One saw the king sitting there miserable, sick at heart… at a loss for words, and so said to him, "There are these five things, great king, that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world. Which five?

"'May what is subject to aging not age.' This is something that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world.

"'May what is subject to illness not grow ill.' This is something that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world.

"'May what is subject to death not die.' This is something that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world.

"'May what is subject to ending not end.' This is something that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world.

"'May what is subject to destruction not be destroyed.' This is something that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world.

"Now, it happens to an uninstructed run-of-the-mill person that something that is subject to aging ages. With the aging of what is subject to aging, he does not reflect: 'It doesn't happen only to me that what is subject to aging will age. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to aging will age. And if, with the aging of what is subject to aging, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the aging of what is subject to aging, he sorrows, grieves, laments, beats his breast, & becomes distraught. This is called an uninstructed run-of-the-mill person pierced by the poisoned arrow of sorrow, tormenting himself.

"And further, it happens to an uninstructed run-of-the-mill person that something that is subject to illness grows ill… that something subject to death dies… that something subject to ending ends… that something subject to destruction is destroyed. With the destruction of what is subject to destruction, he does not reflect: 'It doesn't happen only to me that what is subject to destruction will be destroyed. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to destruction will be destroyed. And if, with the destruction of what is subject to destruction, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the destruction of what is subject to

destruction, he sorrows, grieves, laments, beats his breast, & becomes distraught. This is called an uninstructed run-of-the-mill person pierced by the poisoned arrow of sorrow, tormenting himself.

"Now, it happens to an instructed disciple of the noble ones that something that is subject to aging ages. With the aging of what is subject to aging, he reflects: 'It doesn't happen only to me that what is subject to aging will age. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to aging will age. And if, with the aging of what is subject to aging, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the aging of what is subject to aging, he does not sorrow, grieve, or lament, does not beat his breast or become distraught. This is called an instructed disciple of the noble ones who has pulled out the poisoned arrow of sorrow pierced with which the uninstructed run-of-the-mill person torments himself. Sorrowless, arrowless, the disciple of the noble ones is totally unbound right within himself.

"And further, it happens to an instructed disciple of the noble ones that something that is subject to illness grows ill… that something subject to death dies… that something subject to ending ends… that something subject to destruction is destroyed. With the destruction of what is subject to destruction, he reflects: 'It doesn't happen only to me that what is subject to destruction will be destroyed. To the extent that there are beings—past & future, passing away & re-arising—it happens to all of them that what is subject to destruction will be destroyed. And if, with the destruction of what is subject to destruction, I were to sorrow, grieve, lament, beat my breast, & become distraught, food would not agree with me, my body would become unattractive, my affairs would go untended, my enemies would be gratified and my friends unhappy.' So, with the destruction of what is subject to destruction, he does not sorrow, grieve, or lament, does not beat his breast or become distraught. This is called an instructed disciple of the noble ones who has pulled out the poisoned arrow of sorrow pierced

with which the uninstructed run-of-the-mill person torments himself. Sorrowless, arrowless, the disciple of the noble ones is totally unbound right within himself.

"These are the five things, great king, that cannot be gotten by a contemplative, a brahman, a deva, a Māra, a Brahmā, or anyone at all in the world."

Not by sorrowing,
not by lamenting,
is any aim accomplished here,
  not even a bit.
Knowing you're sorrowing & in pain,
  your enemies are gratified.

But when a sage
with a sense for determining what is his aim
doesn't waver in the face of misfortune,
  his enemies are pained,
seeing his face unchanged, as of old.

Where & however an aim is accomplished
through
    eulogies, chants, good sayings,
    donations, & family customs,
follow them diligently there & that way.
But if you discern that
        your own aim
        or that of others
  is not gained in this way,
acquiesce (to the nature of things)
unsorrowing, with the thought:
  'What important work
  am I doing now?'

See also: SN 21:2; SN 47:13; Ud 5:1; Ud 8:8; Sn 3:8; Thig 3:5; Thig 6:1

Obstacles
Āvaraṇa Sutta (AN 5:51)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "These five are obstacles, hindrances that overwhelm awareness and weaken discernment. Which five?

"Sensual desire is an obstacle, a hindrance that overwhelms awareness and weakens discernment. Ill will… Sloth & drowsiness… Restlessness & anxiety… Uncertainty is an obstacle, a hindrance that overwhelms awareness and weakens discernment. These are the five obstacles, hindrances that overwhelm awareness and weaken discernment. And when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment: For him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision—that is impossible.

"Suppose there were a river, flowing down from the mountains—going far, its current swift, carrying everything with it—and a man would open channels leading away from it on both sides, so that the current in the middle of the river would be dispersed, diffused, & dissipated; it wouldn't go far, its current wouldn't be swift, and it wouldn't carry everything with it. In the same way, when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment: For him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for

the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision—that is impossible.

"Now, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: For him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision—that is possible.

"Suppose there were a river, flowing down from the mountains—going far, its current swift, carrying everything with it—and a man would close the channels leading away from it on both sides, so that the current in the middle of the river would be undispersed, undiffused, & undissipated; it would go far, its current swift, carrying everything with it. In the same way, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: For him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision—that is possible."

See also: DN 2; SN 46:51; AN 4:96; AN 4:99; AN 9:64

Factors (for Exertion)
Aṅga Sutta (AN 5:53)

"These are the five factors for exertion. Which five?

"There is the case where a monk has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is free from illness & discomfort, endowed with good digestion—not too cold, not too hot, of moderate strength—fit for exertion.

"He is neither fraudulent nor deceitful. He declares himself to the Teacher or to his observant companions in the holy life in line with what he actually is.

"He keeps his persistence aroused for abandoning unskillful qualities and taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"He is discerning, endowed with discernment leading to the arising of the goal—noble, penetrating, leading to the right ending of stress.

"These are the five factors for exertion."

See also: AN 8:95; Sn 3:2; Thag 1:39

Subjects for Contemplation
Upajjhaṭṭhana Sutta (AN 5:57)

"There are these five facts that one should reflect on often, whether one is a woman or a man, lay or ordained. Which five?

"'I am subject to aging, have not gone beyond aging.' This is the first fact that one should reflect on often.…

"'I am subject to illness, have not gone beyond illness.'…

"'I am subject to death, have not gone beyond death.'…

"'I will grow different, separate from all that is dear & appealing to me.'…

"'I am the owner of actions *[kamma]*, heir to actions, born of actions, related through actions, and have actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.'…

"These are the five facts that one should reflect on often, whether one is a woman or a man, lay or ordained.

"Now, based on what line of reasoning should one often reflect… that 'I am subject to aging, have not gone beyond aging'? There are beings who are intoxicated with a (typical) youth's intoxication with youth. Because of that intoxication with youth, they conduct themselves in a bad way in body…in speech…and in mind. But when they often reflect

on that fact, that youth's intoxication with youth will either be entirely abandoned or grow weaker.…

"Now, based on what line of reasoning should one often reflect… that 'I am subject to illness, have not gone beyond illness'? There are beings who are intoxicated with a (typical) healthy person's intoxication with health. Because of that intoxication with health, they conduct themselves in a bad way in body…in speech…and in mind. But when they often reflect on that fact, that healthy person's intoxication with health will either be entirely abandoned or grow weaker.…

"Now, based on what line of reasoning should one often reflect… that 'I am subject to death, have not gone beyond death'? There are beings who are intoxicated with a (typical) living person's intoxication with life. Because of that intoxication with life, they conduct themselves in a bad way in body…in speech…and in mind. But when they often reflect on that fact, that living person's intoxication with life will either be entirely abandoned or grow weaker.…

"Now, based on what line of reasoning should one often reflect… that 'I will grow different, separate from all that is dear & appealing to me'? There are beings who feel desire & passion for the things they find dear & appealing. Because of that passion, they conduct themselves in a bad way in body…in speech…and in mind. But when they often reflect on that fact, that desire & passion for the things they find dear & appealing will either be entirely abandoned or grow weaker.…

"Now, based on what line of reasoning should one often reflect… that 'I am the owner of actions, heir to actions, born of actions, related through actions, and have actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'? There are beings who conduct themselves in a bad way in body… in speech…and in mind. But when they often reflect on that fact, that bad conduct in body, speech, & mind will either be entirely abandoned or grow weaker.…

"Now, a disciple of the noble ones considers this: 'I am not the only one subject to aging, who has not gone beyond aging. To the extent that there are beings—past & future, passing away & re-arising—all beings are subject to aging, have not gone beyond aging.' When he/she often reflects on this, the (factors of the) path take birth. He/she sticks with

that path, develops it, cultivates it. As he/she sticks with that path, develops it, & cultivates it, the fetters are abandoned, the obsessions destroyed.

"Further, a disciple of the noble ones considers this: 'I am not the only one subject to illness, who has not gone beyond illness.'… 'I am not the only one subject to death, who has not gone beyond death.'… 'I am not the only one who will grow different, separate from all that is dear & appealing to me.'…

"A disciple of the noble ones considers this: 'I am not the only one who is the owner of actions, heir to actions, born of actions, related through actions, and have actions as my arbitrator; who—whatever I do, for good or for evil, to that will I fall heir. To the extent that there are beings—past & future, passing away & re-arising—all beings are the owners of actions, heir to actions, born of actions, related through actions, and have actions as their arbitrator. Whatever they do, for good or for evil, to that will they fall heir.' When he/she often reflects on this, the (factors of the) path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it, & cultivates it, the fetters are abandoned, the obsessions destroyed."

"Subject to birth, subject to aging,
subject to death,
run-of-the-mill people
are repelled by those who suffer
from that to which they are subject.
And if I were to be repelled
by beings subject to these things,
it would not be fitting for me,
living as they do."

As I maintained this attitude—
knowing the Dhamma
without acquisitions—
I overcame all intoxication
with health, youth, & life
as one who sees

renunciation as rest.

For me, energy arose,
unbinding was clearly seen.
There's now no way
I could partake of sensual pleasures.
Having followed the holy life,
I will not return."

See also: AN 3:39; AN 7:70; AN 10:48

Hard to Find (1)
Dullabha Sutta (AN 5:59)

"Monks, these five qualities are hard to find in one who has gone forth when old. Which five? It is hard to find one who has gone forth when old who is subtle, hard to find one who is consummate in his comportment, hard to find one who is learned, hard to find one who can teach the Dhamma, hard to find one who has mastered the Vinaya."

Hard to Find (2)
Dullabha Sutta (AN 5:60)

"Monks, these five qualities are hard to find in one who has gone forth when old. Which five? It is hard to find one who has gone forth when old who is easy to instruct, hard to find one who grasps well what he has learned, hard to find one who learns with deference, hard to find one who can teach the Dhamma, hard to find one who has mastered the Vinaya."

See also: DN 16

One Who Dwells in the Dhamma
Dhamma-vihārin Sutta (AN 5:73)

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "'One who dwells in the Dhamma, one who dwells in the Dhamma': Thus it is said, lord. To what extent is a bhikkhu one who dwells in the Dhamma?"

"Monk, there is the case where a monk studies the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations *[udāna],* quotations *[itivuttaka],* birth stories *[jātaka],* amazing events, question & answer sessions.[1] He spends the day in Dhamma-study. He neglects seclusion. He doesn't commit himself to internal tranquility of awareness. This is called a monk who is keen on study, not one who dwells in the Dhamma.

"Then there is the case where a monk takes the Dhamma as he has heard & studied it and teaches it in full detail to others. He spends the day in Dhamma-description. He neglects seclusion. He doesn't commit himself to internal tranquility of awareness. This is called a monk who is keen on description, not one who dwells in the Dhamma.

"Then there is the case where a monk takes the Dhamma as he has heard & studied it and recites it in full detail. He spends the day in Dhamma-recitation. He neglects seclusion. He doesn't commit himself to internal tranquility of awareness. This is called a monk who is keen on recitation, not one who dwells in the Dhamma.

"Then there is the case where a monk takes the Dhamma as he has heard & studied it and thinks about it, evaluates it, and examines it with his intellect. He spends the day in Dhamma-thinking. He neglects seclusion. He doesn't commit himself to internal tranquility of awareness. This is called a monk who is keen on thinking, not one who dwells in the Dhamma.

"Then there is the case where a monk studies the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions. He doesn't spend the day in Dhamma-study. He doesn't neglect seclusion. He commits himself to internal tranquility of awareness. This is called a monk who dwells in the Dhamma.

"Now, monk, I have taught you the person who is keen on study, the one who is keen on description, the one who is keen on recitation, the one who is keen on thinking, and the one who dwells in the Dhamma. Whatever a teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monk. Don't be heedless. Don't later fall into regret. This is our message to you."

NOTE

1. These are the earliest classifications of the Buddha's teachings.

See also: AN 6:46; AN 7:64; AN 10:24; Dhp 258–259

The Professional Warrior (1)
Yodhājīva Sutta (AN 5:75)

This discourse is addressed to monks, and deals with their battle to maintain their celibacy and to come out victorious in the practice. The Buddha compares the victorious monk to a victorious warrior, an analogy that was probably intended to appeal to the monks' masculine pride (see AN 7:48). In this analogy, a celibate is not a wimp, but is instead a warrior to the highest degree. Because the first confrontation for a man trying to maintain his celibacy involves his attraction to women, women play the role of first-line enemy in this discourse.

Unfortunately, we have no record of how the Buddha advised his nun followers on how to maintain their celibacy, so we don't know if he would have used a woman-warrior analogy when teaching them to resist their attraction to men, or if he would have replaced it with another analogy to

appeal more specifically to their feminine pride (again, see AN 7:48). However, there are discourses in the Pali Canon that depict nuns as successfully maintaining their celibacy when confronted by men in the forest. A prime example is Therīgāthā 14; there are other examples of nuns resisting temptation in the Bhikkhunī Saṁyutta (SN 5).

Ultimately, of course, the true enemy lies not without but within. This is shown by the fact that the monk in this discourse has to go off alone and put an end to the effluent of sensual passion in his own mind before he can be considered truly victorious.

* * *

"Monks, there are these five types of warriors who can be found existing in the world. Which five?

"There is the case of a warrior who, on seeing a cloud of dust (stirred up by the enemy army), falters, faints, doesn't steel himself, can't engage in the battle. Some warriors are like this. This is the first type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust, but on seeing the top of the enemy's banner, he falters, faints, doesn't steel himself, can't engage in the battle. Some warriors are like this. This is the second type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust & the top of the enemy's banner, but on hearing the tumult (of the approaching forces), he falters, faints, doesn't steel himself, can't engage in the battle. Some warriors are like this. This is the third type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust, the top of the enemy's banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. Some warriors are like this. This is the fourth type of warrior who can be found existing in the world.

"Then there is the warrior who can handle the cloud of dust, the top of the enemy's banner, the tumult, & the hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of

the battle. Some warriors are like this. This is the fifth type of warrior who can be found existing in the world.

"These are the five types of warriors who can be found existing in the world.

"In the same way, monks, there are these five warrior-like individuals who can be found existing among the monks. Which five?

[1] "There is the case of the monk who, on seeing a cloud of dust, falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the cloud of dust for him? There is the case of the monk who hears, 'In that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion.' On hearing this, he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. That, for him, is the cloud of dust. This individual, I tell you, is like the warrior who, on seeing a cloud of dust, falters, faints, doesn't steel himself, can't engage in the battle. Some individuals are like this. This is the first type of warrior-like individual who can be found existing among the monks.

[2] "And further, there is the case of the monk who can handle the cloud of dust, but on seeing the top of the enemy's banner, he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the top of the banner for him? There is the case of the monk who not only hears that 'In that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion.' He sees for himself that in that village or town over there is a woman or girl who is shapely, good-looking, charming, endowed with the foremost lotus-like complexion. On seeing her, he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. That, for him, is the top of the banner. This individual, I tell you, is like the warrior who can handle the cloud of dust, but on seeing the top of the enemy's banner, he falters, faints, doesn't steel himself, can't engage in the battle. Some individuals are like this. This is

the second type of warrior-like individual who can be found existing among the monks.

[3] "And further, there is the case of the monk who can handle the cloud of dust & the top of the enemy's banner, but on hearing the tumult (of the approaching forces), he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. What is the tumult for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty building. A woman approaches him and giggles at him, calls out to him, laughs aloud, & teases him. On being giggled at, called out to, laughed at, & teased by the woman, he falters, faints, doesn't steel himself, can't continue in the holy life. Declaring his weakness in the training, he leaves the training and returns to the lower life. That, for him, is the tumult. This individual, I tell you, is like the warrior who can handle the cloud of dust & the top of the enemy's banner, but on hearing the tumult he falters, faints, doesn't steel himself, can't engage in the battle. Some individuals are like this. This is the third type of warrior-like individual who can be found existing among the monks.

[4] "And further, there is the case of the monk who can handle the cloud of dust, the top of the enemy's banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. What is the hand-to-hand combat for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty building. A woman approaches him and sits down right next to him, lies down right next to him, throws herself all over him. When she sits down right next to him, lies down right next to him, and throws herself all over him, he—without renouncing the training, without declaring his weakness—engages in sexual intercourse. This, for him, is hand-to-hand combat. This individual, I tell you, is like the warrior who can handle the cloud of dust, the top of the enemy's banner, & the tumult, but when in hand-to-hand combat he is struck and falls wounded. Some individuals are like this. This is the fourth type of warrior-like individual who can be found existing among the monks.

[5] "And further, there is the case of the monk who can handle the cloud of dust, the top of the enemy's banner, the tumult, & hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of the battle. What is victory in the battle for him? There is the case of the monk who has gone to the wilderness, to the foot of a tree, or to an empty dwelling. A woman approaches him and sits down right next to him, lies down right next to him, throws herself all over him. When she sits down right next to him, lies down right next to him, and throws herself all over him, he extricates himself, frees himself, and goes off where he will.

"He resorts to a secluded dwelling place: the wilderness, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a haystack. Having gone to the wilderness, the foot of a tree, or an empty building, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

"Having abandoned these five hindrances, corruptions of awareness that weaken discernment, then—quite secluded from sensuality, secluded from unskillful qualities—he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture,

he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to the knowledge of the ending of the effluents. He discerns, as it has come to be, that '*This is stress … This is the origination of stress … This is the cessation of stress … This is the way leading to the cessation of stress … These are effluents … This is the origination of effluents … This is the cessation of effluents … This is the way leading to the cessation of effluents.*' His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, for him, is victory in the battle. This individual, I tell you, is like the warrior who can handle the cloud of dust, the top of the enemy's banner, the tumult, & hand-to-hand combat. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some individuals are like this. This is the fifth type of warrior-like individual who can be found existing among the monks.

"These are the five warrior-like individuals who can be found existing among the monks."

See also: AN 4:164—165; AN 4:181; AN 5:139—140; AN 8:13—14; Sn 3:2; Thag 2:27; Thag 2:37

The Professional Warrior (2)
Yodhājīva Sutta (AN 5:76)

See the introduction to the preceding discourse.

* * *

"Monks, there are these five types of warriors who can be found existing in the world. Which five?

"There is the case of a warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents strike him down and finish him off. Some warriors are like this. This is the first type of warrior who can be found existing in the world.

"And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. But while he is being taken to his relatives, before he has reached them he dies along the way. Some warriors are like this. This is the second type of warrior who can be found existing in the world.

"And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, but he dies of that injury. Some warriors are like this. This is the third type of warrior who can be found existing in the world.

"And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. His relatives nurse him and care for him, and he recovers from his injury. Some warriors are like this. This is the fourth type of warrior who can be found existing in the world.

"And further, there is the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. On winning the battle, victorious in battle, he comes out at the very head of

the battle. Some warriors are like this. This is the fifth type of warrior who can be found existing in the world.

"These are the five types of warriors who can be found existing in the world.

"In the same way, monks, there are these five warrior-like individuals who can be found existing among the monks. Which five?

[1] "There is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he—without renouncing the training, without declaring his weakness—engages in sexual intercourse. This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents strike him down and finish him off. Some individuals are like this. This is the first type of warrior-like individual who can be found existing among the monks.

[2] "And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: 'What if I were to go to the monastery and tell the monks: "Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life."' He heads toward the monastery, but before he arrives there, along the way, he declares his weakness in the training, renounces the training, and returns to the lower life. This

individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives. But while he is being taken to his relatives, before he has reached them he dies along the way. Some individuals are like this. This is the second type of warrior-like individual who can be found existing among the monks.

[3] "And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: 'What if I were to go to the monastery and tell the monks: "Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life."' Going to the monastery, he tells the monks, 'Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.'

"Then his companions in the holy life admonish & instruct him, 'Friend, the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones—of much stress, much despair, & greater drawbacks. He has compared sensual pleasures to a lump of flesh… a grass torch… a pit of glowing embers… a dream… borrowed goods… the fruits of a tree… a slaughterhouse… spears & swords… a poisonous snake—of much stress, much despair, & greater drawbacks.[1] Find delight, friend, in the holy life. Don't declare your weakness in the training, renounce the training, or return to the lower life.'

"Thus admonished & instructed by his companions in the holy life, he says, 'Even though the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks, still I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.' So he declares his weakness in the training, renounces the training, and returns to the lower life. This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, but he dies of that injury. Some individuals are like this. This is the third type of warrior-like individual who can be found existing among the monks.

[4] "And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind unprotected, with mindfulness unestablished, with his sense faculties unguarded. There he sees a woman improperly dressed or half-naked. As he sees her improperly dressed or half-naked, lust ravages his mind. With his mind ravaged by lust, he burns in body & mind. The thought occurs to him: 'What if I were to go to the monastery and tell the monks: "Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life."' Going to the monastery, he tells the monks, 'Friends, I am assailed by lust, overcome by lust. I can't continue in the holy life. Declaring my weakness in the training, renouncing the training, I will return to the lower life.'

"Then his companions in the holy life admonish & instruct him, 'Friend, the Blessed One has said that sensual pleasures are of little satisfaction, of much stress, much despair, & greater drawbacks. The Blessed One has compared sensual pleasures to a chain of bones—of much stress, much despair, & greater drawbacks. He has compared sensual pleasures to a lump of flesh… a grass torch… a pit of glowing

embers… a dream… borrowed goods… the fruits of a tree… a slaughterhouse… spears & swords… a poisonous snake—of much stress, much despair, & greater drawbacks. Find delight, friend, in the holy life. Don't declare your weakness in the training, renounce the training, or return to the lower life.'

"Thus admonished & instructed by his companions in the holy life, he responds, 'I will strive, friends. I will remember.[2] I will find delight in the holy life. I won't yet declare my weakness in the training, renounce the training, or return to the lower life.' This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. There in the battle he strives & makes effort. But while he is striving & making an effort, his opponents wound him. He gets carried out and taken to his relatives, who nurse him and care for him, and he recovers from his injury. Some individuals are like this. This is the fourth type of warrior-like individual who can be found existing among the monks.

[5] "And further, there is the case of the monk who dwells in dependence on a certain village or town. Early in the morning, having adjusted his lower robe and carrying his bowl & outer robe, he goes into the village or town for alms—with his body, speech, & mind protected, with mindfulness established, with his sense faculties guarded. On seeing a form with the eye, does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On touching a tactile sensation with the body.…

"On cognizing an idea with the intellect, he does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the

faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"Returning from his alms round, after his meal, he resorts to a secluded dwelling place: the wilderness, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a haystack. Having gone to the wilderness, the foot of a tree, or an empty building, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

"Having abandoned these five hindrances, corruptions of awareness that weaken discernment, then—quite secluded from sensuality, secluded from unskillful qualities—he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs and inclines it to the knowledge of the ending of the effluents. He discerns, as it has come to be, that *'This is stress … This is the origination of stress … This is the cessation of stress … This is the way leading to the cessation of stress … These are effluents … This is the origination of effluents … This is the cessation of effluents … This is the way leading to the cessation of effluents.'* His heart, thus knowing, thus seeing, is released from the effluent of sensuality, released from the effluent of becoming, released from the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This individual, I tell you, is like the warrior who—taking his sword & shield, strapping on his bow & quiver—goes down into the thick of battle. On winning the battle, victorious in battle, he comes out at the very head of the battle. Some individuals are like this. This is the fifth type of warrior-like individual who can be found existing among the monks.

"These are the five warrior-like individuals who can be found existing among the monks."

Notes

1. The first seven of these comparisons are treated in detail in MN 54. The simile of the butcher's ax and chopping block is mentioned in MN 23, the simile of swords and spears in SN 5:1, and the simile of the snake's head in Sn 4:1 and Thig 13:5.

2. Following the Thai edition. The Burmese and PTS editions here read, "I will make an effort."

See also: MN 22; SN 1:20; SN 35:127; AN 4:181; AN 5:139—140; AN 8:13—14; Thag 7:1

Future Dangers (1)
Anāgata-bhayāni Sutta (AN 5:77)

This sutta and the three following it are apparently the "future danger" suttas that King Asoka advised monks, nuns, lay men, and lay women to listen to frequently and to ponder so that the True Dhamma will last a long time.

* * *

"Monks, these five future dangers are just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Which five?

"There is the case where a monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I am living alone in the wilderness a snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the first future danger that is just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I am living alone in the wilderness, stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm… piercing wind forces (in the body) might be provoked. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the second future danger that is just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I am living alone in

the wilderness, I might meet up with vicious beasts: a lion or a tiger or a leopard or a bear or a hyena. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the third future danger that is just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. While I am living alone in the wilderness, I might meet up with youths on their way to committing a crime or on their way back. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the fourth future danger that is just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk living in the wilderness reminds himself of this: 'I am now living alone in the wilderness. And in the wilderness are vicious non-human beings [spirits]. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.'

"This is the fifth future danger that is just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"These are the five future dangers that are just enough, when considered, for a monk living in the wilderness—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized."

See also: SN 3:17; SN 35:97; SN 55:40; AN 6:19—20; AN 10:15

Future Dangers (2)
Anāgata-bhayāni Sutta (AN 5:78)

"Monks, these five future dangers are just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Which five?

"There is the case where a monk reminds himself of this: 'At present I am young, black-haired, endowed with the blessings of youth in the first stage of life. The time will come, though, when this body is beset by old age. When one is overcome with old age & decay, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when old.'

"This is the first future danger that is just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk reminds himself of this: 'At present I am free from illness & discomfort, endowed with good digestion: not too cold, not too hot, of medium strength & tolerance. The time will come, though, when this body is beset with illness. When one is overcome with illness, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when ill.'

"This is the second future danger that is just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk reminds himself of this: 'At present food is plentiful, alms are easy to come by. It is easy to maintain oneself by gleanings & patronage. The time will come, though, when there is famine: Food is scarce, alms are hard to come by, and it is not easy to maintain oneself by gleanings & patronage. When there is famine, people will congregate where food is plentiful. There they will live packed & crowded together. When one is living packed & crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when there is famine.'

"This is the third future danger that is just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk reminds himself of this: 'At present people are in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection. The time will come, though, when there is danger & an invasion of savage tribes. Taking power, they will surround the countryside. When there is danger, people will congregate where it is safe. There they will live packed & crowded together. When one is living packed & crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when there is danger.'

"This is the fourth future danger that is just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"And further, the monk reminds himself of this: 'At present the Saṅgha—in harmony, on friendly terms, without quarreling—lives in comfort with a single recitation. The time will come, though, when the Saṅgha splits. When the Saṅgha is split, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized, so that—endowed with that Dhamma—I will live in peace even when the Saṅgha is split.'

"This is the fifth future danger that is just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

"These are the five future dangers that are just enough, when considered, for a monk—heedful, ardent, & resolute—to live for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized."

See also: SN 20:6; AN 7:70

Future Dangers (3)
Anāgata-bhayāni Sutta (AN 5:79)

"Monks, these five future dangers, unarisen at present, will arise in the future. Be alert to them and, being alert, work to get rid of them. Which five?

"There will be, in the course of the future, monks undeveloped in body,[1] undeveloped in virtue, undeveloped in mind,[2] undeveloped in

discernment. They—being undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment—will give full ordination to others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in body… virtue… mind… discernment. They—being undeveloped in body… virtue… mind… discernment—will give full ordination to still others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in body… virtue… mind… discernment. Thus from corrupt Dhamma comes corrupt Vinaya; from corrupt Vinaya, corrupt Dhamma.

"This, monks, is the first future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, there will be in the course of the future monks undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment. They—being undeveloped in body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment—will take on others as students and won't be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in body… virtue… mind… discernment. They—being undeveloped in body… virtue… mind… discernment—will take on still others as students and won't be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in body… virtue… mind… discernment. Thus from corrupt Dhamma comes corrupt Vinaya; from corrupt Vinaya, corrupt Dhamma.

"This, monks, is the second future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, there will be in the course of the future monks undeveloped in body… virtue… mind… discernment. They—being undeveloped in body… virtue… mind… discernment—when giving a talk on higher Dhamma or a talk composed of questions & answers, will alight on a dark mental quality without realizing it. Thus from corrupt Dhamma comes corrupt Vinaya; from corrupt Vinaya, corrupt Dhamma.

"This, monks, is the third future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, there will be in the course of the future monks undeveloped in body… virtue… mind… discernment. They—being undeveloped in body… virtue… mind… discernment—will not listen when discourses that are words of the Tathāgata—deep, deep in their meaning, transcendent, connected with emptiness—are being recited. They will not lend ear, will not set their hearts on knowing them, will not regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works—the works of poets, artful in sound, artful in rhetoric, the work of outsiders, words of disciples—are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping & mastering. Thus from corrupt Dhamma comes corrupt Vinaya; from corrupt Vinaya, corrupt Dhamma.

"This, monks, is the fourth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, there will be in the course of the future monks undeveloped in body… virtue… mind… discernment. They—being undeveloped in body… virtue… mind… discernment—will become elders living in luxury, lethargic, foremost in falling back, shirking the duties of solitude. They will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. They will become an example for later generations, who will become luxurious in their living, lethargic, foremost in falling back, shirking the duties of solitude, and who will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. Thus from corrupt Dhamma comes corrupt Vinaya; from corrupt Vinaya, corrupt Dhamma.

"This, monks, is the fifth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"These, monks, are the five future dangers, unarisen at present, that will arise in the future. Be alert to them and, being alert, work to get rid of them."

Notes

1. According to MN 36, this means that pleasure can invade their minds and remain there.

2. Again according to MN 36, this means that pain can invade their minds and remain there.

See also: SN 16:13; SN 20:7; AN 3:101; AN 7:56

Future Dangers (4)
Anāgata-bhayāni Sutta (AN 5:80)

"Monks, these five future dangers, unarisen at present, will arise in the future. Be alert to them and, being alert, work to get rid of them. Which five?

"There will be, in the course of the future, monks desirous of fine robes. They, desirous of fine robes, will neglect the practice of wearing cast-off cloth; will neglect isolated forest & wilderness dwellings; will move to towns, cities, & royal capitals, taking up residence there. For the sake of a robe they will do many kinds of unseemly, inappropriate things.

"This, monks, is the first future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, in the course of the future there will be monks desirous of fine food. They, desirous of fine food, will neglect the practice of going for alms; will neglect isolated forest & wilderness dwellings; will move to towns, cities, & royal capitals, taking up residence there and searching out the tip-top tastes with the tip of the tongue. For the sake of food they will do many kinds of unseemly, inappropriate things.

"This, monks, is the second future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, in the course of the future there will be monks desirous of fine lodgings. They, desirous of fine lodgings, will neglect the practice

of living in the wilds; will neglect isolated forest & wilderness dwellings; will move to towns, cities, & royal capitals, taking up residence there. For the sake of lodgings they will do many kinds of unseemly, inappropriate things.

"This, monks, is the third future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, in the course of the future there will be monks who will live in close association with nuns, female trainees, & female novices. As they interact with nuns, female trainees, & female novices, they can be expected either to lead the holy life dissatisfied or to fall into one of the defiling offenses, leaving the training, returning to a lower way of life.

"This, monks, is the fourth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"And further, in the course of the future there will be monks who will live in close association with monastery attendants & novices. As they interact with monastery attendants & novices, they can be expected to live committed to many kinds of stored-up possessions and to making large boundary posts for fields & crops.

"This, monks, is the fifth future danger, unarisen at present, that will arise in the future. Be alert to it and, being alert, work to get rid of it.

"These, monks, are the five future dangers, unarisen at present, that will arise in the future. Be alert to them and, being alert, work to get rid of them."

See also: SN 1:10; SN 16:5; AN 3:35; AN 4:28; AN 7:56; AN 8:103; Ud 2:10; Thag 1:14; Thag 1:41; Thag 1:49; Thag 18; Thig 5:6

One Who Retains What He Has Heard
Sutadhara Sutta (AN 5:96)

"Endowed with five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked (release).[1]

Which five?

"He is a person who imposes only a little (on others): one of few duties & projects, easy to support, easily contented with the requisites of life.

"He is a person who eats only a little food, committed to not indulging his stomach.

"He is a person of only a little sloth, committed to wakefulness.

"He is a person of much learning, who has retained what he heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

"He reflects on the mind as it is released.[2]

"Endowed with these five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked."

Note

1. *Akuppa.* This term is sometimes translated as "unshakable," but it literally means, "unprovoked." The reference is apparently to the theory of *dhātu*, or properties underlying physical or psychological events in nature. The physical properties according to this theory are four: earth (solidity), liquid, heat, and wind (motion). Three of them—liquid, heat, & wind—are potentially active. When they are aggravated, agitated, or provoked—the Pali term here, *pakuppati*, is used also on the psychological level, where it means angered or upset—they act as the underlying cause for natural activity. When the provocation ends, the corresponding activity subsides.

> "Now there comes a time, friends, when the external liquid property is provoked, and at that time the external earth property vanishes…
>
> "There comes a time, friends, when the external liquid property is provoked and washes away village, town, city, district, & country. There comes a time when the water in the great ocean drops down one hundred leagues, two hundred… three hundred… four hundred… five hundred… six hundred… seven hundred leagues. There comes a time

when the water in the great ocean stands seven palm-trees deep, six… five… four… three… two palm-trees deep, one palm-tree deep. There comes a time when the water in the great ocean stands seven fathoms deep, six… five… four… three… two fathoms deep, one fathom deep. There comes a time when the water in the great ocean stands half a fathom deep, hip-deep, knee-deep, ankle deep. There comes a time when the water in the great ocean is not even the depth of the first joint of a finger…

"There comes a time, friends, when the external fire property is provoked and consumes village, town, city, district, & country; and then, coming to the edge of a green district, the edge of a road, the edge of a rocky district, to the water's edge, or to a lush, well-watered area, goes out from lack of sustenance. There comes a time when people try to make fire using a wing-bone & tendon parings…

"There comes a time, friends, when the external wind property is provoked and blows away village, town, city, district, & country. There comes a time when, in the last month of the hot season, people try to start a breeze with a fan or bellows, and even the grass at the fringe of a thatch roof doesn't stir." —*MN 28*

A similar theory attributes the irruption of mental states to the provocation of the properties of sensuality, form, or formlessness.

"In dependence on the property of sensuality there occurs the perception of sensuality. In dependence on the perception of sensuality there occurs the resolve for sensuality… the desire for sensuality… the fever for sensuality… the quest for sensuality. Searching for sensuality, monks, an uninstructed, run-of-the-mill person conducts himself wrongly through three means: through body, through speech, & through mind." —*SN 14:12*

Even unbinding is described as a property (Iti 44). However, there is a crucial difference in how unbinding is attained, in that the unbinding property is not provoked. Any events that depend on the provocation of a property are inherently unstable and inconstant, subject to change when the provocation ends. But because true release is not caused by the provocation of anything, it is not subject to change.

2. When the mind is released from hindrances as it enters concentration, when it is released from the factors of lower levels of concentration as it enters higher levels of concentration, and when it is released from the fetters on reaching awakening.

See also: MN 29–30; AN 4:245; AN 9:34; Khp 9

Talk
Kathā Sutta (AN 5:97)

"Endowed with five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked (release). Which five?

"He is a person who imposes only a little (on others): one of few duties & projects, easy to support, easily contented with the requisites of life.

"He is a person who eats only a little food, committed to not indulging his stomach.

"He is a person of only a little sloth, committed to wakefulness.

"He gets to hear at will, easily & without difficulty, talk that is truly sobering & conducive to the opening of awareness: talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release.

"He reflects on the mind as it is released.

"Endowed with these five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked."

Wilderness
Āraññña Sutta (AN 5:98)

"Endowed with five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked (release). Which five?

"He is a person who imposes only a little (on others): one of few duties & projects, easy to support, easily contented with the requisites of life.

"He is a person who eats only a little food, committed to not indulging his stomach.

"He is a person of only a little sloth, committed to wakefulness.

"He lives in the wilderness, in an isolated dwelling place.

"He reflects on the mind as it is released.

"Endowed with these five qualities, a monk pursuing mindfulness of breathing will in no long time penetrate the Unprovoked."

Comfortably
Phāsu Sutta (AN 5:106)

On one occasion the Blessed One was staying near Kosambī in Ghosita's monastery. Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "To what extent, lord, might one, when living with the Saṅgha of monks, live comfortably?"

"Ānanda, when a monk is himself consummate in virtue, but is not one who confronts another with regard to heightened virtue, it's to this extent that, when living with the Saṅgha of monks, he might live comfortably."

"Would there be another way, lord, in which, when living with the Saṅgha of monks, one might live comfortably?"

"There would, Ānanda," the Blessed One said. "When a monk is himself consummate in virtue, but is not one who confronts another with regard to heightened virtue, and when he keeps watch over himself

but does not keep watch over others, it's to this extent that, when living with the Saṅgha of monks, he might live comfortably."

"Would there be another way, lord, in which, when living with the Saṅgha of monks, one might live comfortably?"

"There would, Ānanda," the Blessed One said. "When a monk is himself consummate in virtue, but is not one who confronts another with regard to heightened virtue; when he keeps watch over himself but does not keep watch over others; and when he is little-known but is not agitated over his lack of renown, it's to this extent that, when living with the Saṅgha of monks, he might live comfortably."

"Would there be another way, lord, in which, when living with the Saṅgha of monks, one might live comfortably?"

"There would, Ānanda," the Blessed One said. "When a monk is himself consummate in virtue, but is not one who confronts another with regard to heightened virtue; when he keeps watch over himself but does not keep watch over others; when he is little-known but is not agitated over his lack of renown; and when he can attain as he likes, without difficulty, without trouble, the four jhānas that are heightened mind-states and pleasant abidings in the here-&-now, it's to this extent that, when living with the Saṅgha of monks, he might live comfortably."

"Would there be another way, lord, in which, when living with the Saṅgha of monks, one might live comfortably?"

"There would, Ānanda," the Blessed One said. "When a monk is himself consummate in virtue, but is not one who confronts another with regard to heightened virtue; when he keeps watch over himself but does not keep watch over others; when he is little-known but is not agitated over his lack of renown; when he can attain as he likes, without difficulty, without trouble, the four jhānas that are heightened mind-states and pleasant abidings in the here-&-now; and when—with the ending of effluents—he enters & remains in the effluent-free awareness-release & discernment-release, having directly known & realized it for himself right in the here & now, it's to this extent that, when living with the Saṅgha of monks, he might live comfortably. And I tell you, Ānanda, as for any other comfortable abiding higher or more sublime than this, there is none."

See also: AN 10:17; AN 10:99

At Andhakavinda
Andhakavinda Sutta (AN 5:114)

On one occasion the Blessed One was staying among the Magadhans at Andhakavinda. Then Ven. Ānanda went to him and, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Ānanda, the new monks—those who have not long gone forth, who are newcomers in this Dhamma & Vinaya—should be encouraged, exhorted, and established in these five things. Which five?

"'Come, friends, be virtuous. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus they should be encouraged, exhorted, & established in restraint in accordance with the Pāṭimokkha.

"'Come, friends, dwell with your sense faculties guarded, with mindfulness as your protector, with mindfulness as your chief, with your intellect self-protected, endowed with an awareness protected by mindfulness.' Thus they should be encouraged, exhorted, & established in restraint of the senses.

"'Come, friends, speak only a little, place limits on your conversation.' Thus they should be encouraged, exhorted, & established in limited conversation.

"'Come, friends, dwell in the wilderness. Resort to remote wilderness & forest dwellings.' Thus they should be encouraged, exhorted, & established in physical seclusion.

"Come, friends, develop right view. Be endowed with right vision.' Thus they should be encouraged, exhorted, & established in right vision.

"New monks—those who have not long gone forth, who are newcomers in this Dhamma & Vinaya—should be encouraged, exhorted, and established in these five things."

See also: SN 1:20; SN 22:122; SN 35:127; AN 4:245; AN 5:73; AN 5:80; AN 5:140; AN 7:63; AN 8:103; AN 10:48; AN 10:69; Sn 4:14; Thag 3:5; Thag 18

To a Sick Man
Gilāna Sutta (AN 5:121)

I have heard that on one occasion the Blessed One was staying near Vesālī in the Gabled Hall at the Great Forest. Then, on emerging from his seclusion in the late afternoon, he went to the sick ward, where he saw a monk who was weak & sickly. Seeing him, he sat down on a prepared seat. Having sat down there, he addressed the monks: "When these five things don't leave a monk who is weak & sickly, it can be expected of him that, before long—with the ending of the effluents—he will enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. Which five?

"There is the case where a monk [1] remains focused on unattractiveness with regard to the body, [2] is percipient of loathsomeness in food, [3] is percipient of distaste with regard to every world, [4] remains focused on inconstancy with regard to all fabrications. [5] The perception of death is well established within him.

"When these five things don't leave a monk who is weak & sickly, it can be expected of him that, before long—with the ending of the effluents—he will enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now."

See also: SN 36:7; SN 46:14; AN 7:46; AN 10:60

In Agony
Parikuppa Sutta (AN 5:129)

This discourse lists the five grave deeds that are said to prevent one's chances of attaining any of the noble attainments in this lifetime. People who commit them fall—immediately at the moment of death—into hell. No help from outside is able to mitigate the sufferings they will endure in hell, and thus they are said to be incurable. Only when the results of these deeds have worked themselves out will they be released from hell. Even if they return to the human plane, they will continue to suffer the consequences of their deeds. For example, Ven. Moggallāna, one of the Buddha's foremost disciples, killed his parents many eons ago, and the results of that deed pursued him even through his final lifetime, when he was beaten to death.

* * *

"There are these five inhabitants of the states of deprivation, inhabitants of hell, who are in agony & incurable. Which five? One who has killed his/her mother, one who has killed his/her father, one who has killed an arahant, one who—with a corrupted mind—has caused the blood of a Tathāgata to flow, and one who has caused a split in the Saṅgha. These are the five inhabitants of the states of deprivation, inhabitants of hell, who are in agony & incurable."

See also: MN 130

Being Consummate
Sampadā Sutta (AN 5:130)

This discourse serves as a strong reminder not to break the precepts even for the sake of people or things one holds dear.

* * *

"Monks, there are these five kinds of loss. Which five? Loss of relatives, loss of wealth, loss through disease, loss in terms of virtue, loss in terms of views. It's not by reason of loss of relatives, loss of wealth, or loss through disease that beings—with the break-up of the body, after death—reappear in a plane of deprivation, a bad destination, a lower

realm, hell. It's by reason of loss in terms of virtue and loss in terms of views that beings—with the break-up of the body, after death—reappear in a plane of deprivation, a bad destination, a lower realm, hell. These are the five kinds of loss.

"There are these five ways of being consummate. Which five? Being consummate in terms of relatives, being consummate in terms of wealth, being consummate in terms of freedom from disease, being consummate in terms of virtue, being consummate in terms of views. It's not by reason of being consummate in terms of relatives, being consummate in terms of wealth, or being consummate in terms of freedom from disease that beings—with the break-up of the body, after death—reappear in a good destination, a heavenly world. It's by reason of being consummate in virtue and being consummate in terms of views that beings—with the break-up of the body, after death—reappear in a good destination, a heavenly world. These are the five ways of being consummate."

See also: MN 75; MN 82; MN 97; AN 8:54

Not Resilient
Akkhama Sutta (AN 5:139)

"Endowed with five qualities, monks, a king's elephant is not worthy of a king, is not a king's asset, does not count as a very limb of his king. Which five? There is the case where a king's elephant is not resilient to sights, not resilient to sounds, not resilient to aromas, not resilient to flavors, not resilient to tactile sensations.

"And how is a king's elephant not resilient to sights? There is the case where a king's elephant, having gone into battle, sees a troop of elephants, a troop of cavalry, a troop of chariots, a troop of foot soldiers, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to sights.

"And how is a king's elephant not resilient to sounds? There is the case where a king's elephant, having gone into battle, hears the sound of

elephants, the sound of cavalry, the sound of chariots, the sound of foot soldiers, the resounding din of drums, cymbals, conchs, & tom-toms, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to sounds.

"And how is a king's elephant not resilient to aromas? There is the case where a king's elephant, having gone into battle, smells the stench of the urine & feces of those pedigreed royal elephants who are at home in the battlefield, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to aromas.

"And how is a king's elephant not resilient to flavors? There is the case where a king's elephant, having gone into battle, goes without his ration of grass & water for one day, two days, three days, four days, five, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to flavors.

"And how is a king's elephant not resilient to tactile sensations? There is the case where a king's elephant, having gone into battle, is pierced by a flight of arrows, two flights, three flights, four flights, five flights of arrows, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to tactile sensations.

"Endowed with these five qualities, monks, a king's elephant is not worthy of a king, is not a king's asset, does not count as a very limb of his king.

"In the same way, a monk endowed with five qualities is not deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, nor is he an unexcelled field of merit for the world. Which five? There is the case where a monk is not resilient to sights, not resilient to sounds, not resilient to aromas, not resilient to flavors, not resilient to tactile sensations.

"And how is a monk not resilient to sights? There is the case where a monk, on seeing a sight with the eye, feels passion for a sight that incites passion and cannot center his mind. This is how a monk is not resilient to sights.

"And how is a monk not resilient to sounds? There is the case where a monk, on hearing a sound with the ear, feels passion for a sound that incites passion and cannot center his mind. This is how a monk is not resilient to sounds.

"And how is a monk not resilient to aromas? There is the case where a monk, on smelling an aroma with the nose, feels passion for an aroma that incites passion and cannot center his mind. This is how a monk is not resilient to aromas.

"And how is a monk not resilient to flavors? There is the case where a monk, on tasting a flavor with the tongue, feels passion for a flavor that incites passion and cannot center his mind. This is how a monk is not resilient to flavors.

"And how is a monk not resilient to tactile sensations? There is the case where a monk, on touching a tactile sensation with the body, feels passion for a tactile sensation that incites passion and cannot center his mind. This is how a monk is not resilient to tactile sensations.

"Endowed with these five qualities, a monk is not deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, nor is he an unexcelled field of merit for the world.

"Now, a king's elephant endowed with five qualities is worthy of a king, is a king's asset, counts as a very limb of his king. Which five? There is the case where a king's elephant is resilient to sights, resilient to sounds, resilient to aromas, resilient to flavors, resilient to tactile sensations.

"And how is a king's elephant resilient to sights? There is the case where a king's elephant, having gone into battle, sees a troop of elephants, a troop of cavalry, a troop of chariots, a troop of foot soldiers, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to sights.

"And how is a king's elephant resilient to sounds? There is the case where a king's elephant, having gone into battle, hears the sound of elephants, the sound of cavalry, the sound of chariots, the sound of foot soldiers, the resounding din of drums, cymbals, conchs, & tom-toms,

but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to sounds.

"And how is a king's elephant resilient to aromas? There is the case where a king's elephant, having gone into battle, smells the stench of the urine & feces of those pedigreed royal elephants who are at home in the battlefield, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is not resilient to aromas.

"And how is a king's elephant resilient to flavors? There is the case where a king's elephant, having gone into battle, goes without his ration of grass & water for one day, two days, three days, four days, five, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to flavors.

"And how is a king's elephant resilient to tactile sensations? There is the case where a king's elephant, having gone into battle, is pierced by a flight of arrows, two flights, three flights, four flights, five flights of arrows, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to tactile sensations.

"Endowed with these five qualities, monks, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king.

"In the same way, a monk endowed with five qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which five? There is the case where a monk is resilient to sights, resilient to sounds, resilient to aromas, resilient to flavors, resilient to tactile sensations.

"And how is a monk resilient to sights? There is the case where a monk, on seeing a sight with the eye, feels no passion for a sight that incites passion and can center his mind. This is how a monk is resilient to sights.

"And how is a monk resilient to sounds? There is the case where a monk, on hearing a sound with the ear, feels no passion for a sound that incites passion and can center his mind. This is how a monk is resilient to sounds.

"And how is a monk resilient to aromas? There is the case where a monk, on smelling an aroma with the nose, feels no passion for an

aroma that incites passion and can center his mind. This is how a monk is resilient to aromas.

"And how is a monk resilient to flavors? There is the case where a monk, on tasting a flavor with the tongue, feels no passion for a flavor that incites passion and can center his mind. This is how a monk is resilient to flavors.

"And how is a monk resilient to tactile sensations? There is the case where a monk, on touching a tactile sensation with the body, feels no passion for a tactile sensation that incites passion and can center his mind. This is how a monk is resilient to tactile sensations.

"Endowed with these five qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: MN 28; MN 61; AN 4:164—165; AN 5:75—76; AN 8:13—14

The Listener
Sotar Sutta (AN 5:140)

"Endowed with five qualities, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king. Which five? There is the case where a king's elephant is a listener, a destroyer, a protector, an endurer, and a goer.

"And how is a king's elephant a listener? There is the case where, whenever the tamer of tamable elephants gives him a task, then—regardless of whether he has or hasn't done it before—he pays attention, applies his whole mind, and lends ear. This is how a king's elephant is a listener.

"And how is a king's elephant a destroyer? There is the case where a king's elephant, having gone into battle, destroys an elephant together with its rider, destroys a horse together with its rider, destroys a chariot together with its driver, destroys a foot soldier. This is how a king's elephant is a destroyer.

"And how is a king's elephant a protector? There is the case where a king's elephant, having gone into battle, protects his forequarters, protects his hindquarters, protects his forefeet, protects his hindfeet, protects his head, protects his ears, protects his tusks, protects his trunk, protects his tail, protects his rider. This is how a king's elephant is a protector.

"And how is a king's elephant an endurer? There is the case where a king's elephant, having gone into battle, endures blows from spears, swords, arrows, & axes; he endures the resounding din of drums, cymbals, conchs, & tom-toms. This is how a king's elephant is an endurer.

"And how is a king's elephant a goer? There is the case where—in whichever direction the tamer of tamable elephants sends him, regardless of whether he has or hasn't gone there before—a king's elephant goes there right away. This is how a king's elephant is a goer.

"Endowed with these five qualities, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king.

"In the same way, a monk endowed with five qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which five? There is the case where a monk is a listener, a destroyer, a protector, an endurer, and a goer.

"And how is a monk a listener? There is the case where, when the Dhamma & Vinaya declared by the Tathāgata is being taught, a monk pays attention, applies his whole mind, and lends ear to the Dhamma. This is how a monk is a listener.

"And how is a monk a destroyer? There is the case where a monk does not tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate an arisen thought of ill will… an arisen thought of harmfulness… He does not tolerate arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is how a monk is a destroyer.

"And how is a monk a protector? There is the case where a monk, on seeing a form with the eye, does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear.…

"On smelling an aroma with the nose.…

"On tasting a flavor with the tongue.…

"On touching a tactile sensation with the body.…

"On cognizing an idea with the intellect, he does not grasp at any theme or particulars by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"This is how a monk is a protector.

"And how is a monk an endurer? There is the case where a monk is resilient to cold, heat, hunger, & thirst; the touch of flies, mosquitoes, wind, sun, & reptiles; ill-spoken, unwelcome words & bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, & menacing to life. This is how a monk is an endurer.

"And how is a monk a goer? There is the case where a monk goes right away to that direction to which he has never been before in the course of this long stretch of time—in other words, to the pacification of all fabrications, the relinquishing of all acquisitions, the ending of craving, dispassion, cessation, unbinding. This is how a monk is a goer.

"Endowed with these five qualities a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: MN 61; AN 5:75—76; AN 8:13—14; Thag 18

A Person of Integrity's Gifts
Sappurisadāna Sutta (AN 5:148)

"These five are a person of integrity's gifts. Which five? A person of integrity gives a gift with a sense of conviction. A person of integrity gives a gift attentively. A person of integrity gives a gift in season. A person of integrity gives a gift with an empathetic heart. A person of integrity gives a gift without adversely affecting himself or others.

"Having given a gift with a sense of conviction, he—wherever the result of that gift ripens—is rich, with much wealth, with many possessions. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion.

"Having given a gift attentively, he—wherever the result of that gift ripens—is rich, with much wealth, with many possessions. And his children, wives, slaves, servants, and workers listen carefully to him, lend him their ears, and serve him with understanding hearts.

"Having given a gift in season, he—wherever the result of that gift ripens—is rich, with much wealth, with many possessions. And his goals are fulfilled in season.

"Having given a gift with an empathetic heart, he—wherever the result of that gift ripens—is rich, with much wealth, with many possessions. And his mind inclines to the enjoyment of the five strings of lavish sensuality.

"Having given a gift without adversely affecting himself or others, he—wherever the result of that gift ripens—is rich, with much wealth, with many possessions. And not from anywhere does destruction come to his property—whether from fire, from water, from kings, from thieves, or from hateful heirs.

"These five are a person of integrity's gifts."

See also: MN 113; SN 3:19; SN 3:20; AN 4:73; AN 5:34; AN 5:36; AN 5:41; AN 6:37; AN 7:49; AN 9:20

The Orderliness of the True Dhamma
Saddhamma-niyāma Sutta (AN 5:151)

"Monks, endowed with five qualities, even though listening to the True Dhamma, one is incapable of alighting on the orderliness, on the rightness of skillful qualities. Which five?

"One holds the talk in contempt.

"One holds the speaker in contempt.

"One holds oneself in contempt.

"One listens to the Dhamma with a scattered mind, a mind not gathered into one *[anek'agga-citto]*.[1]

"One attends inappropriately."

"Endowed with these five qualities, even though listening to the True Dhamma, one is incapable of alighting on the orderliness, on the rightness of skillful qualities.

"Endowed with (the) five (opposite) qualities when listening to the True Dhamma, one is capable of alighting on the orderliness, on the rightness of skillful qualities. Which five?

"One doesn't hold the talk in contempt.

"One doesn't hold the speaker in contempt.

"One doesn't hold oneself in contempt.

"One listens to the Dhamma with an unscattered mind, a mind gathered into one *[ek'agga-citto]*.[1]

"One attends appropriately."

"Endowed with these five qualities when listening to the True Dhamma, one is capable of alighting on the orderliness, on the rightness of skillful qualities."

Note

1. *Ek'agga* is often translated as "one-pointed," taking *agga* as meaning "point." Because a mind in concentration is said to be in a state of *ek'aggatā*, or

one-pointedness (MN 43; MN 44), it has been argued that if one's awareness in concentration or jhāna is truly one-pointed, it should be incapable of thinking or of hearing sounds. However, this interpretation imposes too narrow a meaning on the word *ek'aggatā,* one that is foreign to the linguistic usage of the Canon.

a) To begin with, *agga* has many other meanings besides "point." In fact, it has two primary clusters of meanings, in neither of which is "point" the central focus.

The first cluster centers on the fact that a summit of a mountain is called its *agga.* Clustered around this meaning are ideas of *agga* as the topmost part of something (such as the ridge of a roof), the tip of something (such as the tip of a blade of grass), and the best or supreme example of something (such as the Buddha as the *agga* of all beings). AN 5:80 plays with these meanings of *agga* when it criticizes monks of the future who will "search for the tiptop flavors *(ras'agga)* with the tip of the tongue *(jivh'agga)*."

The second cluster of meanings for *agga* centers on the idea of "meeting place." A hall where monks gather for the uposatha, for example, is called an *uposath'agga.* The hall where they gather for their meals is called a *bhatt'agga.*

Given that the object of concentration is said to be a dwelling *(vihāra),* and that a person dwells *(viharati)* in concentration, this second cluster of meanings may be the more relevant cluster here. A mind with a single *agga,* in this case, would simply be a mind gathered around one object, and need not necessarily be reduced to a single point.

b) But even more telling in determining the meanings of *ek'agga* and *ek'aggatā* are the ways in which they are used in the Canon to describe minds.

i. Even if we translated *ek'agga* as "one-pointed," this sutta shows that in an everyday context a one-pointed mind is not so pointy that it cannot think or hear sounds. If it were, one would not be able to hear a Dhamma talk or apply appropriate attention—asking questions in the mind related to the four noble truths (MN 2)—while listening. This would defeat the purpose of listening to the Dhamma and get in the way of "alighting on assuredness."

ii. As for the way in which the term is used in describing the mind in concentration, a passage in MN 43 defines the factors of the first jhāna as these: "directed thought, evaluation, rapture, pleasure, & one-pointedness of mind." It has been argued that this statement contains a contradiction, in that the compilers of MN 43 did not realize that one-pointedness precluded thought

and evaluation. But perhaps they knew their own language well enough to realize that *ek'aggatā*—being gathered into oneness—did not preclude the powers of thought.

iii. The standard similes for right concentration (DN 2; AN 5:28; MN 119) all emphasize that the mind in right concentration is aware of the entire body. To get around this fact, those who propose that a one-pointed mind can be aware of only one point interpret "body" in these similes as meaning a purely mental body, but that would mean (a) the similes' emphasis on pervading the entire body would meaningless if the mental body is reduced to a small point, and (b) the Buddha was extremely sloppy and misleading in his choice of similes to describe concentration. If the purpose of jhāna is to blot out awareness of the body, why would he choose a simile for the fourth jhāna in which the entire body is pervaded with awareness?

As MN 52 and AN 9:36 show, the ability to use appropriate attention to analyze any of the four jhānas while still in the state of *ek'aggatā* is an important skill in reaching awakening. So it's important that the term not be defined in so narrow a sense that it would obstruct any efforts to master that skill and gain its benefits.

See also: AN 5:202; AN 6:86–88; AN 8:53; Sn 2:9; Thag 5:10

About Udāyin (On Teaching the Dhamma) Udāyin Sutta (AN 5:159)

I have heard that on one occasion the Blessed One was staying near Kosambī at Ghosita's monastery. Now at that time Ven. Udāyin was sitting surrounded by a large assembly of householders, teaching the Dhamma. Ven. Ānanda saw Ven. Udāyin sitting surrounded by a large assembly of householders, teaching the Dhamma, and on seeing him went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there he said to the Blessed One: "Ven. Udāyin, lord, is sitting surrounded by a large assembly of householders, teaching the Dhamma."

"It's not easy to teach the Dhamma to others, Ānanda. The Dhamma should be taught to others only when five qualities are established within the person teaching. Which five?

"The Dhamma should be taught with the thought, 'I will speak step-by-step.'

"The Dhamma should be taught with the thought, 'I will speak explaining the sequence (of cause & effect).'

"The Dhamma should be taught with the thought, 'I will speak out of compassion.'

"The Dhamma should be taught with the thought, 'I will speak not for the purpose of material reward.'

"The Dhamma should be taught with the thought, 'I will speak without hurting myself or others.'[1]

"It's not easy to teach the Dhamma to others, Ānanda. The Dhamma should be taught to others only when these five qualities are established within the person teaching."

NOTE

1. According to the Commentary, hurting oneself and others means exalting oneself and disparaging others.

See also: AN 2:92; AN 5:202; AN 6:86—88

The Subduing of Hatred (1)
Āghatāvinaya Sutta (AN 5:161)

"There are these five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely. Which five?

"When you give birth to hatred for an individual, you should develop goodwill for that individual. Thus the hatred for that individual should be subdued.

"When you give birth to hatred for an individual, you should develop compassion for that individual. Thus the hatred for that individual

should be subdued.

"When you give birth to hatred for an individual, you should develop equanimity toward that individual. Thus the hatred for that individual should be subdued.

"When you give birth to hatred for an individual, you should pay him no mind & pay him no attention. Thus the hatred for that individual should be subdued.

"When you give birth to hatred for an individual, you should direct your thoughts to the fact of his being the product of his actions: 'This venerable one is the doer of his actions, heir of his actions, born of his actions, related by his actions, and has his actions as his arbitrator. Whatever action he does, for good or for evil, to that will he fall heir.' Thus the hatred for that individual should be subdued.

"These are five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely."

The Subduing of Hatred (2)
Āghātavinaya Sutta (AN 5:162)

Then Ven. Sāriputta addressed the monks: "Friend monks."

"Yes, friend," the monks responded to him.

Ven. Sāriputta said: "There are these five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely. Which five?

"There is the case where some people are impure in their bodily behavior but pure in their verbal behavior. Hatred for a person of this sort should be subdued.

"There is the case where some people are impure in their verbal behavior but pure in their bodily behavior. Hatred for a person of this sort should also be subdued.

"There is the case where some people are impure in their bodily behavior & verbal behavior, but who periodically experience mental

clarity & calm. Hatred for a person of this sort should also be subdued.

"There is the case where some people are impure in their bodily behavior & verbal behavior, and who do not periodically experience mental clarity & calm. Hatred for a person of this sort should also be subdued.

"There is the case where some people are pure in their bodily behavior & their verbal behavior, and who periodically experience mental clarity & calm. Hatred for a person of this sort should also be subdued.

"Now as for a person who is impure in his bodily behavior but pure in his verbal behavior, how should one subdue hatred for him? Just as when a monk who makes use of things that are thrown away sees a rag in the road: Taking hold of it with his left foot and spreading it out with his right, he would tear off the sound part and go off with it. In the same way, when the individual is impure in his bodily behavior but pure in his verbal behavior, one should at that time pay no attention to the impurity of his bodily behavior, and instead pay attention to the purity of his verbal behavior. Thus the hatred for him should be subdued.

"And as for a person who is impure in his verbal behavior, but pure in his bodily behavior, how should one subdue hatred for him? Just as when there is a pool overgrown with slime & water plants, and a person comes along, burning with heat, covered with sweat, exhausted, trembling, & thirsty. He would jump into the pool, part the slime & water plants with both hands, and then, cupping his hands, drink the water and go on his way. In the same way, when the individual is impure in his verbal behavior but pure in his bodily behavior, one should at that time pay no attention to the impurity of his verbal behavior, and instead pay attention to the purity of his bodily behavior. Thus the hatred for him should be subdued.

"And as for a person who is impure in his bodily behavior & verbal behavior, but who periodically experiences mental clarity & calm, how should one subdue hatred for him? Just as when there is a little puddle in a cow's footprint, and a person comes along, burning with heat, covered with sweat, exhausted, trembling, & thirsty. The thought would occur to him, 'Here is this little puddle in a cow's footprint. If I tried to

drink the water using my hand or cup, I would disturb it, stir it up, & make it unfit to drink. What if I were to get down on all fours and slurp it up like a cow, and then go on my way?' So he would get down on all fours, slurp up the water like a cow, and then go on his way. In the same way, when an individual is impure in his bodily behavior & verbal behavior, but periodically experiences mental clarity & calm, one should at that time pay no attention to the impurity of his bodily behavior…the impurity of his verbal behavior, and instead pay attention to the fact that he periodically experiences mental clarity & calm. Thus the hatred for him should be subdued.

"And as for a person who is impure in his bodily behavior & verbal behavior, and who does not periodically experience mental clarity & calm, how should one subdue hatred for him? Just as when there is a sick man—in pain, seriously ill—traveling along a road, far from the next village & far from the last, unable to get the food he needs, unable to get the medicine he needs, unable to get a suitable assistant, unable to get anyone to take him to human habitation. Now suppose another person were to see him coming along the road. He would do what he could out of compassion, pity, & sympathy for the man, thinking, 'O that this man should get the food he needs, the medicine he needs, a suitable assistant, someone to take him to human habitation. Why is that? So that he won't fall into ruin right here.' In the same way, when a person is impure in his bodily behavior & verbal behavior, and who does not periodically experience mental clarity & calm, one should do what one can out of compassion, pity, & sympathy for him, thinking, 'O that this man should abandon wrong bodily conduct and develop right bodily conduct, abandon wrong verbal conduct and develop right verbal conduct, abandon wrong mental conduct and develop right mental conduct. Why is that? So that, on the break-up of the body, after death, he won't fall into the plane of deprivation, the bad destination, the lower realms, purgatory.' Thus the hatred for him should be subdued.

"And as for a person who is pure in his bodily behavior & verbal behavior, and who periodically experiences mental clarity & calm, how should one subdue hatred for him? Just as when there is a pool of clear water—sweet, cool, & limpid, with gently sloping banks, & shaded on

all sides by trees of many kinds—and a person comes along, burning with heat, covered with sweat, exhausted, trembling, & thirsty. Having plunged into the pool, having bathed & drunk & come back out, he would sit down or lie down right there in the shade of the trees. In the same way, when an individual is pure in his bodily behavior & verbal behavior, and periodically experiences mental clarity & calm, one should at that time pay attention to the purity of his bodily behavior… the purity of his verbal behavior, and to the fact that he periodically experiences mental clarity & calm. Thus the hatred for him should be subdued. An entirely inspiring individual can make the mind grow serene.

"These are five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely."

See also: MN 21; AN 4:200; AN 7:60; AN 10:80

On Asking Questions
Pañhapucchā Sutta (AN 5:165)

Then Ven. Sāriputta addressed the monks: "Friend monks."

"Yes, friend," the monks responded to him.

Ven. Sāriputta said: "All those who ask questions of another do so from any one of five motivations. Which five?

"One asks a question of another through stupidity & bewilderment. One asks a question of another through evil desires & overwhelmed with greed. One asks a question of another through contempt. One asks a question of another when desiring knowledge. Or one asks a question with this thought,[1] 'If, when asked, he answers correctly, well & good. If not, then I will answer correctly (for him).'

"All those who ask questions of another do so from any one of these five motivations. And as for me, when I ask a question of another, it's with this thought: 'If, when asked, he answers correctly, well & good. If not, then I will answer correctly (for him).'

Note

1. Reading *panevaṁ-citto* with the Thai edition. The PTS reading—*pakuppanto citto*, "with a provoked heart"—does not fit the context at all.

See also: AN 3:68; AN 4:42

To Bhaddaji
Bhaddaji Sutta (AN 5:170)

I have heard that on one occasion Ven. Ānanda was staying in Kosambī at Ghosita's monastery. Then Ven. Bhaddaji went to Ven. Ānanda and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, Ven. Ānanda said to him, "What, friend Bhaddaji, is supreme among sights? Supreme among sounds? Supreme among pleasures? Supreme among perceptions? Supreme among states of becoming?"

"There is, friend, the Great Brahmā, the Unconquered Conqueror, the All-Seeing Wielder of Power. Whoever sees that Brahmā, that is supreme among sights.

"There are, friend, the devas called Radiant, who are drenched & overflowing with pleasure. They, from time to time, exclaim, 'O, what pleasure! O, what pleasure.' Whoever hears that sound, that is supreme among sounds.

"There are, friend, the devas called Beautiful Black. They are sensitive to an extremely peaceful & contented pleasure. That is supreme among pleasures.

"There are, friend, the devas who have reached the dimension of nothingness. That is supreme among perceptions.

"There are, friend, the devas who have reached the dimension of neither perception nor non-perception. That is supreme among states of becoming."

"So you agree on this, Bhaddaji, with the great mass of people?"

"Ven. Ānanda is learned. Let the answer occur to him."

"In that case, friend Bhaddaji, listen & pay close attention. I will speak."

"As you say, friend," Ven. Bhaddaji responded to Ven. Ānanda.

Ven. Ānanda said, "However one has seen immediately prior to the ending of effluents: That is supreme among sights.

"However one has heard immediately prior to the ending of effluents: That is supreme among sounds.

"However one has pleasure immediately prior to the ending of effluents: That is supreme among pleasures.

"However one has a perception immediately prior to the ending of effluents: That is supreme among perceptions.

"However one has become immediately prior to the ending of effluents: That is supreme among states of becoming."

See also: DN 11; MN 49; AN 6:51; Iti 90

The Outcaste
Caṇḍāla Sutta (AN 5:175)

This discourse lists—first in negative and then in positive form—the basic requirements for being a Buddhist lay follower in good standing.

* * *

"Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower. Which five? He/she does not have conviction (in the Buddha's awakening); is unvirtuous; is eager for protective charms & ceremonies; trusts protective charms & ceremonies, not kamma; and searches for recipients of his/her offerings outside (of the Saṅgha), and gives offerings there first. Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower.

"Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower. Which

five? He/she has conviction; is virtuous; is not eager for protective charms & ceremonies; trusts kamma, not protective charms & ceremonies; does not search for recipients of his/her offerings outside (of the Saṅgha), and gives offerings here first. Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower."

See also: SN 3:24; AN 5:179; AN 8:26; AN 8:54; AN 10:176

Rapture
Pīti Sutta (AN 5:176)

Then Anāthapiṇḍika the householder, surrounded by about 500 lay followers, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him, "Householder, you have provided the Saṅgha of monks with robes, alms food, lodgings, & medicinal requisites for the sick, but you shouldn't rest content with the thought, 'We have provided the Saṅgha of monks with robes, alms food, lodgings, & medicinal requisites for the sick.' So you should train yourself, 'Let's periodically enter & remain in seclusion & rapture.' That's how you should train yourself."

When this was said, Ven. Sāriputta said to the Blessed One, "It's amazing, lord. It's astounding, how well put that was by the Blessed One: 'Householder, you have provided the Saṅgha of monks with robes, alms food, lodgings, & medicinal requisites for the sick, but you shouldn't rest content with the thought, "We have provided the Saṅgha of monks with robes, alms food, lodgings, & medicinal requisites for the sick." So you should train yourself, "Let's periodically enter & remain in seclusion & rapture." That's how you should train yourself.'

"Lord, when a disciple of the noble ones enters & remains in seclusion & rapture, there are five possibilities that do not exist at that time: The pain & distress dependent on sensuality do not exist at that time. The pleasure & joy dependent on sensuality do not exist at that time. The pain & distress dependent on what is unskillful do not exist at

that time. The pleasure & joy dependent on what is unskillful do not exist at that time. The pain & distress dependent on what is skillful do not exist at that time. When a disciple of the noble ones enters & remains in seclusion & rapture, these five possibilities do not exist at that time."

(The Blessed One said:) "Excellent, Sāriputta. Excellent. When a disciple of the noble ones enters & remains in seclusion & rapture, there are five possibilities that do not exist at that time: The pain & distress dependent on sensuality do not exist at that time. The pleasure & joy dependent on sensuality do not exist at that time. The pain & distress dependent on what is unskillful do not exist at that time. The pleasure & joy dependent on what is unskillful do not exist at that time. The pain & distress dependent on what is skillful do not exist at that time. When a disciple of the noble ones enters & remains in seclusion & rapture, these five possibilities do not exist at that time."

See also: MN 45; MN 137

Business (Wrong Livelihood)
Vaṇijjā Sutta (AN 5:177)

"Monks, a lay follower should not engage in five types of business. Which five? Business in weapons, business in living beings, business in meat, business in intoxicants, and business in poison.

"These are the five types of business a lay follower should not engage in."

See also: SN 42:2–3; AN 4:79

The Householder
Gihi Sutta (AN 5:179)

Then Anāthapiṇḍika the householder, surrounded by about 500 lay followers, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. So the Blessed One said to Ven. Sāriputta: "Sāriputta, when you know of a householder clothed in white, that he is restrained in terms of the five training rules and that he obtains at will, without difficulty, without hardship, four pleasant mental abidings in the here & now, then if he wants he may state about himself: 'Hell is ended for me; animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening!'

"Now, in terms of which five training rules is he restrained?

"There is the case where a disciple of the noble ones abstains from taking life, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from distilled & fermented drinks that cause heedlessness.

"These are the five training rules in terms of which he is restrained.

"And which four pleasant mental abidings in the here & now does he obtain at will, without difficulty, without hardship?

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This is the first pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"And further, he is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' This is the second pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"And further, he is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly…who have practiced methodically…who have practiced masterfully—in other words, the four pairs, the eight individuals[1]—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.' This is the third pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"And further, he is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration. This is the fourth pleasant mental abiding in the here & now that he has attained, for the purification of the mind that is impure, for the cleansing of the mind that is unclean.

"These are the four pleasant mental abidings in the here & now that he obtains at will, without difficulty, without hardship.

"Sāriputta, when you know of a householder clothed in white, that he is restrained in terms of the five training rules and that he obtains at will, without difficulty, without hardship, four pleasant mental abidings in the here & now, then if he wants he may state about himself: 'Hell is ended for me; animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening!'

"Seeing the danger in hells,
    the wise would shun evils,
    would shun them,
taking on the noble Dhamma.
You shouldn't kill living beings
    existing, striving;
shouldn't grasp what isn't given.
Content with your own wife,

don't delight in the wives of others.
You shouldn't drink drinks,
distilled, fermented,
that confuse the mind.
Recollect
the self-awakened one.
Think often
of the Dhamma.
Develop a mind
useful, devoid of ill will,
for the sake of the heavenly world.
When hoping for merit,
provide gifts first
to those peaceful ones, ideal,
to whom what is offered, given,
becomes abundant (in fruit).

I will tell you of those peaceful ones,
    Sāriputta.
Listen to me.
In a herd of cattle,
whether black, white,
ruddy, brown,
dappled, uniform,
or pigeon gray:
If a bull is born—
    tame, enduring,
consummate in strength,
& swift—
people yoke him to burdens,
regardless of his color.
In the same way,
wherever one is born
among human beings—
    noble warriors, brahmans,
    merchants, workers,

outcastes, or scavengers—
if one is tame, with good practices,
righteous, consummate in virtue,
a speaker of truth,
with a sense of shame at heart,
one
who's abandoned birth & death,
completed the holy life
put down the burden,
done the task
effluent-free,
gone beyond all dhammas,
through lack of clinging unbound:

Offerings to this spotless field
bear an abundance of fruit.

But fools, unknowing,
dull, uninformed,
give gifts outside
and don't come near the good.
While those who do come near the good
—regarded as enlightened,
discerning—
whose conviction in the One Well-Gone
has taken root,
is established:
They go to the world of the devas
or are reborn here in good family.
Step by step
they reach
unbinding
: they
who are wise."

Note

1. The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

See also: MN 130; SN 3:24; AN 3:58; AN 10:92

About Gavesin
Gavesin Sutta (AN 5:180)

On one occasion the Blessed One was wandering on a tour among the Kosalans with a large Saṅgha of monks. As he was going along a road, he saw a large Sal forest in a certain place. Going down from the road, he went to the Sal forest. On reaching it, he plunged into it and at a certain spot, broke into a smile.

Then the thought occurred to Ven. Ānanda, "What is the cause, what is the reason, for the Blessed One's breaking into a smile? It's not without purpose that Tathāgatas break into smile." So he said to the Blessed One, "What is the cause, what is the reason, for the Blessed One's breaking into a smile? It's not without purpose that Tathāgatas break into smile."

"In this spot, Ānanda, there was once a great city: powerful, prosperous, populous, crowded with people. And on that city, Kassapa the Blessed One, worthy & rightly self-awakened, dwelled dependent. Now, Kassapa the Blessed One, worthy & rightly self-awakened, had a lay follower named Gavesin who didn't practice in full in terms of his virtue. But because of Gavesin, there were 500 people who had been inspired to declare themselves lay followers, and yet who also didn't practice in full in terms of their virtue.

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has

inspired them. But I don't practice in full in terms of my virtue, just as they don't practice in full in terms of their virtue. In that we're exactly even; there's nothing extra (for me). How about something extra!' So he went to the 500 lay followers and on arrival said to them, 'From today onward I want you to know me as someone who practices in full in terms of his virtue.'

"Then the thought occurred to the 500 lay followers: 'Master Gavesin is our benefactor, our leader, the one who has inspired us. He will now practice in full in terms of his virtue. So why shouldn't we?' So they went to Gavesin the lay follower and on arrival said to him, 'From today onward we want Master Gavesin to know the 500 lay followers as people who practice in full in terms of their virtue.'

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has inspired them. I practice in full in terms of my virtue, just as they practice in full in terms of their virtue. In that we're exactly even; there's nothing extra (for me). How about something extra!' So he went to the 500 lay followers and on arrival said to them, 'From today onward I want you to know me as someone who practices the celibate life, the life apart, abstaining from intercourse, the act of villagers.'

"Then the thought occurred to the 500 lay followers: 'Master Gavesin is our benefactor, our leader, the one who has inspired us. He will now practice the celibate life, the life apart, abstaining from intercourse, the act of villagers. So why shouldn't we?' So they went to Gavesin the lay follower and on arrival said to him, 'From today onward we want Master Gavesin to know the 500 lay followers as people who practice the celibate life, the life apart, abstaining from intercourse, the act of villagers.'

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has inspired them. I practice in full in terms of my virtue, just as they practice in full in terms of their virtue. I practice the celibate life, the life apart, abstaining from intercourse, the act of villagers, just as they practice the celibate life, the life apart, abstaining from intercourse, the act of villagers. In that we're exactly even; there's nothing extra (for me).

How about something extra!' So he went to the 500 lay followers and on arrival said to them, 'From today onward I want you to know me as someone who eats only one meal a day, refraining in the night, abstaining from a meal at the wrong time.'

"Then the thought occurred to the 500 lay followers: 'Master Gavesin is our benefactor, our leader, the one who has inspired us. He will now eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time. So why shouldn't we?' So they went to Gavesin the lay follower and on arrival said to him, 'From today onward we want Master Gavesin to know the 500 lay followers as people who eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time.'

"Then the thought occurred to Gavesin the lay follower: 'I am the benefactor of these 500 lay followers, their leader, the one who has inspired them. I practice in full in terms of my virtue, just as they practice in full in terms of their virtue. I practice the celibate life, the life apart, abstaining from intercourse, the act of villagers, just as they practice the celibate life, the life apart, abstaining from intercourse, the act of villagers. I eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time, just as they eat only one meal a day, refraining in the night, abstaining from a meal at the wrong time. In that we're exactly even; there's nothing extra (for me). How about something extra!'

"So he went to Kassapa the Blessed One, worthy & rightly self-awakened, and on arrival said to him, 'Lord, may I receive the Going-forth in the Blessed One's presence. May I receive the Acceptance.' So he received the Going-forth in the presence of Kassapa the Blessed One, worthy & rightly self-awakened; he received the Acceptance. And not long after his Acceptance—dwelling alone, secluded, heedful, ardent, & resolute—he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.' And thus Gavesin the monk became another one of the arahants.

"Then the thought occurred to the 500 lay followers: 'Master Gavesin is our benefactor, our leader, the one who has inspired us. Having shaven off his hair & beard, having put on the ochre robe, he has gone forth from the home life into homelessness. So why shouldn't we?'

"So they went to Kassapa the Blessed One, worthy & rightly self-awakened, and on arrival said to him, 'Lord, may we receive the Going Forth in the Blessed One's presence. May we receive the Acceptance.' So they received the Going Forth in the presence of Kassapa the Blessed One, worthy & rightly self-awakened; they received the Acceptance.

"Then the thought occurred to Gavesin the monk: 'I obtain at will—without difficulty, without hardship—this unexcelled bliss of release. O, that these 500 monks may obtain at will—without difficulty, without hardship—this unexcelled bliss of release!' Then those 500 monks—dwelling alone, secluded, heedful, ardent, & resolute—in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for themselves in the here & now. They knew: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.' And thus did those 500 monks—headed by Gavesin, striving at what is more & more excellent, more & more refined—realize unexcelled release.

"So, Ānanda, you should train yourselves: 'Striving at what is more & more excellent, more & more refined, we will realize unexcelled release.' That's how you should train yourselves."

See also: AN 2:5; AN 4:178

The Dog Discourse
Soṇa Sutta (AN 5:191)

An example of how pointed the Buddha's sense of humor could be. The deadpan style is typical of humor in the Pali Canon.

"Monks, these five ancient brahmanical traditions are now observed among dogs but not among brahmans. Which five?

“In the past, brahman males mated only with brahman females and not with non-brahman females. At present, brahman males mate with brahman females and with non-brahman females. At present, male dogs mate only with female dogs and not with female non-dogs. This is the first ancient brahmanical tradition that is now observed among dogs but not among brahmans.

“In the past, brahman males mated with brahman females only in-season and not out-of-season. At present, brahman males mate with brahman females in-season and out-of-season. At present, male dogs mate with female dogs only in-season and not out-of-season. This is the second ancient brahmanical tradition that is now observed among dogs but not among brahmans.

“In the past, brahman males did not buy or sell brahman females, but took up cohabitation for the sake of reproduction simply through mutual attraction. At present, brahman males buy and sell brahman females, and take up cohabitation for the sake of reproduction simply through mutual attraction. At present, male dogs do not buy or sell female dogs, but take up cohabitation for the sake of reproduction simply through mutual attraction. This is the third ancient brahmanical tradition that is now observed among dogs but not among brahmans.

“In the past, brahmans did not make a stash of wealth, grain, silver, or gold. At present, brahmans make stashes of wealth, grain, silver, & gold. At present, dogs do not make a stash of wealth, grain, silver, or gold. This is the fourth ancient brahmanical tradition that is now observed among dogs but not among brahmans.

“In the past, brahmans searched for alms for their morning meal in the morning, and for their evening meal in the evening. At present, brahmans, having eaten as much as they like, swelling their bellies, leave taking the leftovers. At present, dogs search for alms for their morning meal in the morning, and for their evening meal in the evening. This is the fifth ancient brahmanical tradition that is now observed among dogs but not among brahmans.

“These, monks, are the five ancient brahmanical traditions that are now observed among dogs but not among brahmans.”

See also: DN 11; MN 93; SN 3:24

Dreams
Supina Sutta (AN 5:196)

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, five great dreams appeared to him. Which five?

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this great earth was his great bed. The Himalayas, king of mountains, was his pillow. His left hand rested in the eastern sea, his right hand in the western sea, and both feet in the southern sea. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the first great dream that appeared to him.

"And further, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, a woody vine growing out of his navel stood reaching to the sky. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the second great dream that appeared to him.

"And further, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, white worms with black heads crawling up from his feet covered him as far as his knees. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the third great dream that appeared to him.

"And further, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, four different-colored birds coming from the four directions fell at his feet and turned entirely white. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the fourth great dream that appeared to him.

"And further, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, he walked back & forth on top of a giant mountain of excrement but was not soiled by the excrement. When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, this was the fifth great dream that appeared to him.

"Now, when the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and this great earth was his great bed, the Himalayas, king of mountains, was his pillow, his left hand rested in the eastern sea, his right hand in the western sea, and both feet in the southern sea: this first great dream appeared to let him know that he would awaken to the unexcelled right self-awakening.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and a woody vine growing out of his navel stood reaching to the sky: this second great dream appeared to let him know that when he had awakened to the noble eightfold path, he would proclaim it well as far as there are devas & human beings.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and white worms with black heads crawling up from his feet covered him as far as his knees: this third great dream appeared to let him know that many white-clothed householders would go for life-long refuge to the Tathāgata.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and four different-colored birds coming from the four directions fell at his feet and turned entirely white: this fourth great dream appeared to let him know that people from the four castes—brahmans, noble-warriors, merchants, and laborers—having gone forth from the home life into homelessness in the Dhamma & Vinaya taught by the Tathāgata, would realize unexcelled release.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, and he walked back & forth on top of a giant mountain of excrement but was not soiled by the excrement: this fifth great dream appeared to let him know that the Tathāgata would receive gifts of robes, alms food, lodgings, & medicinal requisites to cure the sick, but he would use them unattached to them, uninfatuated,

guiltless, seeing the drawbacks (of attachment to them), and discerning the escape from them.

"When the Tathāgata—worthy & rightly self-awakened—was still just an unawakened bodhisatta, these five great dreams appeared to him."

A Statement
Vācā Sutta (AN 5:198)

"Monks, a statement endowed with five factors is well-spoken, not ill-spoken. It is blameless & unfaulted by knowledgeable people. Which five?

"It is spoken at the right time. It is spoken in truth. It is spoken affectionately. It is spoken beneficially. It is spoken with a mind of goodwill.

"A statement endowed with these five factors is well-spoken, not ill-spoken. It is blameless & unfaulted by knowledgeable people."

See also: MN 21; MN 58; AN 4:183; AN 10:176; Sn 3:3

A Family
Kula Sutta (AN 5:199)

"On the occasion when a virtuous person who has gone forth approaches a family, there the people give rise to a great deal of merit by five means. Which five?

"On the occasion when a virtuous person who has gone forth approaches a family, the minds of the people, on seeing him, are brightened. On that occasion the family is practicing the practice leading to heaven.

"On the occasion when a virtuous person who has gone forth approaches a family, the people rise up to greet him, bow down, give

him/her a seat. On that occasion the family is practicing the practice leading to birth in a high family.

"On the occasion when a virtuous person who has gone forth approaches a family, the people dispel their stinginess. On that occasion the family is practicing the practice leading to great influence.

"On the occasion when a virtuous person who has gone forth approaches a family, the people share with him/her in line with their ability, in line with their strength. On that occasion the family is practicing the practice leading to great wealth.

"On the occasion when a virtuous person who has gone forth approaches a family, the people inquire, ask questions, listen to the Dhamma. On that occasion the family is practicing the practice leading to great discernment.

"On the occasion when a virtuous person who has gone forth approaches a family, there the people give rise to a great deal of merit by these five means."

See also: MN 135; AN 5:38; Iti 107

Leading to Escape
Nissāraṇīya Sutta (AN 5:200)

"Five properties lead to escape. Which five?

"There is the case where the mind of a monk, when attending to sensuality, doesn't leap up at sensuality, doesn't grow confident, steadfast, or released in sensuality. But when attending to renunciation, his mind leaps up at renunciation, grows confident, steadfast, & released in renunciation. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from sensuality, then whatever effluents, torments, & fevers there are that arise in dependence on sensuality, he is released from them. He does not experience that feeling. This is expounded as the escape from sensuality.

"And further, there is the case where the mind of a monk, when attending to ill will, doesn't leap up at ill will, doesn't grow confident, steadfast, or released in ill will. But when attending to non-ill will, his mind leaps up at non-ill will, grows confident, steadfast, & released in non-ill will. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from ill will, then whatever effluents, torments, & fevers there are that arise in dependence on ill will, he is released from them. He does not experience that feeling. This is expounded as the escape from ill will.

"And further, there is the case where the mind of a monk, when attending to harmfulness, doesn't leap up at harmfulness, doesn't grow confident, steadfast, or released in harmfulness. But when attending to harmlessness, his mind leaps up at harmlessness, grows confident, steadfast, & released in harmlessness. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from harmfulness, then whatever effluents, torments, & fevers there are that arise in dependence on harmfulness, he is released from them. He does not experience that feeling. This is expounded as the escape from harmfulness.

"And further, there is the case where the mind of a monk, when attending to forms, doesn't leap up at forms, doesn't grow confident, steadfast, or released in forms. But when attending to the formless, his mind leaps up at the formless, grows confident, steadfast, & released in the formless. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from forms, then whatever effluents, torments, & fevers there are that arise in dependence on forms, he is released from them. He does not experience that feeling. This is expounded as the escape from forms.

"And further, there is the case where the mind of a monk, when attending to self-identification, doesn't leap up at self-identification, doesn't grow confident, steadfast, or released in self-identification. But when attending to the cessation of self-identification, his mind leaps up at the cessation of self-identification, grows confident, steadfast, & released in the cessation of self-identification. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and

become disjoined from self-identification, then whatever effluents, torments, & fevers there are that arise in dependence on self-identification, he is released from them. He does not experience that feeling. This is expounded as the escape from self-identification.

"Delight in sensuality does not obsess him. Delight in ill will does not obsess him. Delight in harmfulness does not obsess him. Delight in form does not obsess him. Delight in self-identification does not obsess him. From the lack of any obsession with delight in sensuality, the lack of any obsession with delight in ill will… with delight in harmfulness… with delight in form… with delight in self-identification, he is called a monk without attachment. He has cut through craving, has turned away from the fetter, and by rightly breaking through conceit he has put an end to suffering & stress.

"These are the five properties that lead to escape."

See also: MN 44; SN 36:6; AN 4:178; AN 6:13; AN 9:7; AN 9:34; AN 9:41; Iti 72–73

Listening to the Dhamma
Dhammassavana Sutta (AN 5:202)

"There are these five rewards in listening to the Dhamma. Which five?

"One hears what one has not heard before. One clarifies what one has heard before. One gets rid of doubt. One's views are made straight. One's mind grows serene.

"These are the five rewards in listening to the Dhamma."

See also: AN 5:159; AN 6:86—88

Stinginess
Macchariya Suttas (AN 5:254–259)

"Monks, there are these five forms of stinginess. Which five? Stinginess as to one's monastery (lodgings), stinginess as to one's family (of supporters), stinginess as to one's gains, stinginess as to one's status, and stinginess as to the Dhamma. These are the five forms of stinginess. And the meanest of these five is this: stinginess as to the Dhamma."

"With the abandoning and eradication of the five forms of stinginess, the holy life is fulfilled. Which five?

"With the abandoning and eradication of stinginess as to one's monastery (lodgings), the holy life is fulfilled. With the abandoning and eradication of stinginess as to one's family (of supporters)… stinginess as to one's gains… stinginess as to one's status… stinginess as to the Dhamma, the holy life is fulfilled.

"With the abandoning and eradication of these five forms of stinginess, the holy life is fulfilled."

"Without abandoning these five qualities, one is incapable of entering & remaining in the first jhāna. Which five? Stinginess as to one's monastery (lodgings), stinginess as to one's family (of supporters), stinginess as to one's gains, stinginess as to one's status, and stinginess as to the Dhamma. Without abandoning these five qualities, one is incapable of entering & remaining in the first jhāna.

"With the abandoning of these five qualities, one is capable of entering & remaining in the first jhāna. Which five? Stinginess as to one's monastery (lodgings)… one's family (of supporters)… one's gains… one's status, and stinginess as to the Dhamma. With the abandoning of these five qualities, one is capable of entering & remaining in the first jhāna."

"Without abandoning these five qualities, one is incapable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; incapable of realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship. Which five? Stinginess as to one's monastery (lodgings)… one's family (of supporters)… one's gains… one's status, and stinginess as to the

Dhamma. Without abandoning these five qualities, one is incapable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; one is incapable realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship.

"With the abandoning of these five qualities, one is capable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; capable of realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship. Which five? Stinginess as to one's monastery (lodgings)… one's family (of supporters)… one's gains… one's status, and stinginess as to the Dhamma. With the abandoning of these five qualities, one is capable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; capable realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship."

"Without abandoning these five qualities, one is incapable of entering & remaining in the first jhāna. Which five? Stinginess as to one's monastery (lodgings), stinginess as to one's family (of supporters), stinginess as to one's gains, stinginess as to one's status, and ingratitude. Without abandoning these five qualities, one is incapable of entering & remaining in the first jhāna.

"With the abandoning of these five qualities, one is capable of entering & remaining in the first jhāna…"

"Without abandoning these five qualities, one is incapable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; incapable of realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship. Which five? Stinginess as to one's monastery (lodgings), stinginess as to one's family (of supporters), stinginess as to one's gains, stinginess as to one's status, and ingratitude. Without abandoning these five qualities, one is incapable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; one is incapable realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship.

"With the abandoning of these five qualities, one is capable of entering & remaining in the second jhāna… the third jhāna… the fourth jhāna; capable of realizing the fruit of stream-entry… the fruit of once-returning… the fruit of non-returning… arahantship…."

See also: SN 3:19–20; AN 5:34; AN 5:36; AN 5:41; AN 5:148; AN 7:49; AN 9:62

Sixes

Conducive to Amiability
Sārāṇīya Sutta (AN 6:12)

"Monks, these six are conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity. Which six?

"There is the case where a monk is set on bodily acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, the monk is set on verbal acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, the monk is set on mental acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further, whatever righteous gains the monk may obtain in a righteous way—even if only the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous companions in the holy life. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment,

engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration—the monk dwells with his virtue in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"And further—with reference to the view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with his view in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

"These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity."

See also: DN 16; AN 4:32; AN 7:21

Means of Escape
Nissāraṇīya Sutta (AN 6:13)

"Monks, these six properties are means of escape. Which six?

"There is the case where a monk might say, 'Although goodwill has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still ill will keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when goodwill

has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—ill will would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from ill will: goodwill as an awareness-release.'

"And further, there is the case where a monk might say, 'Although compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still harmfulness keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—harmfulness would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from harmfulness: compassion as an awareness-release.'

"And further, there is the case where a monk might say, 'Although empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still resentment keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—resentment would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from resentment: empathetic joy as an awareness-release.'

"And further, there is the case where a monk might say, 'Although equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still passion keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible,

there is no way that—when equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—passion would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from passion: equanimity as an awareness-release.'

"And further, there is the case where a monk might say, 'Although the signless[1] has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken by me as my awareness-release, still my consciousness follows the drift of signs.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken as an awareness-release—consciousness would follow the drift of signs. That possibility doesn't exist, for this is the escape from all signs: the signless as an awareness-release.'

"And further, there is the case where a monk might say, 'Although "I am" is gone, and I do not assume that "I am this," still the arrow of uncertainty & perplexity keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when "I am" is gone, and "I am this" is not assumed—the arrow of uncertainty & perplexity would keep overpowering the mind. That possibility doesn't exist, for this is the escape from the arrow of uncertainty & perplexity: the uprooting of the conceit, "I am".'

"These, monks, are six properties that are means of escape."

Note

1. *Animitta:* The signless or themeless concentration. See MN 121 and DN 16.

See also: MN 138; SN 1:25; SN 42:8, AN 3:66; AN 4:200; AN 5:27; AN 5:200; AN 8:70; AN 9:7; AN 11:16; Khp 9; Iti 27; Iti 72–73

Nakula's Parents
Nakula Sutta (AN 6:16)

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. At that time, Nakula's father [Nakulapitar], the householder, was diseased, in pain, severely ill. Then Nakula's mother [Nakulamatar] said to him: "Don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not be able to support the children or maintain the household after I'm gone,' but you shouldn't see things in that way. I am skilled at spinning cotton, at carding matted wool. I can support the children and maintain the household after you are gone. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will take another husband after I'm gone,' but you shouldn't see things in that way. You know as well as I how my fidelity [literally: householder-celibacy] has been constant for the past sixteen years. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized death when one is worried.

"Now it may be that you are thinking, 'Nakula's mother will have no desire to go see the Blessed One, to go see the Saṅgha of monks, after I'm gone,' but you shouldn't see things in that way. I will have an even greater desire to go see the Blessed One, to go see the Saṅgha of monks, after you are gone. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not act fully in accordance with the precepts after I'm gone,' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad

householder female disciples who act fully in accordance with the precepts, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One—worthy & rightly self-awakened—who is staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not attain inner tranquility of awareness after I'm gone,' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who attain inner tranquility of awareness, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One—worthy & rightly self-awakened—who is staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not reach firm ground in this Dhamma & Vinaya, will not attain a firm foothold, will not attain consolation, overcome her doubts, dispel her perplexity, reach fearlessness or gain independence from others with regard to the Teacher's message [a standard description of a stream-winner],' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who reach firm ground in this Dhamma & Vinaya, attain a firm foothold, attain consolation, overcome their doubts, dispel their perplexity, reach fearlessness, & gain independence from others with regard to the Teacher's message, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One—worthy & rightly self-awakened—who is staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death."

While Nakula's father the householder was being exhorted by Nakula's mother with this exhortation, his disease was immediately

allayed. And he recovered from his disease. That was how Nakula's father's disease was abandoned.

Then, soon after Nakula's father the householder had recovered from being sick, not long after his recovery from his illness, he went leaning on a stick to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, the Blessed One said to him, "It is your gain, your great gain, householder, that you have Nakula's mother—sympathetic & wishing for your welfare—as your counselor & instructor. To the extent that I have white-clad householder female disciples who act fully in accordance with the precepts, she is one of them. To the extent that I have white-clad householder female disciples who attain inner tranquility of awareness, she is one of them. To the extent that I have white-clad householder female disciples who reach firm ground in this Dhamma & Vinaya, attain a firm foothold, attain consolation, overcome their doubts, dispel their perplexity, reach fearlessness, & gain independence from others with regard to the Teacher's message, she is one of them. It is your gain, your great gain, householder, that you have Nakula's mother—sympathetic & wishing for your welfare—as your counselor & instructor."

See also: MN 143; SN 22:1; SN 55:54; AN 4:55; AN 4:184

Mindfulness of Death (1)
Maraṇassati Sutta (AN 6:19)

I have heard that at one time the Blessed One was staying near Nādika in the Brick Hall. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Mindfulness of death, when developed & pursued, is of great fruit & great benefit. It gains a footing in the deathless, has the deathless as its final end. Therefore you should develop mindfulness of death."

When this was said, a certain monk addressed the Blessed One, "I already develop mindfulness of death."

"And how do you develop mindfulness of death?"

"I think, 'O, that I might live for a day & night, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

Then another monk addressed the Blessed One, "I, too, already develop mindfulness of death."

"And how do you develop mindfulness of death?"

"I think, 'O, that I might live for a day, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."… "I think, 'O, that I might live for the interval that it takes to eat a meal, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.'…"

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."… "I think, 'O, that I might live for the interval that it takes to swallow, having chewed up four morsels of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.'…"

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."… "I think, 'O, that I might live for the interval that it takes to swallow, having chewed up one morsel of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.'…"

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."… "I think, 'O, that I might live for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

When this was said, the Blessed One addressed the monks. "Whoever develops mindfulness of death, thinking, 'O, that I might live for a day & night… for a day… for the interval that it takes to eat a meal… for the interval that it takes to swallow having chewed up four morsels of food,

that I might attend to the Blessed One's instructions. I would have accomplished a great deal'—they are said to dwell heedlessly. They develop mindfulness of death slowly for the sake of ending the effluents.

"But whoever develops mindfulness of death, thinking, 'O, that I might live for the interval that it takes to swallow having chewed up one morsel of food… for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the Blessed One's instructions. I would have accomplished a great deal'—they are said to dwell heedfully. They develop mindfulness of death acutely for the sake of ending the effluents.

"Therefore you should train yourselves: 'We will dwell heedfully. We will develop mindfulness of death acutely for the sake of ending the effluents.' That is how you should train yourselves."

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

Mindfulness of Death (2)
Maraṇassati Sutta (AN 6:20)

I have heard that at one time the Blessed One was staying near Nādika in the Brick Hall. There he addressed the monks, "Monks, mindfulness of death—when developed & pursued—is of great fruit & great benefit. It gains a footing in the deathless, has the deathless as its final end. And how is mindfulness of death developed & pursued so that it is of great fruit & great benefit, gains a footing in the deathless, and has the deathless as its final end?

"There is the case where a monk, as day departs and night returns, reflects: 'Many are the (possible) causes of my death. A snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. Stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm… piercing wind forces (in the body) might be provoked. That would be how my death would come

about. That would be an obstruction for me.' Then the monk should investigate: 'Are there any evil, unskillful qualities unabandoned by me that would be an obstruction for me were I to die in the night?' If, on reflecting, he realizes that there are evil, unskillful qualities unabandoned by him that would be an obstruction for him were he to die in the night, then he should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his turban or head, in the same way the monk should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. But if, on reflecting, he realizes that there are no evil, unskillful qualities unabandoned by him that would be an obstruction for him were he to die in the night, then for that very reason he should dwell in joy & rapture, training himself day & night in skillful qualities.

"Further, there is the case where a monk, as night departs and day returns, reflects: 'Many are the (possible) causes of my death. A snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. Stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm… piercing wind forces (in the body) might be provoked. That would be how my death would come about. That would be an obstruction for me.' Then the monk should investigate: 'Are there any evil, unskillful qualities unabandoned by me that would be an obstruction for me were I to die during the day?' If, on reflecting, he realizes that there are evil, unskillful qualities unabandoned by him that would be an obstruction for him were he to die during the day, then he should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his turban or head, in the same way the monk should

put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. But if, on reflecting, he realizes that there are no evil, unskillful qualities unabandoned by him that would be an obstruction for him were he to die during the day, then for that very reason he should dwell in joy & rapture, training himself day & night in skillful qualities.

"This, monks, is how mindfulness of death is developed & pursued so that it is of great fruit & great benefit, gains a footing in the Deathless, and has the Deathless as its final end."

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

See also: SN 3:17; SN 3:25; SN 20:6; SN 48:44; AN 4:113; AN 4:184; AN 5:57; AN 7:46; AN 10:15; Dhp 21–32; Iti 23; Sn 4:6; Sn 5:16; Thig 5:6

Giving
Dāna Sutta (AN 6:37)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion the lay woman Veḷukaṇḍakī, Nanda's mother, had established a donation endowed with six factors for the Saṅgha of monks headed by Sāriputta & Moggallāna. The Blessed One saw with his divine eye, surpassing the human, that the laywoman Veḷukaṇḍakī, Nanda's mother, had established a donation endowed with six factors for the Saṅgha of monks headed by Sāriputta & Moggallāna. On seeing this, he addressed the monks: "Monks, the lay woman Veḷukaṇḍakī, Nanda's mother, has established a donation endowed with six factors for the Saṅgha of monks headed by Sāriputta & Moggallāna.

"And how is a donation endowed with six factors? There is the case where there are the three factors of the donor, the three factors of the recipients.

"And which are the three factors of the donor? There is the case where the donor, before giving, is glad; while giving, his/her mind is bright & clear; and after giving is gratified. These are the three factors of the donor.

"And which are the three factors of the recipients? There is the case where the recipients are free of passion or are practicing for the subduing of passion; free of aversion or practicing for the subduing of aversion; and free of delusion or practicing for the subduing of delusion. These are the three factors of the recipients.

"Such are the three factors of the donor, the three factors of the recipients. And this is how a donation is endowed with six factors.

"And it's not easy to take the measure of the merit of a donation thus endowed with six factors as 'just this much a bonanza of merit, a bonanza of what is skillful—a nutriment of bliss, heavenly, resulting in bliss, leading to heaven—that leads to what is desirable, pleasing, charming, beneficial, pleasant.' It is simply reckoned as a great mass of merit, incalculable, immeasurable.[1]

"Just as it's not easy to take the measure of the great ocean as 'just this many buckets of water, just this many hundreds of buckets of water, just this many thousands of buckets of water, or just this many hundreds of thousands of buckets of water.' It's simply reckoned as a great mass of water, incalculable, immeasurable. In the same way, it's not easy to take the measure of the merit of a donation thus endowed with six factors as 'just this much a bonanza of merit, a bonanza of what is skillful—a nutriment of bliss, heavenly, resulting in bliss, leading to heaven—that leads to what is desirable, pleasing, charming, beneficial, pleasant.' It is simply reckoned as a great mass of merit, incalculable, immeasurable."

Before giving, glad;
while giving, the mind is bright & clear;
having given, one is gratified:
    This is the consummation of the sacrifice.
Free of passion, free of aversion,
free of delusion, without effluent:
    the consummation of the field of the sacrifice,

one restrained, leading the holy life.[2]
Having rinsed oneself,
having given with one's own hands,
then—because of oneself,
because of the other[3]—
that is a sacrifice yielding great fruit.
Having given thus
—intelligent—
a person of conviction,
with awareness released,
reappears
—wise—
in a world of bliss
unalloyed.

Notes

1. See Dhp 195–196.

2. The Thai edition puts this sentence in the singular form, as translated here. The PTS and Burmese editions put it in the plural.

3. In other words, because one is possessed of the three factors of the donor, and the other—the recipient—is possessed of the three factors of the recipient.

See also: AN 5:34; AN 5:148; AN 9:20

The Wood Pile
Dārukkhandha Sutta (AN 6:41)

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. Then early in the morning, Ven. Sāriputta, having adjusted his lower robe and carrying his bowl & outer robe, was coming down from Vulture Peak Mountain with a large group of monks when he saw a large wood pile off to one side. Seeing it, he said to the monks, "Friends, do you see that large wood pile over there?"

"Yes, friend," the monks replied.

"Friends, if he wanted to, a monk with psychic power, having attained mastery of his mind, could will that wood pile to be nothing but earth. Why is that? There is earth-property [or: earth-potential] in that wood pile, in dependence on which he could will that wood pile to be nothing but earth.

"If he wanted to, a monk with psychic power, having attained mastery of his mind, could will that wood pile to be nothing but water… fire… wind… beautiful… unattractive. Why is that? There is the property of the unattractive in that wood pile, in dependence on which he could will that wood pile to be nothing but unattractive."

See also: DN 11; SN 41:4; SN 51:20; AN 3:61; AN 5:28

To Nāgita
Nāgita Sutta (AN 6:42)

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at a Kosalan brahman village named Icchānaṅgala. There he stayed in the Icchānaṅgala forest grove.

The brahman householders of Icchānaṅgala heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks—has arrived at Icchānaṅgala and is staying in the Icchānaṅgala forest grove. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the

end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the brahman householders of Icchānaṅgala, when the night was gone, taking many staple & non-staple foods, went to the gate house of the Icchānaṅgala forest grove. On arrival they stood there making a loud racket, a great racket.

Now at that time Ven. Nāgita was the Blessed One's attendant. So the Blessed One addressed Ven. Nāgita: "Nāgita, what is that loud racket, that great racket, like fishermen with a catch of fish?"

"Lord, those are the brahman householders of Icchānaṅgala standing at the gate house to the Icchānaṅgala forest grove, having brought many staple & non-staple foods for the sake of the Blessed One & the Saṅgha of monks."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame."

"Lord, let the Blessed One acquiesce (to their offerings) now! Let the One Well-Gone acquiesce now! Now is the time for the Blessed One's acquiescence, lord! Now is the time for the Blessed One's acquiescence, lord! Wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Just as when the rain-devas send rain in fat drops, the waters flow with the incline, in the same way, wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Why is that? Because such is the Blessed One's virtue & discernment."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame.

"Nāgita, there is the case where I see a monk sitting in concentration in a village dwelling. The thought occurs to me, 'Soon a monastery attendant will disturb this venerable one in some way, or a novice will, and rouse him from his concentration.' And so I am not pleased with that monk's village-dwelling.

"But then there is the case where I see a monk sitting, nodding, in the wilderness. The thought occurs to me, 'Soon this venerable one will dispel his drowsiness & fatigue and attend to the wilderness-perception,[1] (his mind) unified.' And so I am pleased with that monk's wilderness-dwelling.

"Then there is the case where I see a wilderness monk sitting unconcentrated in the wilderness. The thought occurs to me, 'Soon this venerable one will center his unconcentrated mind, or protect his concentrated mind.' And so I am pleased with that monk's wilderness-dwelling.

"Then there is the case where I see a wilderness monk sitting in concentration in the wilderness. The thought occurs to me, 'Soon this venerable one will release his unreleased mind, or protect his released mind.' And so I am pleased with that monk's wilderness-dwelling.[2]

"Then there is the case where I see a village-dwelling monk who receives robes, alms food, shelter, & medicinal requisites for curing the sick. Receiving, as he likes, those gains, offerings, & fame, he neglects seclusion, he neglects isolated forest & wilderness dwellings. He makes his living by visiting villages, towns, & cities. And so I am not pleased with that monk's village-dwelling.

"Then there is the case where I see a wilderness monk who receives robes, alms food, shelter, & medicinal requisites for curing the sick. Fending off those gains, offerings, & fame, he doesn't neglect seclusion, doesn't neglect isolated forest & wilderness dwellings. And so I am pleased with that monk's wilderness-dwelling.

"But when I am traveling along a road and see no one in front or behind me, at that time I have my ease, even when urinating & defecating."

Notes

1. See MN 121.
2. GS omits this paragraph.

See also: MN 122; SN 17:8; SN 47:5; AN 4:263; AN 5:30; AN 5:80; AN 8:103; AN 10:70; AN 10:72; AN 10:99

On the Nāga
Nāga Sutta (AN 6:43)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then early in the morning the Blessed One adjusted his under robe and—carrying his bowl & robes—went into Sāvatthī for alms. After his meal, on returning from his alms round, he addressed Ven. Ānanda, "Come, Ānanda, let's go to the Eastern Monastery, the palace of Migāra's mother, for the day's abiding."

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

Then the Blessed One together with Ven. Ānanda went to the Eastern Monastery, the palace of Migāra's mother. On emerging from his seclusion in the late afternoon, he addressed Ven. Ānanda, "Come, Ānanda, let's go to the Eastern Gatehouse to bathe our limbs."

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

Then the Blessed One together with Ven. Ānanda went to the Eastern Gatehouse to bathe his limbs. Having bathed his limbs near the Eastern Gatehouse and gotten out of the water, he stood wearing only his lower robe, letting his limbs dry.

Then King Pasenadi Kosala's nāga elephant named Seta came out of the Eastern Gatehouse accompanied by a great noise of instruments & drums. People, on seeing him, said, "How beautiful is the king's nāga! How lovely the king's nāga! How inspiring the king's nāga! How blessed with a body the king's nāga!"

When this was said, Ven. Udāyin said to the Blessed One, "Lord, is it only on seeing an elephant blessed with a large, massive body that people say, 'A nāga! What a nāga!'? Or is there anything else blessed with

a large, massive body that people, on seeing it, say, 'A nāga! What a nāga!'?"

"Udāyin, it's on seeing an elephant blessed with a large, massive body that that people say, 'A nāga! What a nāga!' It's on seeing a horse blessed with a large, massive body, a bull blessed with a large, massive body, a serpent blessed with a large, massive body, a tree blessed with a large, massive body, a human being blessed with a large, massive body that people say, 'A nāga! What a nāga!'

"But, Udāyin, whoever in this world with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk—does no misdeed[1] in body, speech, or mind: That's whom I call a nāga."

"Amazing, lord! Astounding! How that was well-said by the Blessed One: 'But, Udāyin, whoever in this world with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, does no misdeed in body, speech, or mind: That's whom I call a nāga.' And with these verses, lord, I will rejoice in what was well-said by the Blessed One:

> A human being, self-awakened,
> his mind tamed, concentrated,
> traveling along the Brahmā road,
> delighting in the stilling of the mind:
> He, having gone beyond all dhammas,[2]
> to whom human beings pay homage,
> the devas pay homage as well—
> so I have heard from the Worthy One
> —to him, gone past all fetters,
> gone from the forest to the clearing,[3]
> delighting in the renunciation of sensuality,
> released like gold from its ore.
>
> He, the nāga outshining all others,
> as the Himalayas, rocky hills:
> Among all things named 'nāga,'
> he, unexcelled, is truly named.

I will praise the nāga to you—
for he does no misdeed.
Composure & harmlessness
are the nāga's two feet.
Austerity & celibacy
are the nāga's two other feet.
Conviction is the great nāga's trunk,
his hand;[4]
equanimity, his white tusks.
Mindfulness his neck; his head,
    discernment,
    discrimination,
    reflection on dhammas;
Dhamma the balanced heat of his digestion;
seclusion his tail.
He, in jhāna, delighting in assurance,
inwardly well-concentrated,[5]
the nāga, when going, is concentrated,
when standing, the nāga is concentrated,
when reclining, the nāga is concentrated,
when sitting, the nāga is concentrated.
Everywhere he's restrained, the nāga:
That is the nāga's consummation.
He eats what is blameless;
doesn't eat what is not;
on gaining food & clothing,
doesn't store it up.
Having cut all bonds,
fetters tiny & large,
wherever he goes,
he goes without longing.
Like a white lotus, born & growing in the water,
but not smeared by the water
    —fragrant, delightful—
even so the awakened one,

well-born in the world, lives in the world,
but is not smeared by the world,
like the lotus, by the water.

A great blazing fire
    unnourished grows calm,
and though its embers exist[6]
    is described as *unbound:*
Conveying an instructive meaning,
this image is taught by the observant.
Great nāgas will recognize
    the nāga as taught by the nāga
as free from passion,
    free from aversion,
        free from delusion,
            effluent-free.
His body discarded, the nāga
    will totally unbind,
        effluent-free.

Notes

1. Here the Buddha is hinting at a play on words. The Pali phrase here is *āguṁ na karoti,* which could be rephrased as *na āguṁ karoti,* yielding a play on the word nāga. In his verse below, Ven. Udāyin shows that he has picked up on the hint by rephrasing it in precisely that way.

2. On the point that arahants have gone beyond all dhammas, see AN 3:137, note 1.

3. Clearing = *nibbāna,* which is here presented as a play on the word, vana, or forest.

4. In Pali, an elephant's trunk is called its "hand" *(hattha).* In fact, one of the words for "elephant" is *hatthin,* "one having a hand."

5. Reading *ajjhattaṁ susamāhito* with the parallel verse in Thag 15:2.

6. Reading *aṅgāresu ca santesu* with the parallel verse in Thag 15:2. The phrase is apparently meant as a play on words, in that *santesu* can be the locative either of *santa,* calm, or *sant,* existing. Either possibility fits into what seems to be point of this last section of the poem, which is to provide an

image to illustrate the difference between the *sa-upādisesa-nibbāna* of the living arahant—literally, unbinding with fuel remaining—and the *anupādisesa-nibbāna* of the arahant who has passed away—literally, unbinding with no fuel remaining. In other words, the unbinding of the living arahant is like a fire that has grown calm and whose embers are calm but still warm; the unbinding of the arahant after death is like a fire whose embers have grown totally cold.

Iti 44 describes the property of *sa-upādisesa-nibbāna* as follows: "His [the arahant's] five sense faculties still remain and, owing to their being intact, he experiences the pleasing & the displeasing, and is sensitive to pleasure & pain. His ending of passion, aversion, & delusion is termed the unbinding property with fuel remaining." Its description of the property of *anupādisesa-nibbāna* is: "For him, all that is sensed, being unrelished, will grow cold right here. This is termed the unbinding property with no fuel remaining." For further discussion of this distinction, see *The Mind Like Fire Unbound,* chapter 1.

See also: MN 1; SN 12:51; AN 9:7; AN 9:62; AN 10:81; Iti 44

Debt
Iṇa Sutta (AN 6:45)

"Monks, for one who partakes of sensuality, poverty is suffering in the world."

"Yes, lord."

"And a poor, destitute, penniless person gets into debt. For one who partakes of sensuality, getting into debt is suffering in the world."

"Yes, lord."

"And a poor, destitute, penniless person, having gotten into debt, owes interest payments. For one who partakes of sensuality, interest payment is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person owing interest payments does not pay interest on time, they serve him notice. For one who partakes of sensuality, being served notice is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person, being served notice, does not pay, they hound him. For one who partakes of sensuality, being hounded is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person, being hounded, does not pay, he is put into bondage. For one who partakes of sensuality, bondage is suffering in the world."

"Yes, lord."

"Thus, monks, poverty is suffering in the world for one who partakes of sensuality. Getting into debt is suffering in the world for one who partakes of sensuality. Interest payment is suffering in the world for one who partakes of sensuality. Being served notice is suffering in the world for one who partakes of sensuality. Being hounded is suffering in the world for one who partakes of sensuality. Bondage is suffering in the world for one who partakes of sensuality.

"In the same way, monks, whoever has no conviction with regard to skillful qualities, no sense of shame with regard to skillful qualities, no sense of compunction with regard to skillful qualities, no persistence with regard to skillful qualities, no discernment with regard to skillful qualities is, in the discipline of the noble ones, said to be poor, destitute, & penniless.

"He—poor, destitute, & penniless, having no conviction with regard to skillful qualities, no sense of shame… no sense of compunction… no persistence… no discernment with regard to skillful qualities—engages in misconduct by way of the body, misconduct by way of speech, misconduct by way of the mind. For him, I tell you, this is getting into debt.

"For the purpose of concealing his bodily misconduct, he formulates evil desires: He desires, 'May they not know about me.' He resolves, 'May they not know about me.' He speaks, (thinking,) 'May they not know about me.' He makes an effort with his body, (thinking,) 'May they not know about me.' For the purpose of concealing his verbal misconduct.… For the purpose of concealing his mental misconduct, he formulates evil

desires: He desires, 'May they not know about me.' He resolves, 'May they not know about me.' He speaks, (thinking,) 'May they not know about me.' He makes an effort with his body, (thinking,) 'May they not know about me.' For him, I tell you, this is interest payment.

"And then his well-behaved companions in the holy life say about him, 'This venerable one acts in this way, behaves in this way.' For him, I tell you, this is being served notice.

"And then, when he has gone to the wilderness, to the foot of a tree, or to an empty dwelling, he is beset with evil, unskillful thoughts accompanied by remorse. For him, I tell you, this is being hounded.

"He—poor, destitute, & penniless, having engaged in misconduct by way of the body, misconduct by way of speech, & misconduct by way of the mind—on the break-up of the body, after death, is bound by the bond of hell or the bond of the animal womb. And I can imagine no one other bond so tormenting, so painful, so obstructive to the unexcelled rest from bondage, as the bond of hell or the bond of the animal womb.

"Poverty is called
    suffering in the world;
so, too, is getting into debt.
A poor person, in debt,
    partaking of sensuality,
    suffers hardship.
Then they hound him
    and put him into bondage:
the painful bond
    for one longing to gain
    sensual pleasures.

Now, anyone with no conviction
in the discipline of the noble ones
    —no sense of shame,
    no sense of compunction—
contemplating evil actions,
doing wrong by way of body,

wrong by way of speech,
& wrong by way of the mind,
wants:
'May they not
know about me.'
He creeps along in body,
speech, or mind,
piling up evil actions,
here & there,
again & again.
He,
with evil actions,
his wisdom weak,
knowing his own wrong-doing, is
a poor person, in debt.
Partaking of sensuality,
he suffers hardship.

Then they hound him—
painful mental resolves
born of remorse—
at home or in the wilderness.
He,
with evil actions,
his wisdom weak,
knowing his own wrong-doing,
goes to an animal womb
or is bound in hell:
the painful bond
from which the enlightened
are freed.

But one with confidence,
living at home,
making gifts of his belongings,
righteously-gained,
wins both goals:

advantage in the here & now,
& happiness in the world beyond.
   The liberality of this householder
   piles up merit.

Now, anyone with conviction
firmly established
in the discipline of the noble ones—
   with a sense of shame,
   of compunction,
         discerning
         & restrained by virtue—
is, in the discipline of the noble ones,
      said to be living in ease.

Gaining a pleasure not of the flesh,
      he determines on equanimity,
abandoning the five hindrances
   —persistence constantly aroused—
entering the jhānas:
         unified,
         mindful,
         astute.

      Knowing this
      as it has come to be
in the total ending of all fetters,
through everywhere
            not-clinging,
his mind is   rightly released.

In him, Such, rightly released,
      there is the knowledge,
      in the total ending
      of the fetters of becoming:
            'My release
            is unprovoked.'[1]

That   is the highest knowledge

that, the happiness unexcelled.

Sorrowless,
dustless,
at rest,
that
is release from debt."

NOTE

1. See AN 5:96, note 1.

See also: AN 4:62; Iti 107

Cunda
Cunda Sutta (AN 6:46)

On one occasion Ven. Mahā Cunda was staying among the Cetis in Sañjāti. There he addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Mahā Cunda said, "Friends, there is the case where Dhamma-devotee monks [those devoted to memorizing and analyzing the Dhamma] disparage jhāna monks, saying, 'These people are absorbed and besorbed in jhāna, saying, "We are absorbed, we are absorbed." But why, indeed, are they absorbed? For what purpose are they absorbed? How are they absorbed?' In that, the Dhamma-devotee monks do not shine brightly, and the jhāna monks do not shine brightly. That is not practicing for the welfare of the masses, for the happiness of the masses, for the good of the masses, nor for the welfare & happiness of devas & human beings.

"And further, there is the case where jhāna monks disparage Dhamma-devotee monks, saying, 'These people say, "We are Dhamma-devotees, we are Dhamma-devotees," but they are excitable, boisterous, unsteady, mouthy, loose in their talk, muddled in their mindfulness, unalert, unconcentrated, their minds wandering, their senses

uncontrolled. Why, indeed, are they Dhamma devotees? For what purpose are they Dhamma devotees? How are they Dhamma devotees?' In that, the jhāna monks do not shine brightly, and the Dhamma-devotee monks do not shine brightly. That is not practicing for the welfare of the masses, for the happiness of the masses, for the good of the masses, nor for the welfare & happiness of devas & human beings.

"And further, there is the case where Dhamma-devotee monks praise only Dhamma-devotee monks, and not jhāna monks. In that, the Dhamma-devotee monks do not shine brightly, and the jhāna monks do not shine brightly. That is not practicing for the welfare of the masses, for the happiness of the masses, for the good of the masses, nor for the welfare & happiness of devas & human beings.

"And further, there is the case where jhāna monks praise only jhāna monks, and not Dhamma-devotee monks. In that, the jhāna monks do not shine brightly, and the Dhamma-devotee monks do not shine brightly. That is not practicing for the welfare of the masses, for the happiness of the masses, for the good of the masses, nor for the welfare & happiness of devas & human beings.

"Thus, friends, you should train yourselves: 'Being Dhamma-devotee monks, we will speak in praise of jhāna monks.' That's how you should train yourselves. Why is that? Because these are amazing people, hard to find in the world: those who dwell touching the deathless element with the body.[1]

"And thus, friends, you should train yourselves: 'Being jhāna monks, we will speak in praise of Dhamma-devotee monks.' That's how you should train yourselves. Why is that? Because these are amazing people, hard to find in the world: those who penetrate with discernment statements of profound meaning."

Note

1. AN 9:43 and 44 make a distinction between touching a meditative dimension with the body and knowing it with discernment. In both cases, the experience is direct and personal, and in both it leads to the ending of the mental effluents. Thus, "touching with the body" seems to have a more precise meaning than simple personal experience. It could mean that there is a

somatic aspect to the experience or that the awareness of the deathless occupies the same fullness of awareness that had been occupied by the body.

See also: DN 15; AN 5:73; AN 9:43—45; AN 10:24; Dhp 259

Visible Here & Now
Sandiṭṭhika Sutta (AN 6:47)

Then Moḷiyasivaka the wanderer went to the Blessed One and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "'The Dhamma is visible here & now, the Dhamma is visible here & now,' it is said. To what extent is the Dhamma visible here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves?"

"Very well, then, Sivaka, I will ask you a question in return. Answer as you see fit. What do you think? When greed is present within you, do you discern that 'Greed is present within me'? And when greed is not present within you, do you discern that 'Greed is not present within me'?"

"Yes, lord."

"The fact that when greed is present within you, you discern that greed is present within you; and when greed is not present within you, you discern that greed is not present within you: That is one way in which the Dhamma is visible in the here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.

"What do you think? When aversion is present within you.… When delusion is present within you.… When a greedy quality *[dhamma]* is present within you.… When an aversive quality is present within you.…

"What do you think? When a delusive quality is present within you, do you discern that 'A delusive quality is present within me'? And when

a delusive quality is not present within you, do you discern that 'A delusive quality is not present within me'?"

"Yes, lord."

"The fact that when a delusive quality is present within you, you discern that a delusive quality is present within you; and when a delusive quality is not present within you, you discern that a delusive quality is not present within you: That is one way in which the Dhamma is visible in the here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves."

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

See also: SN 36:21; Iti 35–36

With Khema
Khema Sutta (AN 6:49)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And at that time Ven. Khema and Ven. Sumana were staying near Sāvatthī in the Grove of the Blind. Then Ven. Khema and Ven. Sumana went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Khema said to the Blessed One, "When a monk is an arahant, with his effluents ended—one who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and is released through right gnosis—the thought doesn't occur to him that 'There is someone better than me,' or 'There is someone equal to me,' or 'There is someone worse than me.'" That is

what Ven. Khema said, and the Teacher approved. Sensing that "The Teacher approves of me," Ven. Khema got up from his seat, bowed down to the Blessed One, circled him—keeping him on his right—and left.

Then Ven. Sumana, not long after Ven. Khema had left, said to the Blessed One, "When a monk is an arahant, with his effluents ended—one who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and is released through right gnosis—the thought doesn't occur to him that 'There is no one better than me,' or 'There is no one equal to me,' or 'There is no one worse than me.'" That is what Ven. Sumana said, and the Teacher approved. Sensing that "The Teacher approves of me," Ven. Sumana got up from his seat, bowed down to the Blessed One, circled him—keeping him on his right—and left.

Then the Blessed One, not long after Ven. Khema & Ven. Sumana had left, said to the monks, "Monks, this is how clansmen declare gnosis. The meaning (of gnosis) is stated, but without mention of self. Yet there are some worthless people who declare gnosis as if in jest. They will fall into trouble afterwards.

> "Not as higher, lower, nor equal
> do they refer to themselves.
> With birth ended,
> the holy life fulfilled
> they go about
> totally freed from fetters."

See also: MN 102; MN 105; AN 4:199; AN 6:55; AN 10:13; Sn 4:5; Sn 4:9–10

Ven. Ānanda

Ānanda Sutta (AN 6:51)

Then Ven. Ānanda went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven.

Sāriputta, “Friend Sāriputta, to what extent does a monk hear Dhamma that he has not heard, do the Dhammas he has heard not get confused, do the Dhammas he has touched with his awareness stay current, and does he understand what (previously) was not understood?”

“Friend Ānanda is learned. Let the answer occur to him.”

“In that case, friend Sāriputta, listen to the Dhamma. Pay close attention. I will speak.”

“As you say, friend,” Ven. Sāriputta responded to him.

Ven. Ānanda said, “There is the case, friend, where a monk masters the Dhamma: dialogues, narratives of mixed prose & verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions. He teaches the Dhamma in detail—as he has heard it, as he has remembered it—to others. He gets others to recite the Dhamma in detail—as they have heard it, as they have remembered it. He holds a group chanting of the Dhamma in detail—as he has heard it, as he has remembered it. He thinks about & evaluates the Dhamma as he has heard it, as he has remembered it; he contemplates it with his intellect. He enters the Rains in monasteries in which there are senior monks who are learned, who know the tradition, who are holders of the Dhamma, the Vinaya, & the Mātikā. Having approached them periodically, he questions them & quizzes them: ‘How it this, venerable sirs? What is the meaning of this?’ They make open for him what wasn’t open, make plain what wasn’t plain, dispel doubt on various doubtful points.

“It’s to this extent, friend Sāriputta, that a monk hears Dhamma he has not heard, that the Dhammas he has heard do not get confused, that the Dhammas he has touched with his awareness stay current, and that he understands what (previously) was not understood.”

“It’s amazing, my friend. It’s astounding, my friend, how well-said that was by friend Ānanda. And we will remember friend Ānanda as endowed with these six qualities: Friend Ānanda has mastered the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions. Friend Ānanda teaches the Dhamma in detail—as he has heard it, as he has remembered it—to others. Friend

Ānanda gets others to recite the Dhamma in detail—as they have heard it, as they have remembered it. Friend Ānanda holds a group chanting of the Dhamma in detail—as he has heard it, as he has remembered it. Friend Ānanda thinks about & evaluates the Dhamma as he has heard it, as he has remembered it; he contemplates it with his intellect. Friend Ānanda enters the Rains in monasteries in which there are senior monks who are learned, who know the tradition, who are holders of the Dhamma, the Vinaya, & the Mātikā. Having approached them periodically, he questions them & quizzes them: 'How it this, venerable sirs? What is the meaning of this?' They make open for friend Ānanda what wasn't open, make plain what wasn't plain, dispel doubt on various doubtful points."

See also: MN 146; AN 2:46; AN 5:79; AN 5:170

About Soṇa

Soṇa Sutta (AN 6:55)

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. And on that occasion Ven. Soṇa was staying near Rājagaha in the Cool Forest. Then, as Ven. Soṇa was meditating in seclusion [after doing walking meditation until the skin of his soles was split & bleeding], this train of thought arose in his awareness: "Of the Blessed One's disciples who have aroused their persistence, I am one, but my mind is not released from the effluents through lack of clinging/sustenance. Now, my family has enough wealth that it would be possible to enjoy wealth & make merit. What if I were to disavow the training, return to the lower life, enjoy wealth, & make merit?"

Then the Blessed One, as soon as he perceived with his awareness the train of thought in Ven. Soṇa's awareness, disappeared from Vulture Peak Mountain—just as a strong man might extend his flexed arm or flex his extended arm—appeared in the Cool Forest right in front of Ven. Soṇa, and sat down on a prepared seat. Ven. Soṇa, after bowing down to

the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him, "Just now, as you were meditating in seclusion, didn't this train of thought appear to your awareness: 'Of the Blessed One's disciples who have aroused their persistence, I am one, but my mind is not released from the effluents.... What if I were to disavow the training, return to the lower life, enjoy wealth, & make merit?'"

"Yes, lord."

"Now what do you think, Soṇa? Before, when you were a house-dweller, were you skilled at playing the vīṇā?"

"Yes, lord."

"And what do you think? When the strings of your vīṇā were too taut, was your vīṇā in tune & playable?"

"No, lord."

"And what do you think? When the strings of your vīṇā were too loose, was your vīṇā in tune & playable?"

"No, lord."

"And what do you think? When the strings of your vīṇā were neither too taut nor too loose, but tuned [literally: established] to be right on pitch, was your vīṇā in tune & playable?"

"Yes, lord."

"In the same way, Soṇa, over-aroused persistence leads to restlessness, overly slack persistence leads to laziness. Thus you should determine the right pitch for your persistence, attune ['penetrate,' 'ferret out'] the pitch of the (five) faculties[1] (to that), and there pick up your theme."

"Yes, lord," Ven. Soṇa answered the Blessed One. Then, having given this exhortation to Ven. Soṇa, the Blessed One—as a strong man might extend his flexed arm or flex his extended arm—disappeared from the Cool Forest and appeared on Vulture Peak Mountain.

So after that, Ven. Soṇa determined the right pitch for his persistence, attuned the pitch of the (five) faculties (to that), and there picked up his theme. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly

knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Soṇa became another one of the arahants.

Then, on the attainment of arahantship, this thought occurred to Ven. Soṇa: "What if I were to go to the Blessed One and, on arrival, to declare gnosis in his presence?" So he then went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "When a monk is an arahant, with his effluents ended, one who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and is released through right gnosis, he is dedicated to six things: renunciation, seclusion, non-afflictiveness, the ending of craving, the ending of clinging/sustenance, & non-deludedness.

"Now it may occur to a certain venerable one to think, 'Perhaps it is entirely dependent on conviction that this venerable one is dedicated to renunciation,' but it should not be seen in that way. The monk whose effluents are ended, having fulfilled (the holy life), does not see in himself anything further to do, or anything further to add to what he has done. It is because of the ending of passion, because of his being free of passion, that he is dedicated to renunciation. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to renunciation. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to renunciation.

"Now it may occur to a certain venerable one to think, 'Perhaps it is because he desires gain, honor, & fame that this venerable one is dedicated to seclusion'… 'Perhaps it is because he falls back on attachment to habits & practices as being essential that he is dedicated to non-afflictiveness,' but it should not be seen in that way. The monk whose effluents are ended, having fulfilled (the holy life), does not see in himself anything further to do, or anything further to add to what he has done. It is because of the ending of passion, because of his being free of passion, that he is dedicated to non-afflictiveness. It is because of the ending of aversion, because of his being free of aversion, that he is

dedicated to non-afflictiveness. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to non-afflictiveness.

"It is because of the ending of passion, because of his being free of passion… because of the ending of aversion, because of his being free of aversion… because of the ending of delusion, because of his being free of delusion, that he is dedicated to the ending of craving… to the ending of clinging/sustenance… to non-deludedness.

"Even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away. And even if powerful sounds… aromas… flavors… tactile sensations.… Even if powerful ideas cognizable by the intellect come into the mental range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away.

"Just as if there were a mountain of rock—without cracks, without fissures, one solid mass—and then from the east there were to come a powerful storm of wind & rain: The mountain would neither shiver nor quiver nor shake. And then from the west… the north… the south there were to come a powerful storm of wind & rain: The mountain would neither shiver nor quiver nor shake. In the same way, even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away. And even if powerful sounds… aromas… flavors… tactile sensations.… Even if powerful ideas cognizable by the intellect come into the mental range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away."

When one's awareness is dedicated
to renunciation, seclusion,
non-afflictiveness, the ending of clinging,

the ending of craving, & non-deludedness,
seeing the arising of the sense media,
the mind is rightly released.
For that monk, rightly released,
his heart at peace,
there's nothing to be done,
nothing to add
to what's done.
As a single mass of rock isn't moved by the wind,
even so all
forms, flavors, sounds,
aromas, contacts,
ideas desirable & not,
have no effect on one who is Such.
The mind
—still, totally released—
focuses on
their passing away.

NOTE

1. See SN 48:10

See also: MN 101; SN 22:57; AN 4:37; AN 4:41; AN 6:49; AN 8:95; Ud 3:4; Iti 38; Sn 3:2

On Citta
Citta Sutta (AN 6:60)

I have heard that on one occasion the Blessed One was staying near Vārāṇasī at the Deer Park at Isipatana. And on that occasion a large number of elder monks, after the meal, on returning from their alms round, were sitting gathered together in the assembly hall discussing higher Dhamma. And there, while the elder monks were discussing higher Dhamma, Ven. Citta Hatthisārīputta interrupted in the middle of

their talk. Then Ven. Mahā Koṭṭhita said to him, "Don't interrupt in the middle of the talk while the elder monks are discussing higher Dhamma. Wait until the end of the talk."

When this was said, the monks who were Ven. Citta Hatthisārīputta's companions said to Ven. Mahā Koṭṭhita, "May Ven. Mahā Koṭṭhita not rebuke Ven. Citta Hatthisārīputta. He is wise, Ven. Citta Hatthisārīputta. He is capable of discussing higher Dhamma with the elder monks."

"Friends, that is hard to know by those who do not know the thoughts of another.

"There is the case, friends, where a certain individual is ever so composed, ever so humble, ever so calm as long as he lives in dependence on the Teacher or another of his companions in the holy life who is in the position of a mentor. But when he leaves the Teacher or the companion in the holy life who is in a position of a mentor, he gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose that a crop-eating bull were bound with a rope or confined in a pen. If someone were to say, 'Never again will this crop-eating bull get into the crops,' would he be speaking rightly?"

"Not at all, friend. It's possible that the crop-eating bull, having cut the rope or broken open the pen, could again get into the crops."

"In the same way, friends, there is the case where a certain individual is ever so composed… But when he leaves the Teacher or the companion in the holy life who is in a position of a mentor… he, with his mind invaded by lust, gives up the training and reverts to the lower life.

"And further, friends, there is the case where a certain individual, quite secluded from sensuality, secluded from unskillful mental qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He, (thinking,) 'I have gained the first jhāna,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers,

sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose the deva of heavy rains, raining down on a great crossroads, were to make the dust disappear and mud appear. If someone were to say, 'Never again will dust appear at that great crossroads,' would he be speaking rightly?"

"Not at all, friend. It's possible that human beings will pass through that great crossroads, or herd animals will pass through, or wind & heat will dry up the moisture, and then the dust will reappear."

"In the same way, friends, there is the case where a certain individual… (thinking,) 'I have gained the first jhāna,' gets entangled… He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"And further, friends, there is the case where a certain individual, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He, (thinking,) 'I have gained the second jhāna,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose that not far from a village or town was a great reservoir. There, the deva of heavy rains, having rained down, would make the freshwater oysters & mussels, the gravel & pebbles, disappear. If someone were to say, 'Never again will the freshwater oysters & mussels, the gravel & pebbles, reappear in that reservoir,' would he be speaking rightly?"

"Not at all, friend. It's possible that human beings will drink from that reservoir, or herd animals will drink from it, or wind & heat will dry up the moisture, and then the freshwater oysters & mussels, the gravel & pebbles, will reappear."

"In the same way, friends, there is the case where a certain individual… (thinking,) 'I have gained the second jhāna,' gets entangled… He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"And further, friends, there is the case where a certain individual, with the fading of rapture, remains equanimous, mindful, & alert, senses pleasure with the body, and enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He, (thinking,) 'I have gained the third jhāna,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose that a man had eaten his fill of an exquisite meal so that food left over from the night before wouldn't appeal to him. If someone were to say, 'Never again will food ever appeal to that man,' would he be speaking rightly?"

"Not at all, friend. Once that man has eaten his fill of an exquisite meal, then as long as the vitality of the food remains in his body, then other food won't appeal to him. But when the vitality of the food has disappeared, then the food will appeal to him."

"In the same way, friends, there is the case where a certain individual… (thinking,) 'I have gained the third jhāna,' gets entangled… He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"And further, friends, there is the case where a certain individual, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He, (thinking,) 'I have gained the fourth jhāna,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose that in a mountain glen there was a freshwater lake, free from wind and devoid of waves. If someone were to say, 'Never again will a wave appear on that freshwater lake,' would he be speaking rightly?"

"Not at all, friend. It's possible that a huge storm of wind & rain could come from the east… the west… the north… the south. That would give rise to a wave on that freshwater lake."

"In the same way, friends, there is the case where a certain individual… (thinking,) 'I have gained the fourth jhāna,' gets entangled… He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"And further, friends, there is the case where a certain individual, not attending to any themes, enters & remains in the themeless concentration of awareness.[1] He, (thinking,) 'I have gained the themeless concentration of awareness,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled, devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life.

"Suppose that a king or king's minister, traveling along a road with a fourfold army, were to set up camp for a night in a forest grove. There—from the noise of elephants, the noise of horses, the noise of chariots, the noise of infantry, the noise & clamor of drums, kettledrums, conch-shell horns, & lutes—the sound of crickets would disappear. If someone were to say, 'Never again will the sound of crickets appear in that forest grove,' would he be speaking rightly?"

"Not at all, friend. It's possible that when the king or king's minister leaves that forest grove, the sound of crickets will reappear."

"In the same way, friends, there is the case where a certain individual, not attending to any themes, enters & remains in the themeless concentration of awareness. He, thinking, 'I have gained the themeless concentration of awareness,' gets entangled with monks, nuns, male lay followers, female lay followers, kings, kings' ministers, sectarians, and sectarians' disciples. As he lives entangled, loosened up, uncontrolled,

devoted to conversation, lust invades his mind. He, with his mind invaded by lust, gives up the training and reverts to the lower life."

Then at a later time, Ven. Citta Hatthisārīputta gave up the training and reverted to the lower life. Then the monks who were his companions went to Ven. Mahā Koṭṭhita and, on arrival, asked him, "Did Ven. Mahā Koṭṭhita, with his own awareness, encompass the awareness of Citta Hatthisārīputta so that he knew, 'Citta Hatthisārīputta has gained such & such meditative dwellings & attainments but will give up the training and revert to the lower life'? Or did devas report this matter to you: 'Venerable sir, Citta Hatthisārīputta has gained such & such meditative dwellings & attainments but will give up the training and revert to the lower life'?"

"Friends, with my own awareness I encompassed the awareness of Citta Hatthisārīputta so that I knew, 'Citta Hatthisārīputta has gained such & such meditative dwellings & attainments but will give up the training and revert to the lower life.' And devas also reported this matter to me: 'Venerable sir, Citta Hatthisārīputta has gained such & such meditative dwellings & attainments but will give up the training and revert to the lower life.'"

Then the monks who were Citta Hatthisārīputta's companions went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Lord, Citta Hatthisārīputta, having gained such & such meditative dwellings & attainments, has given up the training and reverted to the lower life."

"It won't be long, monks, before Citta misses [the life of] renunciation."

Then not long after that, Citta Hatthisārīputta, having shaved off his hair & beard, put on the ochre robes and went forth from the household life into homelessness. Then—dwelling alone, secluded, heedful, ardent, & resolute, Ven. Citta Hatthisārīputta in no long time entered & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this

world." And thus Ven. Citta Hatthisārīputta became another one of the arahants.

NOTE

1. See MN 121.

See also: MN 29–30; SN 17:3; SN 17:5; SN 17:8; SN 35:200; AN 4:178; AN 8:7; Iti 81; Iti 109

The Further Shore
Parāyana Sutta (AN 6:61)

I have heard that on one occasion the Blessed One was staying near Vārāṇasī at the Deer Park at Isipatana. And on that occasion a large number of elder monks, after the meal, on returning from their alms round, were sitting gathered together in the assembly hall when this discussion arose: "It was said by the Blessed One in The Way to the Further Shore, in Metteyya's Question [Sn 5:2]:

> 'Whoever, a thinker,
> knowing both sides,
> doesn't adhere in between: He
> I call a great person. He
> here has gone past
> the seamstress.'[1]

"Which, friends, is the first side? Which is the second side? What is in-between? Who is the seamstress?"

When this was said, a monk said to the elder monks, "Contact, friends, is the first side, the origination of contact the second side, and the cessation of contact[2] is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, friends, that a monk directly knows what should be directly known, comprehends what should be comprehended. Directly knowing what should be directly known, comprehending what should

be comprehended, he is one who puts an end to suffering & stress in the here & now."

When this was said, another monk said to the elder monks, "The past, friends, is the first side, the future the second side, and the present is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, friends, that a monk… is one who puts an end to suffering & stress in the here & now."

When this was said, another monk said to the elder monks, "Pleasant feeling, friends, is the first side, painful feeling the second side, and neither-pleasant-nor-painful feeling is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, friends, that a monk… is one who puts an end to suffering & stress in the here & now."

When this was said, another monk said to the elder monks, "Name, friends, is the first side, form the second side, and consciousness is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, friends, that a monk… is one who puts an end to suffering & stress in the here & now."

When this was said, another monk said to the elder monks, "The six internal sense-media, friends, are the first side, the six external sense-media the second side, and consciousness is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, friends, that a monk… is one who puts an end to suffering & stress in the here & now."

When this was said, another monk said to the elder monks, "Self-identification, friends, is the first side, the origination of self-identification the second side, and the cessation of self-identification is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, friends, that a monk directly knows what should be directly known, comprehends what should be comprehended. Directly knowing what should be directly known, comprehending what should be comprehended, he is one who puts an end to suffering & stress in the here & now."

"When this was said, one of the monks said to the elder monks, "We have each answered in line with his own inspiration. Come, friends, let's go to the Blessed One and, on arrival, report this matter to him. However he answers is how we should remember it."

"As you say, friend," the elder monks said to that monk.

Then the elder monks went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they reported the entirety of their conversation to him. "Which of us, lord, has spoken well?"

"Monks, each of you has spoken well in his way, but as for what I intended when I said in The Way to the Further Shore, in Metteyya's Question—

> 'Whoever, a thinker,
> knowing both sides,
> doesn't adhere in between: He
> I call a great person. He
> here has gone past
> the seamstress'—

"Listen & pay close attention. I will speak."

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

The Blessed One said, "Contact, monks, is the first side, the origination of contact the second side, and the cessation of contact is in between. Craving is the seamstress—for craving stitches one to the production of this or that very becoming. It's to this extent, monks, that a monk directly knows what should be directly known, comprehends what should be comprehended. Directly knowing what should be directly known, comprehending what should be comprehended, he is one who puts an end to suffering & stress in the here & now."

Notes

1. The version of this verse in the Thai edition of this discourse reads:

Yo ubh'ante viditvāna	*majjhe mantā na limpati*
Taṁ brūmi mahāpuriso	*so'dha sibbanim-accagāti.*

In the Thai edition of Sn 5:2, however, the verse is slightly different:

So ubh'antam-abhiññāya majjhe mantā na limpati
Taṁ brūmi mahāpurisoti so'dha sibbanim-accagāti.

This would translate as:

He, a thinker
knowing both sides,
doesn't adhere in between. He
I call a great person. He
here has gone past
the seamstress.

2. On the cessation of contact as unbinding, see SN 35:117.

See also: SN 35:204

Penetrative
Nibbedhika Sutta (AN 6:63)

"Monks, I will teach you the penetrative explanation that is a Dhamma explanation. Listen & pay close attention. I will speak."

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

The Blessed One said: "And which penetrative explanation is a Dhamma explanation?

"Sensuality should be known. The cause by which sensuality comes into play should be known. The diversity in sensuality should be known. The result of sensuality should be known. The cessation of sensuality should be known. The path of practice for the cessation of sensuality should be known.

"Feeling should be known. The cause by which feeling comes into play should be known. The diversity in feeling should be known. The result of feeling should be known. The cessation of feeling should be

known. The path of practice for the cessation of feeling should be known.

"Perception should be known. The cause by which perception comes into play should be known. The diversity in perception should be known. The result of perception should be known. The cessation of perception should be known. The path of practice for the cessation of perception should be known.

"Effluents *[āsava]* should be known. The cause by which effluents come into play should be known. The diversity in effluents should be known. The result of effluents should be known. The cessation of effluents should be known. The path of practice for the cessation of effluents should be known

"Kamma should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known. The result of kamma should be known. The cessation of kamma should be known. The path of practice for the cessation of kamma should be known.

"Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.

[1] "'Sensuality should be known. The cause by which sensuality comes into play… The diversity in sensuality… The result of sensuality… The cessation of sensuality… The path of practice for the cessation of sensuality should be known.' Thus it has been said. In reference to what was it said?

"There are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. But these are not sensuality. They are called strings of sensuality in the discipline of the noble ones.

The passion for his resolves is a man's sensuality,
not the beautiful sensual pleasures
    found in the world.
The passion for his resolves is a man's sensuality.

The beauties remain as they are in the world,
while, in this regard,
    the enlightened
    subdue their desire.

"And what is the cause by which sensuality comes into play? Contact is the cause by which sensuality comes into play.

"And what is the diversity in sensuality? Sensuality with regard to forms is one thing, sensuality with regard to sounds is another, sensuality with regard to aromas is another, sensuality with regard to flavors is another, sensuality with regard to tactile sensations is another. This is called the diversity in sensuality.

"And what is the result of sensuality? One who wants sensuality produces a corresponding state of existence, on the side of merit or demerit. This is called the result of sensuality.

"And what is the cessation of sensuality? From the cessation of contact is the cessation of sensuality; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of sensuality.

"Now when a disciple of the noble ones discerns sensuality in this way, the cause by which sensuality comes into play in this way, the diversity in sensuality in this way, the result of sensuality in this way, the cessation of sensuality in this way, & the path of practice leading to the cessation of sensuality in this way, then he discerns this penetrative holy life as the cessation of sensuality.

"'Sensuality should be known. The cause by which sensuality comes into play… The diversity in sensuality… The result of sensuality… The cessation of sensuality… The path of practice for the cessation of sensuality should be known.' Thus it has been said, and in reference to this was it said.

[2] "'Feeling should be known. The cause by which feeling comes into play… The diversity in feeling… The result of feeling… The cessation of feeling… The path of practice for the cessation of feeling should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of feeling: a feeling of pleasure, a feeling of pain, & feeling of neither pleasure nor pain.

"And what is the cause by which feeling comes into play? Contact is the cause by which feeling comes into play.

"And what is the diversity in feeling? There is the feeling of pleasure connected with the baits of the world. There is the feeling of pleasure not connected with the baits of the world. There is the feeling of pain connected with the baits of the world. There is the feeling of pain not connected with the baits of the world. There is the feeling of neither pleasure nor pain connected with the baits of the world. There is the feeling of neither pleasure nor pain not connected with the baits of the world. This is called the diversity in feeling.

"And what is the result of feeling? One who feels a feeling produces a corresponding state of existence, on the side of merit or demerit. This is called the result of feeling.

"And what is the cessation of feeling? From the cessation of contact is the cessation of feeling; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of feeling.

"Now when a disciple of the noble ones discerns feeling in this way, the cause by which feeling comes into play in this way, the diversity in feeling in this way, the result of feeling in this way, the cessation of feeling in this way, & the path of practice leading to the cessation of feeling in this way, then he discerns this penetrative holy life as the cessation of feeling.

"'Feeling should be known. The cause by which feeling comes into play… The diversity in feeling… The result of feeling… The cessation of feeling… The path of practice for the cessation of feeling should be known.' Thus it has been said, and in reference to this was it said.

[3] "'Perception should be known. The cause by which perception comes into play… The diversity in perception… The result of perception… The cessation of perception… The path of practice for the cessation of perception should be known.' Thus it has been said. In reference to what was it said?

"There are these six kinds of perception: the perception of form, the perception of sound, the perception of aroma, the perception of flavor, the perception of tactile sensation, the perception of ideas.

"And what is the cause by which perception comes into play? Contact is the cause by which perception comes into play.

"And what is the diversity in perception? Perception with regard to forms is one thing, perception with regard to sounds is another, perception with regard to aromas is another, perception with regard to flavors is another, perception with regard to tactile sensations is another, perception with regard to ideas is another. This is called the diversity in perception.

"And what is the result of perception? Perception has expression as its result, I tell you. However a person perceives something, that is how he expresses it: 'I have this sort of perception.' This is called the result of perception.

"And what is the cessation of perception? From the cessation of contact is the cessation of perception; and just this noble eightfold path —right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of perception.

"Now when a disciple of the noble ones discerns perception in this way, the cause by which perception comes into play in this way, the diversity in perception in this way, the result of perception in this way, the cessation of perception in this way, & the path of practice leading to the cessation of perception in this way, then he discerns this penetrative holy life as the cessation of perception.

"'Perception should be known. The cause by which perception comes into play… The diversity in perception… The result of perception… The cessation of perception… The path of practice for the cessation of

perception should be known.' Thus it has been said, and in reference to this was it said.

[4] "'Effluents should be known. The cause by which effluents come into play… The diversity in effluents… The result of effluents… The cessation of effluents… The path of practice for the cessation of effluents should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of effluents: the effluent of sensuality, the effluent of becoming, the effluent of ignorance.

"And what is the cause by which effluents come into play? Ignorance is the cause by which effluents come into play.

"And what is the diversity in effluents? There are effluents that lead to hell, those that lead to the animal womb, those that lead to the realm of the hungry ghosts, those that lead to the human world, those that lead to the world of the devas. This is called the diversity in effluents.

"And what is the result of effluents? One who is immersed in ignorance produces a corresponding state of existence, on the side of merit or demerit. This is called the result of effluents.

"And what is the cessation of effluents? From the cessation of ignorance is the cessation of effluents; and just this noble eightfold path —right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of effluents.

"Now when a disciple of the noble ones discerns effluents in this way, the cause by which effluents come into play in this way, the diversity in effluents in this way, the result of effluents in this way, the cessation of effluents in this way, & the path of practice leading to the cessation of effluents in this way, then he discerns this penetrative holy life as the cessation of effluents.

"'Effluents should be known. The cause by which effluents come into play… The diversity in effluents… The result of effluents… The cessation of effluents… The path of practice for the cessation of effluents should be known.' Thus it has been said, and in reference to this was it said.

[5] "'Kamma should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known.

The result of kamma should be known. The cessation of kamma should be known. The path of practice for the cessation of kamma should be known.' Thus it has been said. In reference to what was it said?

"Intention, I tell you, is kamma. Intending, one does kamma by way of body, speech, & intellect.

"And what is the cause by which kamma comes into play? Contact is the cause by which kamma comes into play.

"And what is the diversity in kamma? There is kamma to be experienced in hell, kamma to be experienced in the realm of common animals, kamma to be experienced in the realm of the hungry ghosts, kamma to be experienced in the human world, kamma to be experienced in the world of the devas. This is called the diversity in kamma.

"And what is the result of kamma? The result of kamma is of three sorts, I tell you: that which arises right here & now, that which arises later (in this lifetime), and that which arises following that. This is called the result of kamma.

"And what is the cessation of kamma? From the cessation of contact is the cessation of kamma; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the way leading to the cessation of kamma.

"Now when a disciple of the noble ones discerns kamma in this way, the cause by which kamma comes into play in this way, the diversity in kamma in this way, the result of kamma in this way, the cessation of kamma in this way, & the path of practice leading to the cessation of kamma in this way, then he discerns this penetrative holy life as the cessation of kamma.

"'Kamma should be known. The cause by which kamma comes into play… The diversity in kamma… The result of kamma… The cessation of kamma… The path of practice for the cessation of kamma should be known.' Thus it has been said, and in reference to this was it said.

[6] "'Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The

result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.' Thus it has been said. In reference to what was it said?

"Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five clinging-aggregates are stress.

"And what is the cause by which stress comes into play? Craving is the cause by which stress comes into play.

"And what is the diversity in stress? There is major stress & minor, slowly fading & quickly fading. This is called the diversity in stress.

"And what is the result of stress? There are some cases in which a person overcome with pain, his mind exhausted, grieves, mourns, laments, beats his breast, & becomes bewildered. Or one overcome with pain, his mind exhausted, comes to search outside, 'Who knows a way or two to stop this pain?' I tell you, monks, that stress results either in bewilderment or in search. This is called the result of stress.

"And what is the cessation of stress? From the cessation of craving is the cessation of stress; and just this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is the path of practice leading to the cessation of stress.

"Now when a disciple of the noble ones discerns stress in this way, the cause by which stress comes into play in this way, the diversity in stress in this way, the result of stress in this way, the cessation of stress in this way, & the path of practice leading to the cessation of stress in this way, then he discerns this penetrative holy life as the cessation of stress.

"'Stress should be known. The cause by which stress comes into play… The diversity in stress… The result of stress… The cessation of stress… The path of practice for the cessation of stress should be known.' Thus it has been said, and in reference to this was it said.

"And this is the penetrative explanation that is a Dhamma explanation."

See also: DN 22; MN 18; MN 135; SN 36:22; SN 36:31; SN 46:11; AN 4:237

Cooled
Sīti Sutta (AN 6:85)

"A monk endowed with six qualities is incapable of realizing the unexcelled cooled state. Which six? There is the case where a monk doesn't rein in his mind when it should be reined in. He doesn't exert his mind when it should be exerted. He doesn't gladden his mind when it should be gladdened. He doesn't watch over his mind when it should be watched over. He is intent on what is lowly. And he delights in self-identification. A monk endowed with these six qualities is incapable of realizing the unexcelled cooled state.

"A monk endowed with six qualities is capable of realizing the unexcelled cooled state. Which six? There is the case where a monk reins in his mind when it should be reined in. He exerts his mind when it should be exerted. He gladdens his mind when it should be gladdened. He watches over his mind when it should be watched over. He is intent on what is exquisite.[1] And he delights in unbinding. A monk endowed with these six qualities is capable of realizing the unexcelled cooled state."

Note

1. "(The monk) inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'" — *AN 9:36*

See also: MN 118; SN 47:8; AN 3:103

Obstructions
Āvaraṇatā Sutta (AN 6:86)

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening to the true Dhamma. Which six?

"He is endowed with a (present) kamma obstruction, a defilement obstruction, a result-of-(past)-kamma obstruction; he lacks conviction, has no desire (to listen), and has dull discernment.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma. Which six?

"He is not endowed with a (present) kamma obstruction, a defilement obstruction, or a result-of-(past)-kamma obstruction; he has conviction, has the desire (to listen), and is discerning.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma.

See also: AN 5:202; Thag 5:10

Kamma Obstructions
Kammāvaraṇatā Sutta (AN 6:87)

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening to the true Dhamma. Which six?

"He has killed his mother; he has killed his father; he has killed an arahant; he has, with corrupt intent, caused the blood of a Tathāgata to flow; he has caused a split in the Saṅgha [see AN 5:129]; or he is a person of dull discernment, slow & dull-witted.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening

to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma. Which six?

"He has not killed his mother; he has not killed his father; he has not killed an arahant; he has not, with corrupt intent, caused the blood of a Tathāgata to flow; he has not caused a split in the Saṅgha; and he is a discerning person, not slow or dull-witted.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma."

See also: DN 2; AN 5:129; AN 5:202

Listening Well
Sussūsa Sutta (AN 6:88)

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening to the true Dhamma. Which six?

"When the Dhamma & Vinaya declared by the Tathāgata is being taught, he does not listen well, does not give ear, does not apply his mind to gnosis, grabs hold of what is worthless, rejects what is worthwhile, and is not endowed with the patience [or: preference] to comply with the teaching.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma. Which six?

"When the Dhamma & Vinaya declared by the Tathāgata is being taught, he listens well, gives ear, applies his mind to gnosis, rejects what

is worthless, grabs hold of what is worthwhile, and is endowed with the patience [or: preference] to comply with the teaching.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful qualities even while listening to the true Dhamma."

Rewards
Ānisaṁsa Sutta (AN 6:97)

"Monks, there are these six rewards in realizing the fruit of stream-entry. Which six? One is certain of the true Dhamma. One is not subject to falling back. There is no suffering over what has had a limit placed on it.[1] One is endowed with uncommon knowledge.[2] One rightly sees cause, along with causally-originated phenomena.

"These are the six rewards in realizing the fruit of Stream-entry."

Notes

1. *Pariyanta-katassa na dukkhaṁ hoti:* In other words, one has no regret over the fact that one will experience rebirth only a limited number of times, and that a limit has been placed on the amount of suffering one is still subject to (see SN 13:1-2, 8). This statement counteracts the notion, sometimes expressed even in Buddhist circles, that a person can get "stuck" in release against his or her will, or that an awakened person might regret putting an end to saṁsāra.

This statement may also refer to the realization, mentioned in MN 140 and many other suttas, that pains are limited to life and limited to the body. Seeing these limits, and what lies beyond them, allows one not to suffer over those pains.

2. According to the Commentary, uncommon knowledge is knowledge in which unawakened people have no share.

See also: MN 22; MN 28; MN 70; SN 25:1–10; SN 48:53; SN 55:1; SN 55:21; AN 5:202; Thag 5:10

Without Exception (1)
Anodhi Sutta (AN 6:102)

"In seeing six rewards, it's enough for a monk to establish the perception of inconstancy with regard to all fabrications without exception. Which six? 'All fabrications will appear as unstable. My mind will not delight in any world. My mind will rise above every world. My heart will be inclined to unbinding. My fetters[1] will go to their abandoning. I'll be endowed with the foremost qualities of the contemplative life.'

"In seeing these six rewards, it's enough for a monk to establish the perception of inconstancy with regard to all fabrications without exception."

Note

1. See AN 10:13

Without Exception (2)
Anodhi Sutta (AN 6:103)

"In seeing six rewards, it's enough for a monk to establish the perception of stress with regard to all fabrications without exception. Which six? 'The perception of disenchantment[1] will be established within me with regard to all fabrications, like a murderer with a drawn sword. My mind will rise above every world. I'll become one who sees peace in unbinding. My obsessions[2] will go to their destruction. I'll be one who has completed his task. The Teacher will have been served with goodwill.'

"In seeing these six rewards, it's enough for a monk to establish the perception of stress with regard to all fabrications without exception."

Notes

1. This reading—*nibbida-saññā*—follows the Burmese edition of the canon. The Thai edition has *nibbāna-saññā,* which does not seem appropriate here.

2. See AN 7:11—12.

See also: SN 22:85; AN 4:179; AN 7:46; AN 10:60

Without Exception (3)
Anodhi Sutta (AN 6:104)

"In seeing six rewards, it's enough for a monk to establish the perception of not-self with regard to all phenomena without exception. Which six? 'I won't be fashioned in connection with any world. My I-making will be stopped. My my-making will be stopped. I'll be endowed with uncommon knowledge.[1] I'll become one who rightly sees cause, along with causally-originated phenomena.'

"In seeing these six rewards, it's enough for a monk to establish the perception of not-self with regard to all phenomena without exception."

Note

1. According to the Commentary, uncommon knowledge is knowledge in which unawakened people have no share.

See also: MN 111; MN 137; AN 7:46; AN 7:70; Dhp 277–279

Sevens

Treasure
Dhana Sutta (AN 7:6)

"Monks, there are these seven treasures. Which seven? The treasure of conviction, the treasure of virtue, the treasure of a sense of shame, the treasure of a sense of compunction, the treasure of listening, the treasure of generosity, the treasure of discernment.

"And what is the treasure of conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This is called the treasure of conviction.

"And what is the treasure of virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from sexual misconduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This, monks, is called the treasure of virtue.

"And what is the treasure of a sense of shame? There is the case where a disciple of the noble ones feels shame at (the thought of engaging in) bodily misconduct, verbal misconduct, mental misconduct. He feels shame at falling into evil, unskillful actions. This is called the treasure of a sense of shame.

"And what is the treasure of a sense of compunction? There is the case where a monk, a disciple of the noble ones feels compunction at (the suffering that would result from) bodily misconduct, verbal misconduct,

mental misconduct. He feels compunction at falling into evil, unskillful actions. This is called the treasure of a sense of compunction.

"And what is the treasure of listening? There is the case where a disciple of the noble ones has heard much, has retained what he/she has heard, has stored what he/she has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he/she has listened to often, retained, discussed, accumulated, examined with his/her mind, and well-penetrated in terms of his/her views. This is called the treasure of listening.

"And what is the treasure of generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of stinginess, living at home, is freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is called the treasure of generosity.

"And what is the treasure of discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. This is called the treasure of discernment. These, monks, are the seven treasures."

> The treasure of conviction,
> the treasure of virtue,
> the treasure of a sense of shame & compunction,
> the treasure of listening, generosity,
> & discernment as the seventh treasure.
> Whoever, man or woman, has these treasures
> is said not to be poor,
> has not lived in vain.
> So conviction & virtue,
> faith & Dhamma-vision
> should be cultivated by the intelligent,
> remembering the Buddhas' instruction.

See also: AN 2:9

To Ugga
Ugga Sutta (AN 7:7)

Then Ugga, the king's chief minister, approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there, he said to the Blessed One: "It's amazing, lord, & astounding, how prosperous Migāra Rohaṇeyya is, how great his treasures, how great his resources!"

[The Buddha:] "But what is his property, Ugga? What are his great treasures & great resources?"

"One hundred thousand pieces of gold, lord, to say nothing of his silver."

"That is treasure, Ugga. I don't say that it's not. And that treasure is open to fire, floods, kings, thieves, & hateful heirs. But these seven treasures are not open to fire, flood, kings, thieves, or hateful heirs. Which seven? The treasure of conviction, the treasure of virtue, the treasure of a sense of shame, the treasure of a sense of compunction, the treasure of listening, the treasure of generosity, the treasure of discernment. These, Ugga, are the seven treasures that are not open to fire, flood, kings, thieves, or hateful heirs."

> The treasure of conviction,
> the treasure of virtue,
> the treasure of a sense of shame & compunction,
> the treasure of listening, generosity,
> & discernment as the seventh treasure:
> Whoever, man or woman, has these treasures,
> has great treasure in the world
> that no being,
> human or divine,
> can excel.
> So conviction & virtue, faith & Dhamma-vision
> should be cultivated by the intelligent,

remembering the Buddhas' instruction.

See also: SN 1:51; SN 3:19–20; SN 3:25; AN 3:52-53; AN 4:62; Khp 6–7; Dhp 151; Dhp 333

Obsessions (1)
Anusaya Sutta (AN 7:11)

"Monks, there are these seven obsessions.[1] Which seven?

"The obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, the obsession of ignorance: These are the seven obsessions."

Note

1. This term—*anusaya*—is usually translated as "underlying tendency" or "latent tendency." These translations are based on the etymology of the term, which literally means, "to lie down with." However, in actual usage, the related verb *(anuseti)* means to be obsessed with something, for one's thoughts to return and "lie down with it" over and over again.

See also: MN 44; SN 22:36; SN 36:6

Obsessions (2)
Anusaya Sutta (AN 7:12)

"Monks, with the abandoning & destruction of the seven obsessions, the holy life is fulfilled. Which seven? The obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, the obsession of ignorance. With the abandoning & destruction of these seven obsessions, the holy life is fulfilled.

"When, for a monk, the obsession of sensual passion has been abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising; when, for him, the obsession of resistance… the obsession of views… the obsession of uncertainty… the obsession of conceit… the obsession of passion for becoming… the obsession of ignorance has been abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising: this is called a monk who has cut through craving, has turned away from the fetter, and—by rightly breaking through conceit—has put an end to suffering & stress."

The Water Simile
Udakupama Sutta (AN 7:15)

"Monks, seven types of individuals are to be found existing in the world. Which seven?

"There is the case where an individual sinks down once and stays sunk. There is the case where an individual, on coming to the surface, sinks down again. There is the case where an individual, on coming to the surface, stays there. There is the case where an individual, on coming to the surface, opens his eyes & looks around. There is the case where an individual, on coming to the surface, heads across. There is the case where an individual, on coming to the surface, gains a foothold. Then there is the case where an individual, on coming to the surface, crosses over, reaches the far shore, stands on high ground, a brahman.

"And how does an individual sink down once and stay sunk? There is the case where an individual is endowed with exclusively dark, unskillful qualities. That's how an individual sinks down once and stays sunk.

"And how does an individual, on coming to the surface, sink down again? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction (over the results of actions) is good, persistence is good, discernment with regard to skillful qualities is good.'

But his conviction neither remains nor grows, but simply wanes away. His sense of shame, his sense of compunction, his persistence, his discernment neither remain nor grow, but simply wane away. That's how an individual, on coming to the surface, sinks down again.

"And how does an individual, on coming to the surface, stay there? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction is good, persistence is good, discernment with regard to skillful qualities is good.' His conviction doesn't wane, but instead develops & remains. His sense of shame, his sense of compunction, his persistence, his discernment don't wane, but instead develop & remain. That's how an individual, on coming to the surface, stays there.

"And how does an individual, on coming to the surface, open his eyes & look around? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction is good, persistence is good, discernment with regard to skillful qualities is good.' With the total ending of (the first) three fetters, he becomes a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening. That's how an individual, on coming to the surface, opens his eyes & looks around.

"And how does an individual, on coming to the surface, head across? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction is good, persistence is good, discernment with regard to skillful qualities is good.' With the total ending of (the first) three fetters, and with the attenuation of passion, aversion, & delusion, he becomes a once-returner, who—on returning only one more time to this world—will make an ending to stress. That's how an individual, on coming to the surface, heads across.

"And how does an individual, on coming to the surface, gain a foothold? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction is good, persistence is good, discernment with regard to skillful qualities is good.' With the total ending of the five

lower fetters, he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world. That's how an individual, on coming to the surface, gains a foothold.

"And how does an individual, on coming to the surface, cross over, reach the far shore, stand on high ground, a brahman? There is the case where an individual comes to the surface, (seeing,) 'Conviction in skillful qualities is good, a sense of shame is good, a sense of compunction is good, persistence is good, discernment with regard to skillful qualities is good.' With the ending of effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known and realized them for himself right in the here & now. That's how an individual, on coming to the surface, crosses over, reaches the far shore, stands on high ground, a brahman.

"These are the seven types of individuals to be found existing in the world."

See also: SN 35:200; AN 4:5; AN 10:58; Iti 69; Sn 5

Conditions for No Decline among the Monks Bhikkhu-aparihāniya Sutta (AN 7:21)

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. There he addressed the monks: "Monks, I will teach you the seven conditions that lead to no decline. Listen & pay close attention. I will speak."

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

The Blessed One said: "And which seven are the conditions that lead to no decline?

[1] "As long as the monks meet often, meet a great deal, their growth can be expected, not their decline.

[2] "As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Saṅgha business in harmony, their growth can be expected, not their decline.

[3] “As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline.

[4] “As long as the monks honor, respect, venerate, and do homage to the elder monks—those with seniority who have long been ordained, the fathers of the Saṅgha, leaders of the Saṅgha—regarding them as worth listening to, their growth can be expected, not their decline.

[5] “As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline.

[6] “As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.

[7] “As long as the monks each keep firmly in mind: ‘If there are any well-behaved companions in the holy life who have yet to come, may they come; and may the well-behaved companions in the holy life who have come live in comfort,’ their growth can be expected, not their decline.

“As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks’ growth can be expected, not their decline.”

See also: DN 16; AN 5:77—80; AN 6:12; AN 7:56

Heedfulness
Appamāda Sutta (AN 7:31)

Then a certain devatā, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta’s Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she said to the Blessed One, “These seven qualities, lord, lead to a monk’s non-decline. Which seven? Respect for the teacher, respect for the Dhamma, respect for the Saṅgha, respect for

training, respect for concentration, respect for heedfulness, respect for hospitality. These seven qualities, lord, lead to the non-decline of a monk."

That is what the devatā said. The Teacher approved. Sensing, "The Teacher approves of me," the devatā bowed down to the Blessed One and, circled him three times, keeping him to her right, and then disappeared right there.

Then when the night had past, The Blessed One addressed the monks: "Last night, monks, a certain devatā in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, bowed down to me and stood to one side. As she was standing there, she said to me, 'These seven qualities, lord, lead to a monk's non-decline. Which seven? Respect for the teacher, respect for the Dhamma, respect for the Saṅgha, respect for training, respect for concentration, respect for heedfulness, respect for hospitality. These seven qualities, lord, lead to the non-decline of a monk.'

"That is what that devatā said. Having said it, she bowed down to me, circled me three times, and then disappeared right there."

Respecting the Teacher
respecting the Dhamma,
and with fierce respect for the Saṅgha,
respecting concentration, ardent,
and with fierce respect for training,
a monk respecting heedfulness,
and with respect for hospitality
—incapable of decline—
is right in the presence of unbinding.

See also: SN 16:13

A Sense of Shame
Hirimā Sutta (AN 7:32)

"Last night, monks, a certain devatā in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, bowed down to me and stood to one side. As she was standing there, she said to me, 'These seven qualities, lord, lead to a monk's non-decline. Which seven? Respect for the teacher, respect for the Dhamma, respect for the Saṅgha, respect for training, respect for concentration, respect for shame, respect for compunction. These seven qualities, lord, lead to a monk's non-decline.'

"That is what that devatā said. Having said it, she bowed down to me, circled me three times, and then disappeared right there."

Respecting the Teacher
respecting the Dhamma,
and with fierce respect for the Saṅgha,
respecting concentration, ardent,
and with fierce respect for training,
consummate in shame & compunction,
deferential, respectful
—incapable of decline—
one is right in the presence of unbinding.

Compliance (1)
Sovacassatā Sutta (AN 7:33)

"Last night, monks, a certain devatā in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, bowed down to me and stood to one side. As she was standing there, she said to me, 'These seven qualities, lord, lead to a monk's non-decline. Which seven? Respect for the teacher, respect for the Dhamma, respect for the Saṅgha, respect for training, respect for concentration, compliance, having admirable friends. These seven qualities, lord, lead to a monk's non-decline.'

"That is what that devatā said. Having said it, she bowed down to me, circled me three times, and then disappeared right there."

Respecting the Teacher
respecting the Dhamma,
and with fierce respect for the Saṅgha,
respecting concentration, ardent,
and with fierce respect for training,
having admirable friends, compliant,
deferential, respectful
—incapable of decline—
one is right in the presence of unbinding.

Compliance (2)
Sovacassatā Sutta (AN 7:34)

"Last night, monks, a certain devatā in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, bowed down to me and stood to one side. As she was standing there, she said to me, 'These seven qualities, lord, lead to a monk's non-decline. Which seven? Respect for the teacher, respect for the Dhamma, respect for the Saṅgha, respect for training, respect for concentration, compliance, having admirable friends. These seven qualities, lord, lead to a monk's non-decline.'

"That is what that devatā said. Having said it, she bowed down to me, circled me three times, and then disappeared right there."

When this was said, Ven. Sāriputta said to the Blessed One, "This, lord, is how I understand the detailed meaning of the Blessed One's brief statement.

"There is the case where a monk himself has respect for the Teacher. He speaks in praise of having respect for the Teacher. With regard to those other monks who don't have respect for the Teacher, he gets them to undertake respect for the Teacher. As for those other monks who do

have respect for the Teacher, he at the proper times speaks in praise of them—truly, accurately.

"There is the case where a monk himself has respect for the Dhamma.…

"There is the case where a monk himself has respect for the Saṅgha.…

"There is the case where a monk himself has respect for training.…

"There is the case where a monk himself has respect for concentration.…

"There is the case where a monk himself is compliant.…

"There is the case where a monk himself has admirable friends. He speaks in praise of having admirable friends. With regard to those other monks who don't have admirable friends, he gets them to undertake admirable friendship. As for those other monks who do have admirable friends, he at the proper times speaks in praise of them—truly, accurately.

"This, lord, is how I understand the detailed meaning of the Blessed One's brief statement."

A Friend
Mitta Sutta (AN 7:35)

"Monks, a friend endowed with seven qualities is worth associating with. Which seven? He gives what is hard to give. He does what is hard to do. He endures what is hard to endure. He reveals his secrets to you. He keeps your secrets. When misfortunes strike, he doesn't abandon you. When you're down & out, he doesn't look down on you. A friend endowed with these seven qualities is worth associating with.

"He gives what is beautiful,
  hard to give;
does what is hard to do;
endures painful, ill-spoken words.

His secrets he tells you;

your secrets he keeps.

When misfortunes strike,
   he doesn't abandon you;
when you're down & out,
   doesn't look down on you.

A person in whom these traits are found,
is a friend to be cultivated
by anyone wanting a friend."

See also: AN 2:31—32; AN 2:118; AN 4:32; AN 6:12; AN 8:54

Perceptions
Saññā Sutta (AN 7:46)

"Monks, these seven perceptions, when developed & pursued, are of great fruit, of great benefit. They gain a footing in the deathless, have the deathless as their final end. Which seven? The perception of the unattractive, the perception of death, the perception of loathsomeness in food, the perception of distaste for every world, the perception of inconstancy, the perception of stress in what is inconstant, the perception of not-self in what is stressful.

[1] "'The perception of the unattractive, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of the unattractive, his mind shrinks away from the completion of the sexual act, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. Just as a cock's feather or a piece of tendon, when thrown into a fire, shrinks away, bends away, pulls back, and is not drawn in; in the same way, when a monk's awareness often remains steeped in the perception of the unattractive, his mind shrinks away from the completion of the sexual act, bends away, pulls back, and

is not drawn in, and either equanimity or loathing take a stance. If, when a monk's awareness often remains steeped in the perception of the unattractive, his mind inclines to the completion of the sexual act, or if non-loathing takes a stance, then he should realize, 'I have not developed the perception of the unattractive; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of the unattractive, his mind shrinks away from the completion of the sexual act, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance, then he should realize, 'I have developed the perception of the unattractive; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of the unattractive, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[2] "'The perception of death, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of death, his mind shrinks away from fervor for life, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. Just as a cock's feather or a piece of tendon, when thrown into a fire, shrinks away, bends away, pulls back, and is not drawn in; in the same way, when a monk's awareness often remains steeped in the perception of death, his mind shrinks away from fervor for life, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. If, when a monk's awareness often remains steeped in the perception of death, his mind inclines to fervor for life, or if non-loathing takes a stance, then he should realize, 'I have not developed the perception of death; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of death, his mind shrinks away from fervor for life, bends away, pulls

back, and is not drawn in, and either equanimity or loathing take a stance, then he should realize, 'I have developed the perception of death; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of death, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[3] "'The perception of loathsomeness in food, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of loathsomeness in food, his mind shrinks away from craving for flavors, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. Just as a cock's feather or a piece of tendon, when thrown into a fire, shrinks away, bends away, pulls back, and is not drawn in; in the same way, when a monk's awareness often remains steeped in the perception of loathsomeness in food, his mind shrinks away from craving for flavors, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. If, when a monk's awareness often remains steeped in the perception of loathsomeness in food, his mind inclines to craving for flavors, or if non-loathing takes a stance, then he should realize, 'I have not developed the perception of loathsomeness in food; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of loathsomeness in food, his mind shrinks away from craving for flavors, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance, then he should realize, 'I have developed the perception of loathsomeness in food; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of loathsomeness in food, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the

deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[4] "'The perception of distaste for every world, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of distaste for every world, his mind shrinks away from worldly embellishments, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. Just as a cock's feather or a piece of tendon, when thrown into a fire, shrinks away, bends away, pulls back, and is not drawn in; in the same way, when a monk's awareness often remains steeped in the perception of distaste for every world, his mind shrinks away from worldly embellishments, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. If, when a monk's awareness often remains steeped in the perception of distaste for every world, his mind inclines to worldly embellishments, or if non-loathing takes a stance, then he should realize, 'I have not developed the perception of distaste for every world; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of distaste for every world, his mind shrinks away from worldly embellishments, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance, then he should realize, 'I have developed the perception of distaste for every world; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of distaste for every world, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[5] "'The perception of inconstancy, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of inconstancy, his mind shrinks away from gains, offerings, & fame, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. Just as a cock's feather or a piece of tendon, when thrown into a fire, shrinks away, bends away, pulls back, and is not drawn in; in the same way, when a monk's awareness often remains steeped in the perception of inconstancy, his mind shrinks away from gains, offering, & fame, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance. If, when a monk's awareness often remains steeped in the perception of inconstancy, his mind inclines to gains, offering, & fame, or if non-loathing takes a stance, then he should realize, 'I have not developed the perception of inconstancy; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of inconstancy, his mind shrinks away from gains, offering, & fame, bends away, pulls back, and is not drawn in, and either equanimity or loathing take a stance, then he should realize, 'I have developed the perception of inconstancy; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of inconstancy, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[6] "'The perception of stress in what is inconstant, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of stress in what is inconstant, a fierce perception of danger & fear is established in him toward idleness, indolence, laziness, heedlessness, lack of commitment, & lack of reflection, as if toward a murderer with an upraised sword. If, when a monk's awareness often remains steeped in the perception of stress in what is inconstant, a fierce perception of danger & fear is *not* established in him toward idleness, indolence,

laziness, heedlessness, lack of commitment, & lack of reflection, as if toward a murderer with an upraised sword, then he should realize, 'I have not developed the perception of stress in what is inconstant; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of stress in what is inconstant, a fierce perception of danger & fear *is* established in him toward idleness, indolence, laziness, heedlessness, lack of commitment, & lack of reflection, as if toward a murderer with an upraised sword, then he should realize, 'I have developed the perception of stress in what is inconstant; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of stress in what is inconstant, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

[7] "'The perception of not-self in what is stressful, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said. In reference to what was it said?

"When a monk's awareness often remains steeped in the perception of not-self in what is stressful, his heart is devoid of I-making & my-making with regard to this conscious body and externally with regard to all themes, has transcended pride, is at peace, and is well released. If, when a monk's awareness often remains steeped in the perception of not-self in what is stressful, his heart is not devoid of I-making & my-making with regard to this conscious body and externally with regard to all themes, has not transcended pride, is not at peace, and is not well released, then he should realize, 'I have not developed the perception of not-self in what is stressful; there is no step-by-step distinction in me; I have not arrived at the fruit of (mental) development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of not-self in what is stressful, his heart is devoid of I-making & my-making with regard to this conscious body and externally with

regard to all themes, has transcended pride, is at peace, and is well released, then he should realize, 'I have developed the perception of not-self in what is stressful; there is a step-by-step distinction in me; I have arrived at the fruit of (mental) development.' In that way he is alert there.

"'The perception of not-self in what is stressful, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the deathless, has the deathless as its final end': Thus was it said, and in reference to this was it said.

"Monks, these seven perceptions, when developed & pursued, are of great fruit, of great benefit. They gain a footing in the deathless, have the deathless as their final end."

See also: MN 36; MN 152; SN 48:44; AN 6:19—20; AN 6:102—104; AN 7:70; AN 8:103; AN 9:16; AN 10:60

Copulation
Methuna Sutta (AN 7:47)

Then Jāṇussoṇin the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Does Master Gotama claim to be one who leads the holy life?"

"If, brahman, one could rightly say of anyone, 'He leads the holy life without gap, without break, without spot, without blemish—perfect & pure,' it would rightly be said of me. I lead the holy life without gap, without break, without spot, without blemish—perfect & pure."

"But what, Master Gotama, is a gap, a break, a spot, a blemish of the holy life?"

"There is the case, brahman, where a certain contemplative or brahman, while claiming to be one who rightly follows the holy life, doesn't actually engage in copulating with a woman but he does consent to being anointed, rubbed down, bathed, or massaged by a woman. He

enjoys that, wants more of that, and luxuriates in that. This is a gap, a break, a spot, a blemish of the holy life. He is called one who lives the holy life in an impure way, one who is fettered by the fetter of sexuality. He is not freed from birth, aging, & death, from sorrows, lamentations, pains, griefs, & despairs. He is not freed, I tell you, from suffering & stress.

"Or… he jokes, plays, and amuses himself with a woman. He enjoys that, wants more of that, and luxuriates in that.…

"Or… he stares into a woman's eyes. He enjoys that, wants more of that, and luxuriates in that.…

"Or… he listens to the voices of women outside a wall as they laugh, speak, sing, or cry. He enjoys that, wants more of that, and luxuriates in that.…

"Or… he recollects how he used to laugh, converse, and play with a woman. He enjoys that, wants more of that, and luxuriates in that.…

"Or… he sees a householder or householder's son enjoying himself endowed with the five strings of sensuality. He enjoys that, wants more of that, and luxuriates in that.…

"Or… he practices the holy life intent on being born in one or another of the deva hosts, (thinking) 'By this virtue or practice or abstinence or holy life I will be a deva of one sort or another.' He enjoys that, wants more of that, and luxuriates in that. This is a gap, a break, a spot, a blemish of the holy life. He is called one who lives the holy life in an impure way, one who is fettered by the fetter of sexuality. He is not freed from birth, aging, & death, from sorrows, lamentations, pains, griefs, & despairs. He is not freed, I tell you, from suffering & stress.

"And, brahman, as long as I saw that one or another of these seven fetters of sexuality was not abandoned in myself, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, their royalty & commonfolk. But when I did not see any one of these seven fetters of sexuality unabandoned in myself, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās,

in this generation with its contemplatives & brahmans, their royalty & commonfolk. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

When this was said, Jāṇussoṇin the brahman said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the Saṅgha of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

Bondage
Saññoga Sutta (AN 7:48)

"Monks, I will teach you a Dhamma discourse on bondage & lack of bondage. Listen & pay close attention. I will speak."

"Yes, lord," the monks responded to the Blessed One.

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

"A man attends inwardly to his masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires,

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

"This is how there is bondage.

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

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

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

See also: MN 13–14; AN 5:75—76; AN 10:13; Sn 4:7; Thag 6:9; Thig 5:2; Thig 5:4;

Giving
Dāna Sutta (AN 7:49)

This discourse discusses the possible motivations for generosity, and rates in ascending order the results they can lead to. The Commentary notes that the highest motivation, untainted by lower motivations and leading to non-returning, requires a certain level of mastery in concentration and insight to be one's genuine motivation for giving.

* * *

I have heard that on one occasion the Blessed One was staying near Campā on the shore of Gaggarā Lake. Then a large number of lay followers from Campā went to Ven. Sāriputta and, on arrival, having bowed down to him, sat to one side. As they were sitting there they said to Ven. Sāriputta: "It has been a long time, venerable sir, since we have had a chance to hear a Dhamma talk in the Blessed One's presence. It would be good if we could get to hear a Dhamma talk in the Blessed One's presence."

"Then in that case, my friends, come again on the next uposatha day, and perhaps you'll get to hear a Dhamma talk in the Blessed One's presence."

"As you say, venerable sir," the lay followers from Campā said to Ven. Sāriputta. Rising from their seats, bowing down to him, and then circling him—keeping him on their right—they left.

Then, on the following uposatha day, the lay followers from Campā went to Ven. Sāriputta and, on arrival, having bowed down to him, stood to one side. Then Ven. Sāriputta, together with the lay followers from Campā, went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "Might there be the case where a person gives a gift of a certain sort and it does not bear great fruit or great benefit, whereas

another person gives a gift of the same sort and it bears great fruit and great benefit?"

"Yes, Sāriputta, there would be the case where a person gives a gift of a certain sort and it does not bear great fruit or great benefit, whereas another person gives a gift of the same sort and it bears great fruit and great benefit."

"Lord, what is the cause, what is the reason, why a person gives a gift of a certain sort and it does not bear great fruit or great benefit, whereas another person gives a gift of the same sort and it bears great fruit and great benefit?"

"Sāriputta, there is the case where a person gives a gift seeking his own profit, with a mind attached (to the reward), seeking to store up for himself (with the thought), 'I'll enjoy this after death.' He gives his gift—food, drink, clothing, a vehicle; a garland, perfume, & ointment; bedding, shelter, & a lamp—to a contemplative or a brahman. What do you think, Sāriputta? Might a person give such a gift as this?"

"Yes, lord."

"Having given this gift seeking his own profit—with a mind attached (to the reward), seeking to store up for himself, (with the thought), 'I'll enjoy this after death'—on the break-up of the body, after death, he reappears in the company of the Four Great Kings. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Then there is the case of a person who gives a gift not seeking his own profit, not with a mind attached (to the reward), not seeking to store up for himself, nor (with the thought), 'I'll enjoy this after death.' Instead, he gives a gift with the thought, 'Giving is good.' He gives his gift—food, drink, clothing, a vehicle; a garland, perfume, & ointment; bedding, shelter, & a lamp—to a contemplative or a brahman. What do you think, Sāriputta? Might a person give such a gift as this?"

"Yes, lord."

"Having given this gift with the thought, 'Giving is good,' on the break-up of the body, after death, he reappears in the company of the Devas of the Thirty-three. Then, having exhausted that action, that

power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead of thinking, 'Giving is good,' he gives a gift with the thought, 'This was given in the past, done in the past, by my father & grandfather. It would not be right for me to let this old family custom be discontinued.'… on the break-up of the body, after death, he reappears in the company of the Devas of the Hours. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead… he gives a gift with the thought, 'I am well-off. These are not well-off. It would not be right for me, being well-off, not to give a gift to those who are not well-off' … on the break-up of the body, after death, he reappears in the company of the Contented Devas. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead… he gives a gift with the thought, 'Just as there were the great sacrifices of the sages of the past—Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṇgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, & Bhagu—in the same way will this be my distribution of gifts' … on the break-up of the body, after death, he reappears in the company of the Devas who Delight in Creation. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead… he gives a gift with the thought, 'When this gift of mine is given, it makes the mind serene. Gratification & joy arise' … on the break-up of the body, after death, he reappears in the company of the Devas Wielding power over the creations of others. Then, having exhausted that action, that power, that status, that sovereignty, he is a returner, coming back to this world.

"Or, instead of thinking, 'When this gift of mine is given, it makes the mind serene. Gratification & joy arise,' he gives a gift with the thought, 'This is an ornament for the mind, a support for the mind.' He gives his gift—food, drink, clothing, a vehicle; a garland, perfume, & ointment; bedding, shelter, & a lamp—to a contemplative or a brahman. What do you think, Sāriputta? Might a person give such a gift as this?"

"Yes, lord."

"Having given this, not seeking his own profit, not with a mind attached (to the reward), not seeking to store up for himself, nor (with the thought), 'I'll enjoy this after death,'

—nor with the thought, 'Giving is good,'

—nor with the thought, 'This was given in the past, done in the past, by my father & grandfather. It would not be right for me to let this old family custom be discontinued,'

—nor with the thought, 'I am well-off. These are not well-off. It would not be right for me, being well-off, not to give a gift to those who are not well-off,'

—nor with the thought, 'Just as there were the great sacrifices of the sages of the past—Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṇgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, & Bhagu—in the same way this will be my distribution of gifts,'

—nor with the thought, 'When this gift of mine is given, it makes the mind serene. Gratification & joy arise,'

—but with the thought, 'This is an ornament for the mind, a support for the mind'—on the break-up of the body, after death, he reappears in the company of Brahmā's Retinue. Then, having exhausted that action, that power, that status, that sovereignty, he is a non-returner. He does not come back to this world.

"This, Sāriputta, is the cause, this is the reason, why a person gives a gift of a certain sort and it does not bear great fruit or great benefit, whereas another person gives a gift of the same sort and it bears great fruit and great benefit."

See also: MN 113; SN 3:24; AN 3:58; AN 5:148; AN 6:37

Undeclared
Abyākata Sutta (AN 7:51)

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, what is the cause, what is the reason, why uncertainty doesn't arise in an instructed disciple of the noble ones over the undeclared issues?"

"Because of the cessation of views, monk, uncertainty doesn't arise in an instructed disciple of the noble ones over the undeclared issues. The view-standpoint, 'The Tathāgata exists after death,' the view-standpoint, 'The Tathāgata doesn't exist after death,' the view-standpoint, 'The Tathāgata both does and doesn't exist after death,' the view-standpoint, 'The Tathāgata neither does nor doesn't exist after death': The uninstructed run-of-the-mill person doesn't discern view, doesn't discern the origination of view, doesn't discern the cessation of view, doesn't discern the path of practice leading to the cessation of view, and so for him that view grows. He is not freed from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is not freed, I tell you, from suffering & stress. But the instructed disciple of the noble ones discerns view, discerns the origination of view, discerns the cessation of view, discerns the path of practice leading to the cessation of view, and so for him that view ceases. He is freed from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is freed, I tell you, from suffering & stress.

"Thus knowing, thus seeing, the instructed disciple of the noble ones doesn't declare that 'The Tathāgata exists after death,' doesn't declare that 'The Tathāgata doesn't exist after death,' doesn't declare that 'The Tathāgata both does and doesn't exist after death,' doesn't declare that 'The Tathāgata neither does nor doesn't exist after death.' Thus knowing, thus seeing, he is thus of a nature not to declare the undeclared issues. Thus knowing, thus seeing, he isn't paralyzed, doesn't quake, doesn't shiver or shake over the undeclared issues.

"'The Tathāgata exists after death'—this craving-standpoint, this perception-standpoint, this product of conceiving, this product of elaboration, this clinging-standpoint: That's anguish.[1] 'The Tathāgata doesn't exist after death': That's anguish. 'The Tathāgata both does and

doesn't exist after death': That's anguish. 'The Tathāgata neither does nor doesn't exist after death': That's anguish.[2]

The uninstructed run-of-the-mill person doesn't discern anguish, doesn't discern the origination of anguish, doesn't discern the cessation of anguish, doesn't discern the path of practice leading to the cessation of anguish, and so for him that anguish grows. He is not freed from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is not freed, I tell you, from suffering & stress. But the instructed disciple of the noble ones discerns anguish, discerns the origination of anguish, discerns the cessation of anguish, discerns the path of practice leading to the cessation of anguish, and so for him that anguish ceases. He is freed from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is freed, I tell you, from suffering & stress.

"Thus knowing, thus seeing, the instructed disciple of the noble ones doesn't declare that 'The Tathāgata exists after death,' doesn't declare that 'The Tathāgata doesn't exist after death,' doesn't declare that 'The Tathāgata both does and doesn't after death,' doesn't declare that 'The Tathāgata neither does nor doesn't exist after death.' Thus knowing, thus seeing, he is thus of a nature not to declare the undeclared issues. Thus knowing, thus seeing, he isn't paralyzed, doesn't quake, doesn't shiver or shake over the undeclared issues."

Notes

1. "Anguish" here translates *vippaṭisāra,* which is usually rendered into English as "remorse" or "regret." Here, however, the feeling of *vippaṭisāra* relates to concerns about the future, rather than the past, and so neither remorse nor regret are appropriate to the context. The anguish alluded to in this passage is based either on the fear that awakening would entail an end to existence or on the contrary fear that it wouldn't.

2. In some manuscripts, this paragraph runs as follows: "'The Tathāgata exists after death'—this craving-standpoint, this perception-standpoint, this product of conceiving, this product of elaboration, this clinging-standpoint: That's anguish. 'The Tathāgata doesn't exist after death' … 'The Tathāgata both does and doesn't exist after death' … 'The Tathāgata neither does nor doesn't

exist after death'—this craving-standpoint, this perception-standpoint, this product of conceiving, this product of elaboration, this clinging-standpoint: That's anguish."

See also: DN 9; MN 63, MN 72; SN 12:20; SN 44; AN 10:93

To Kimila
Kimila Sutta (AN 7:56)

I have heard that on one occasion the Blessed One was staying near Kimila in the Bamboo Forest. Then Ven. Kimila went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "What is the cause, lord, what is the reason why, when a Tathāgata has totally unbound, the true Dhamma does not last a long time?"

"Kimila, there is the case where, when a Tathāgata has totally unbound, the monks, nuns, male lay followers, & female lay followers live without respect, without deference, for the Teacher; live without respect, without deference, for the Dhamma… the Saṅgha… the Training [heightened virtue, heightened concentration, heightened discernment]… concentration… heedfulness; live without respect, without deference, for hospitality. This is the cause, this is the reason why, when a Tathāgata has totally unbound, the true Dhamma does not last a long time."

"And what is the cause, what is the reason why, when a Tathāgata has totally unbound, the true Dhamma does last a long time?"

"Kimila, there is the case where, when a Tathāgata has totally unbound, the monks, nuns, male lay followers, & female lay followers live with respect, with deference, for the Teacher; live with respect, with deference, for the Dhamma… the Saṅgha… the Training… concentration… heedfulness; live with respect, with deference, for hospitality. This is the cause, this is the reason why, when a Tathāgata has totally unbound, the true Dhamma does last a long time."

See also: DN 16; SN 6:2; SN 16:13; SN 20:7; AN 1:140—141; AN 5:79; AN 7:21

Nodding
Capala Sutta (AN 7:58)

Once the Blessed One was living among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. At that time Ven. Mahā Moggallāna [prior to his awakening] sat nodding near the village of Kallavālamutta, in Magadha. The Blessed One, with his purified divine eye, surpassing the human, saw Ven. Mahā Moggallāna as he sat nodding near the village of Kallavālamutta in Magadha. As soon as he saw this—just as a strong man might extend his flexed arm or flex his extended arm—he disappeared from among the Bhaggas in the Deer Park at Bhesakaḷā Forest near Crocodile Haunt and re-appeared near the village of Kallavālamutta in Magadha, right in front of Ven. Mahā Moggallāna. There he sat down on a prepared seat. As he was sitting there, the Blessed One said to Ven. Mahā Moggallāna, "Are you nodding, Moggallāna? Are you nodding?"

"Yes, lord."

"Well then, Moggallāna, whatever perception you have in mind when drowsiness descends on you, don't attend to that perception, don't pursue it. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then recall to your awareness the Dhamma as you have heard & memorized it, re-examine it, & ponder it over in your mind. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then repeat aloud in detail the Dhamma as you have heard & memorized it. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then pull both your earlobes and rub your limbs with your hands. It's possible

that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then get up from your seat and, after washing your eyes out with water, look around in all directions and upward to the major stars & constellations. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then attend to the perception of light, resolve on the perception of daytime, (dwelling) by night as by day, and by day as by night. By means of an awareness thus open & unhampered, develop a brightened mind. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then—percipient of what lies in front & behind—set a distance to meditate walking back & forth, your senses inwardly immersed, your mind not straying outwards. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then—reclining on your right side—take up the lion's posture, one foot placed on top of the other, mindful, alert, with your mind set on getting up. As soon as you wake up, get up quickly, with the thought, 'I won't stay indulging in the pleasure of lying down, the pleasure of reclining, the pleasure of drowsiness.' That is how you should train yourself.

"And further, Moggallāna, should you train yourself: 'I will not visit families with my pride [literally: my trunk (i.e., an elephant's trunk)] lifted high.' That is how you should train yourself. Among families there are many jobs that have to be done, so that people don't pay attention to a visiting monk. If a monk visits them with his trunk lifted high, the thought will occur to him, 'Now who, I wonder, has caused a split between me and this family? The people seem to have no liking for me.' Getting nothing, he becomes abashed. Abashed, he becomes restless. Restless, he becomes unrestrained. Unrestrained, his mind is far from concentration.

"And further, Moggallāna, should you train yourself: 'I will speak no confrontational speech.' That is how you should train yourself. When there is confrontational speech, a lot of discussion can be expected.

When there is a lot of discussion, there is restlessness. One who is restless becomes unrestrained. Unrestrained, his mind is far from concentration.

"It's not the case, Moggallāna, that I praise association of every sort. But it's not the case that I dispraise association of every sort. I don't praise association with householders and renunciates. But as for dwelling places that are free from noise, free from sound, their atmosphere devoid of people, appropriately secluded for resting undisturbed by human beings: I praise association with dwelling places of this sort."

When this was said, Ven. Moggallāna said to the Blessed One: "Briefly, lord, in what respect is a monk released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among devas & human beings?"

"There is the case, Moggallāna, where a monk has heard, *'All dhammas are unworthy of attachment.'* Having heard that all dhammas are unworthy of attachment, he directly knows every dhamma. Directly knowing every dhamma, he comprehends every dhamma. Comprehending every dhamma, then whatever feeling he experiences—pleasure, pain, neither pleasure nor pain—he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling. As he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling, he is unsustained by [doesn't cling to] anything in the world. Unsustained, he isn't agitated. Unagitated, he totally unbinds right within. He discerns: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"It's in this respect, Moggallāna, that a monk, in brief, is released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among devas & human beings."

See also: SN 22:23; SN 35:23–24; SN 35:80; AN 3:137; AN 4:37; Dhp 277–279; Sn 2:10; Thag 1:84; Thag 2:37

An Angry Person
Kodhana Sutta (AN 7:60)

"These seven things—pleasing to an enemy, bringing about an enemy's aim—come to a man or woman who is angry. Which seven?

"There is the case where an enemy wishes of an enemy, 'O, may this person be ugly!' Why is that? An enemy is not pleased with an enemy's good looks. Now, when a person is angry—overcome with anger, oppressed with anger—then even though that he may be well-bathed, well-anointed, dressed in white clothes, his hair & beard neatly trimmed, he is ugly nevertheless, all because he is overcome with anger. This is the first thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person sleep badly!' Why is that? An enemy is not pleased with an enemy's restful sleep. Now, when a person is angry—overcome with anger, oppressed with anger—then even though he sleeps on a bed spread with a white blanket, spread with a woolen coverlet, spread with a flower-embroidered bedspread, covered with a rug of deerskins, with a canopy overhead, or on a sofa with red cushions at either end, he sleeps badly nevertheless, all because he is overcome with anger. This is the second thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person not profit!' Why is that? An enemy is not pleased with an enemy's profits. Now, when a person is angry—overcome with anger, oppressed with anger—then even when he suffers a loss, he thinks, 'I've gained a profit'; and even when he gains a profit, he thinks, 'I've suffered a loss.' When he has grabbed hold of these ideas that work in mutual opposition (to the truth), they lead to his long-term suffering & loss, all because he is overcome with anger. This is the third thing pleasing to an enemy,

bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person not have any wealth!' Why is that? An enemy is not pleased with an enemy's wealth. Now, when a person is angry—overcome with anger, oppressed with anger—then whatever his wealth, earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow—righteous wealth righteously gained—the king orders it sent to the royal treasury [in payment of fines levied for his behavior] all because he is overcome with anger. This is the fourth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person not have any reputation!' Why is that? An enemy is not pleased with an enemy's reputation. Now, when a person is angry—overcome with anger, oppressed with anger—whatever reputation he has gained from being heedful, it falls away, all because he is overcome with anger. This is the fifth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person not have any friends!' Why is that? An enemy is not pleased with an enemy's having friends. Now, when a person is angry—overcome with anger, oppressed with anger—his friends, companions, & relatives will avoid him from afar, all because he is overcome with anger. This is the sixth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"And further, an enemy wishes of an enemy, 'O, may this person, on the break-up of the body, after death, reappear in a plane of deprivation, a bad destination, a lower realm, hell!' Why is that? An enemy is not pleased with an enemy's going to heaven. Now, when a person is angry—overcome with anger, oppressed with anger—he engages in misconduct with the body, misconduct with speech, misconduct with the mind. Having engaged in misconduct with the body, misconduct with speech, misconduct with the mind, then—on the break-up of the body, after death—he reappears in a plane of deprivation, a bad

destination, a lower realm, hell, all because he was overcome with anger. This is the seventh thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"These are the seven things—pleasing to an enemy, bringing about an enemy's aim—that come to a man or woman who is angry."

An angry person is ugly & sleeps poorly.
Gaining a profit, he turns it into a loss,
having done damage with word & deed.
A person overwhelmed with anger
    destroys his wealth.
Maddened with anger,
    he destroys his status.
Relatives, friends, & colleagues avoid him.
    Anger brings loss.
    Anger inflames the mind.
He doesn't realize
that his danger is born from within.
  An angry person
    doesn't know his own benefit.
  An angry person
    doesn't see the Dhamma.
A man conquered by anger
is in a mass of darkness.
He takes pleasure in bad deeds
as if they were good,
but later, when his anger is gone,
he suffers as if burned with fire.
He is spoiled, blotted out,
like fire enveloped in smoke.

When anger spreads,
when a man becomes angry,
he has no shame, no compunction,
is not respectful in speech.
For a person overcome with anger,

nothing gives light.

I'll list the deeds that bring remorse,
that are far from the teachings.
    Listen!
An angry person
        kills his father,
        kills his mother,
        kills Brahmans
        & people run-of-the-mill.
It's because of a mother's devotion
that one sees the world,
yet an angry run-of-the-mill person
can kill this giver of life.
Like oneself, all beings hold themselves most dear,
yet an angry person, deranged,
can kill himself in many ways:
with a sword, taking poison,
hanging himself by a rope in a mountain glen.

Doing these deeds
that kill beings and do violence to himself,
the angry person doesn't realize he's ruined.

This snare of Māra, in the form of anger,
dwelling in the cave of the heart:
Cut it out with self-control,
discernment, persistence, right view.
The wise would cut out
each & every form of unskillfulness.
Train yourselves:
'May we not be blotted out.'

Free from anger & untroubled,
free from greed, without longing,
tamed, your anger abandoned,
effluent-free, you will be
    unbound.

See also: MN 21; SN 1:72; SN 3:23; SN 7:2; AN 3:133; AN 4:200; AN 5:161—162; AN 10:80; Dhp 37

The Fortress
Nagara Sutta (AN 7:63)

"Monks, when a royal frontier fortress is well provided with the seven requisites of a fortress, and can obtain at will—without difficulty, without trouble—the four types of food, then it is said to be a royal frontier fortress that can't be undone by external foes or duplicitous allies.

"And with which seven requisites of a fortress is it well provided?

"There is the case where a royal frontier fortress has a foundation post—deeply rooted, well embedded, immovable, & unshakable. With this first requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, the royal frontier fortress has a moat, both deep & wide. With this second requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, the royal frontier fortress has an encircling road, both high & wide. With this third requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, in the royal frontier fortress many weapons are stored, both arrows & things to be hurled. With this fourth requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, the royal frontier fortress has a large army stationed within—elephant soldiers, cavalry, charioteers, bowmen, standard-bearers, billeting officers, soldiers of the supply corps, noted princes, commando heroes, infantry, & slaves. With this fifth requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, the royal frontier fortress has a gatekeeper—wise, competent, intelligent—to keep out those he doesn't know and to let in those he does. With this sixth requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"And further, the royal frontier fortress has ramparts: high & thick & completely covered with plaster. With this seventh requisite of a fortress it is well provided for the protection of those within and to ward off those without.

"These are the seven requisites of a fortress with which it is well provided.

"And which are the four types of food that it can obtain at will, without difficulty, without trouble?

"There is the case where the royal frontier fortress has large stores of grass, timber & water for the delight, convenience, & comfort of those within, and to ward off those without. And further, it has large stores of rice & barley for the delight, convenience, & comfort of those within, and to ward off those without. And further, it has large stores of sesame, green gram, & other beans for the delight, convenience, & comfort of those within, and to ward off those without. And further, it has large stores of tonics—ghee, fresh butter, oil, honey, molasses, & salt—for the delight, convenience, & comfort of those within, and to ward off those without. These are the four types of food it can obtain at will, without difficulty, without trouble.

"When a royal frontier fortress is well provided with these seven requisites of a fortress, and can obtain at will—without difficulty, without trouble—these four types of food, then it is said to be a royal frontier fortress that can't be undone by external foes or duplicitous allies.

"In the same way, monks, when a disciple of the noble ones is endowed with seven true qualities *[saddhamma]* and can obtain at will—without difficulty, without trouble—the four jhānas, heightened mental states that provide a pleasant abiding in the here & now, he is said to be a disciple of the noble ones who can't be undone by Māra, can't be undone by the Evil One.

"Now, with which seven true qualities is he endowed?

"Just as the royal frontier fortress has a foundation post—deeply rooted, well embedded, immovable, & unshakable—for the protection of those within and to ward off those without; in the same way a disciple of the noble ones has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' With conviction as his foundation post, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this first true quality is he endowed.

"Just as the royal frontier fortress has a moat, both deep & wide, for the protection of those within and to ward off those without; in the same way, the disciple of the noble ones has a sense of shame. He feels shame at (the thought of engaging in) bodily misconduct, verbal misconduct, mental misconduct. He feels shame at falling into evil, unskillful actions. With a sense of shame as his moat, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this second true quality is he endowed.

"Just as the royal frontier fortress has an encircling road, both high & wide, for the protection of those within and to ward off those without; in the same way, the disciple of the noble ones has a sense of compunction. He feels compunction at (the suffering that would result from) bodily misconduct, verbal misconduct, mental misconduct. He feels compunction at falling into evil, unskillful actions. With a sense of compunction as his encircling road, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this third true quality is he endowed.

"Just as the royal frontier fortress has many weapons stored, both arrows & things to be hurled, for the protection of those within and to ward off those without; in the same way, the disciple of the noble ones

has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views. With learning as his weapons, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this fourth true quality is he endowed.

"Just as the royal frontier fortress has a large army stationed within—elephant soldiers, cavalry, charioteers, bowmen, standard-bearers, billeting officers, soldiers of the supply corps, noted princes, commando heroes, infantry, & slaves—for the protection of those within and to ward off those without; in the same way a disciple of the noble ones keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities, is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. With persistence as his army, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this fifth true quality is he endowed.

"Just as the royal frontier fortress has a gatekeeper—wise, competent, intelligent—to keep out those he doesn't know and to let in those he does, for the protection of those within and to ward off those without; in the same way a disciple of the noble ones is mindful, endowed with excellent proficiency in mindfulness, remembering & able to call to mind even things that were done & said long ago. With mindfulness as his gatekeeper, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this sixth true quality is he endowed.

"Just as the royal frontier fortress has ramparts—high & thick & completely covered with plaster—for the protection of those within and to ward off those without; in the same way a disciple of the noble ones is

discerning, endowed with discernment leading to the arising of the goal —noble, penetrating, leading to the right ending of stress. With discernment as his covering of plaster, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity. With this seventh true quality is he endowed.

"These are the seven true qualities with which he is endowed.

"And which are the four jhānas—heightened mental states that provide a pleasant abiding in the here & now—that he can obtain at will, without difficulty, without trouble?

"Just as a royal frontier fortress has large stores of grass, timber & water for the delight, convenience, & comfort of those within, and to ward off those without; in the same way the disciple of the noble ones, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna—rapture & pleasure born of seclusion, accompanied by directed thought & evaluation—for his own delight, convenience, & comfort, and to alight on unbinding.

"Just as a royal frontier fortress has large stores of rice & barley for the delight, convenience, & comfort of those within, and to ward off those without; in the same way the disciple of the noble ones, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna—rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance —for his own delight, convenience, & comfort, and to alight on unbinding.

"Just as a royal frontier fortress has large stores of sesame, green gram, & other beans for the delight, convenience, & comfort of those within, and to ward off those without; in the same way the disciple of the noble ones, with the fading of rapture, remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna—of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding'—for his own delight, convenience, & comfort, and to alight on unbinding.

"Just as a royal frontier fortress has large stores of tonics—ghee, fresh butter, oil, honey, molasses, & salt—for the delight, convenience, &

comfort of those within, and to ward off those without; in the same way the disciple of the noble ones, with the abandoning of pleasure & pain, as with the earlier disappearance of elation & distress, enters & remains in the fourth jhāna—purity of equanimity & mindfulness, neither pleasure nor pain—for his own delight, convenience, & comfort, and to alight on unbinding.

"These are the four jhānas—heightened mental states that provide a pleasant abiding in the here & now—that he can obtain at will, without difficulty, without trouble.

"When a disciple of the noble ones is endowed with these seven true qualities and can obtain at will—without difficulty, without trouble—these four jhānas, heightened mental states that provide a pleasant abiding in the here & now, he is said to be a disciple of the noble ones who can't be undone by Māra, can't be undone by the Evil One."

See also: MN 117; SN 3:5; AN 4:28; AN 4:128; AN 4:245; AN 5:75—76; AN 6:20; AN 10:17

One With a Sense of Dhamma
Dhammaññū Sutta (AN 7:64)

"A monk endowed with these seven qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which seven? There is the case where a monk is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, a sense of social gatherings, & a sense of distinctions among individuals.

"And how is a monk one with a sense of Dhamma? There is the case where a monk knows the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings]. If he didn't know the Dhamma—dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing

events, question & answer sessions—he wouldn't be said to be one with a sense of Dhamma. So it's because he does know the Dhamma—dialogues… question & answer sessions—that he is said to be one with a sense of Dhamma. This is one with a sense of Dhamma.

"And how is a monk one with a sense of meaning? There is the case where a monk knows the meaning of this & that statement—'This is the meaning of that statement; that is the meaning of this.' If he didn't know the meaning of this & that statement—'This is the meaning of that statement; that is the meaning of this'—he wouldn't be said to be one with a sense of meaning. So it's because he does know the meaning of this & that statement—'This is the meaning of that statement; that is the meaning of this'—that he is said to be one with a sense of meaning. This is one with a sense of Dhamma & a sense of meaning.

"And how is a monk one with a sense of himself? There is the case where a monk knows himself: 'This is how far I have come in conviction, virtue, learning, generosity, discernment, quick-wittedness.' If he didn't know himself—'This is how far I have come in conviction, virtue, learning, generosity, discernment, quick-wittedness'—he wouldn't be said to be one with a sense of himself. So it's because he does know himself—'This is how far I have come in conviction, virtue, learning, generosity, discernment, quick-wittedness'—that he is said to be one with a sense of himself. This is one with a sense of Dhamma, a sense of meaning, & a sense of himself.

"And how is a monk one with a sense of moderation? There is the case where a monk knows moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick. If he didn't know moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick, he wouldn't be said to be one with a sense of moderation. So it's because he does know moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick, that he is said to be one with a sense of moderation. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, & a sense of moderation.

"And how is a monk one with a sense of time? There is the case where a monk knows the time: 'This is the time for recitation; this, the time for

questioning; this, the time for making an effort (in meditation); this, the time for seclusion.' If he didn't know the time—'This is the time for recitation; this, the time for questioning; this, the time for making an effort; this, the time for seclusion'—he wouldn't be said to be one with a sense of time. So it's because he does know the time—'This is the time for recitation; this, the time for questioning; this, the time for making an effort; this, the time for seclusion'—that he is said to be one with a sense of time. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, & a sense of time.

"And how is a monk one with a sense of social gatherings? There is the case where a monk knows his social gathering: 'This is a social gathering of noble warriors; this, a social gathering of brahmans; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way.' If he didn't know his social gathering—'This is a social gathering of noble warriors; this, a social gathering of brahmans; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way'—he wouldn't be said to be one with a sense of social gatherings. So it's because he does know his social gathering—'This is a social gathering of noble warriors; this, a social gathering of brahmans; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way'—that he is said to be one with a sense of social gatherings. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, & a sense of social gatherings.

"And how is a monk one with a sense of distinctions among individuals? There is the case where people are known to a monk in terms of two categories.

"Of two people—one who wants to see noble ones and one who doesn't—the one who doesn't want to see noble ones is to be criticized

for that reason, the one who does want to see noble ones is, for that reason, to be praised.

"Of two people who want to see noble ones—one who wants to hear the true Dhamma and one who doesn't—the one who doesn't want to hear the true Dhamma is to be criticized for that reason, the one who does want to hear the true Dhamma is, for that reason, to be praised.

"Of two people who want to hear the true Dhamma—one who listens with an attentive ear and one who listens without an attentive ear—the one who listens without an attentive ear is to be criticized for that reason, the one who listens with an attentive ear is, for that reason, to be praised.

"Of two people who listen with an attentive ear—one who, having listened to the Dhamma, remembers it, and one who doesn't—the one who, having listened to the Dhamma, doesn't remember it is to be criticized for that reason, the one who, having listened to the Dhamma, does remember the Dhamma is, for that reason, to be praised.

"Of two people who, having listened to the Dhamma, remember it—one who explores the meaning of the Dhamma he has remembered and one who doesn't—the one who doesn't explore the meaning of the Dhamma he has remembered is to be criticized for that reason, the one who does explore the meaning of the Dhamma he has remembered is, for that reason, to be praised.

"Of two people who explore the meaning of the Dhamma they have remembered—one who practices the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning, and one who doesn't—the one who doesn't practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning, is to be criticized for that reason, the one who does practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning is, for that reason, to be praised.

"Of two people who practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning—one who practices for both his own benefit and that of others, and one who practices for his own benefit but not that of others—the one who practices for his own benefit but not that of others is to be criticized for

that reason, the one who practices for both his own benefit and that of others is, for that reason, to be praised.

"This is how people are known to a monk in terms of two categories. And this is how a monk is one with a sense of distinctions among individuals.

"A monk endowed with these seven qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

See also: AN 4:95—96; AN 5:20; AN 10:54; AN 11:12

Araka's Instructions
Arakenānusasani Sutta (AN 7:70)

"Once, monks, there was a teacher named Araka, a sectarian leader who was free of passion for sensuality. He had many hundreds of students and he taught them the Dhamma in this way: 'Next to nothing, brahmans, is the life of human beings—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a dewdrop on the tip of a blade of grass quickly vanishes with the rising of the sun and does not stay long, in the same way, brahmans, the life of human beings is like a dewdrop—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as when the rain-devas send rain in fat drops, and a bubble on the water quickly vanishes and does not stay long, in the same way, brahmans, the life of human beings is like a water bubble—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a line drawn in the water with a stick quickly vanishes and does not stay long, in the same way, brahmans, the life of human beings is like a line drawn in the water with a stick—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a river flowing down from the mountains, going far, its current swift, carrying everything with it, so that there is not a moment, an instant, a second where it stands still, but instead it goes & rushes & flows, in the same way, brahmans, the life of human beings is like a river flowing down from the mountains—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a strong man forming a drop of spit on the tip of his tongue would spit it out with little effort, in the same way, brahmans, the life of human beings is like a drop of spit—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a sliver of meat thrown into an iron pan heated all day quickly vanishes and does not stay long, in the same way, brahmans, the life of human beings is like a sliver of meat—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.

"'Just as a cow to be slaughtered being led to the slaughterhouse, with every step of its foot closer to its slaughtering, closer to death, in the same way, brahmans, the life of human beings is like a cow to be slaughtered—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.'

"Now at that time, monks, the human life span was 60,000 years, with girls marriageable at 500. And at that time there were (only) six afflictions: cold, heat, hunger, thirst, defecation, & urination. Yet even

though people were so long-lived, long-lasting, with so few afflictions, that teacher Araka taught the Dhamma to his disciples in this way: 'Next to nothing, brahmans, is the life of human beings—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.'

"At present, monks, one speaking rightly would say, 'Next to nothing is the life of human beings—limited, trifling, of much stress & many despairs. One should touch this (truth) like a sage, do what is skillful, follow the holy life. For one who is born there is no freedom from death.' At present, monks, one who lives a long time is 100 years old or a little bit more. Living 100 years, one lives for 300 seasons: 100 seasons of cold, 100 seasons of heat, 100 seasons of rain. Living for 300 seasons, one lives for 1,200 months: 400 months of cold, 400 months of heat, 400 months of rain. Living for 1,200 months, one lives for 2,400 fortnights: 800 fortnights of cold, 800 fortnights of heat, 800 fortnights of rain. Living for 2,400 fortnights, one lives for 36,000 days: 12,000 days of cold, 12,000 days of heat, 12,000 days of rain. Living for 36,000 days, one eats 72,000 meals: 24,000 meals in the cold, 24,000 meals in the heat, 24,000 meals in the rain—counting the taking of mother's milk and obstacles to eating. These are the obstacles to eating: when one doesn't eat while angered, when one doesn't eat while suffering or stressed, when one doesn't eat while sick, when one doesn't eat on the observance *[uposatha]* day, when one doesn't eat while poor.

"Thus, monks, I have reckoned the life of a person living for 100 years: I have reckoned the life span, reckoned the seasons, reckoned the years,[1] reckoned the months, reckoned the fortnights, reckoned the nights, reckoned the days, reckoned the meals, reckoned the obstacles to eating. Whatever a teacher should do—seeking the welfare of his disciples, out of sympathy for them—that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhāna, monks. Don't be heedless. Don't later fall into regret. This is our message to you all."

Note

1. The actual reckoning does not mention years between seasons and months, although the number of years is implicit in the life span.

See also: MN 54; AN 5:57; AN 6:19—20; AN 6:102—104; Sn 4:6; Sn 5:16

The Teacher's Instruction
Satthusāsana Sutta (AN 7:80)

Then Ven. Upāli went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "It would be good, venerable sir, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"Upāli, the qualities of which you may know, 'These qualities do not lead to utter disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, nor to unbinding': You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the qualities of which you may know, 'These qualities lead to utter disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening, to unbinding': You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'"

See also: MN 72; SN 56:1; AN 3:66; AN 8:53; AN 10:99

Eights

Discernment
Paññā Sutta (AN 8:2)

"Monks, these eight causes, these eight requisite conditions lead to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired. Which eight?

"There is the case where a monk lives in apprenticeship to the Teacher or to a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect. This, monks, is the first cause, the first requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired.

"As he lives in apprenticeship under the Teacher or under a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect, he approaches him at the appropriate times to quiz & cross-question him: 'What, venerable sir, is the meaning of this statement?' He [the Teacher or the respectable companion in the holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in many kinds of perplexing things. This is the second cause, the second requisite condition.…

"Having heard the Dhamma, he [the student] achieves a twofold seclusion: seclusion in body & seclusion in mind. This is the third cause, the third requisite condition.…

"He is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the fourth cause, the fourth requisite condition.…

"He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. This is the fifth cause, the fifth requisite condition.…

"He keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. This is the sixth cause, the sixth requisite condition.…

"When he is in the midst of the Saṅgha he doesn't talk on & on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence.[1] This is the seventh cause, the seventh requisite condition.…

"He remains focused on arising & passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling… Such is perception… Such are fabrications… Such is consciousness, such its origination, such its disappearance.' This, monks, is the eighth cause, the eighth requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired.

"When this is the case, his companions in the holy life hold him in esteem: 'This venerable one lives in apprenticeship to the Teacher or to a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect. Surely, knowing, he knows; seeing, he sees.' This is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'As he lives in apprenticeship under the Teacher or under a respectable companion in the holy life in whom he has established a strong sense of shame & compunction, love, & respect, he approaches him at the appropriate times to quiz & cross-question him: 'What, venerable sir, is the meaning of this statement?' He [the Teacher or the respectable companion in the holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in all kinds of perplexing things. Surely, knowing, he knows; seeing, he sees.' This is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'Having heard the Dhamma, he [the student] achieves a twofold seclusion: seclusion in body & seclusion in mind. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'He is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning & expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'He keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading

to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'When he is in the midst of the Saṅgha he doesn't talk on & on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"(They say:) 'He remains focused on arising & passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling… Such is perception… Such are fabrications… Such is consciousness, such its origination, such its disappearance.' Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification (of mind).

"These, monks, are the eight causes, the eight requisite conditions that lead to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired."

NOTE

1. According to SN 21:1, "noble silence" means the second jhāna.

See also: SN 6:2; SN 45:2; AN 5:114; AN 9:1; Dhp 372; Ud 4:1

The Failings of the World
Lokavipatti Sutta (AN 8:6)

"Monks, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions. Which eight? Gain, loss, status, disgrace, censure, praise, pleasure, & pain. These are the eight worldly conditions that spin after the world, and the world spins after these eight worldly conditions.

"For an uninstructed run-of-the-mill person there arise gain, loss, status, disgrace, censure, praise, pleasure, & pain. For a well-instructed disciple of the noble ones there also arise gain, loss, status, disgrace, censure, praise, pleasure, & pain. So what difference, what distinction, what distinguishing factor is there between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

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

"As you say, lord," the monks responded to him.

The Blessed One said, "Gain arises for an uninstructed run-of-the-mill person. He does not reflect, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it has come to be.

"Loss arises.… Status arises.… Disgrace arises.… Censure arises.… Praise arises.… Pleasure arises.…

"Pain arises. He does not reflect, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it has come to be.

"His mind remains consumed with the gain. His mind remains consumed with the loss… with the status… the disgrace… the censure… the praise… the pleasure. His mind remains consumed with the pain.

"He welcomes the arisen gain and rebels against the arisen loss. He welcomes the arisen status and rebels against the arisen disgrace. He welcomes the arisen praise and rebels against the arisen censure. He welcomes the arisen pleasure and rebels against the arisen pain. As he is thus engaged in welcoming & rebelling, he is not released from birth, aging, or death; from sorrows, lamentations, pains, distresses, or despairs. He is not released, I tell you, from suffering & stress.

"Now, gain arises for a well-instructed disciple of the noble ones. He reflects, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' He discerns it as it actually is.

"Loss arises.… Status arises.… Disgrace arises.… Censure arises.… Praise arises.… Pleasure arises.…

"Pain arises. He reflects, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He discerns it as it actually is.

"His mind does not remain consumed with the gain. His mind does not remain consumed with the loss… with the status… the disgrace… the censure… the praise… the pleasure. His mind does not remain consumed with the pain.

"He does not welcome the arisen gain, or rebel against the arisen loss. He does not welcome the arisen status, or rebel against the arisen disgrace. He does not welcome the arisen praise, or rebel against the arisen censure. He does not welcome the arisen pleasure, or rebel against the arisen pain. As he thus abandons welcoming & rebelling, he is released from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is released, I tell you, from suffering & stress.

"This is the difference, this the distinction, this the distinguishing factor between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person."

Gain/loss,
status/disgrace,
censure/praise,
pleasure/pain:
These conditions among human beings
are
inconstant,
impermanent,
subject to change.
Knowing this, mindful, the intelligent person,
ponders these changing conditions.
Desirable things don't charm the mind,
undesirable ones bring no resistance.

His welcoming
& rebelling
are scattered,

gone to their end,
do not exist.
Knowing the dustless, sorrowless state,
he
discerns rightly,
has gone, beyond becoming,
to the Further Shore.

See also: SN 3:23; AN 4:192; AN 9:7

About Devadatta
Devadatta Sutta (AN 8:7)

On one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain, not long after Devadatta's departure. There, referring to Devadatta, he addressed the monks: "Monks, it's good for a monk periodically to have reflected on his own failings. It's good for a monk periodically to have reflected on the failings of others. It's good for a monk periodically to have reflected on his own attainments. It's good for a monk periodically to have reflected on the attainments of others.

"Conquered by eight untrue dhammas, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable. Which eight?

"Conquered by material gain, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable.

"Conquered by lack of material gain.…

"Conquered by status.…

"Conquered by lack of status.…

"Conquered by offerings.…

"Conquered by lack of offerings.…

"Conquered by evil ambition.…

"Conquered by evil friendship, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable.

"Monks, it's good for a monk to keep conquering again & again any arisen material gain. It's good for a monk to keep conquering again & again any arisen lack of material gain… any arisen status… any arisen lack of status… any arisen offerings… any arisen lack of offerings… any arisen evil ambition… any arisen evil friendship.

"And for what compelling reason should a monk keep conquering again & again any arisen material gain… any arisen evil friendship? Because when one dwells not having conquered any arisen material gain, effluents arise, along with vexations & fevers. But when one dwells having conquered any arisen material gain, those effluents, vexations, & fevers are not.

[Similarly with any arisen lack of material gain, any arisen status, any arisen lack of status, any arisen offerings, any arisen lack of offerings, any arisen evil ambition, & any arisen evil friendship.]

"It's for this compelling reason that a monk should keep conquering again & again any arisen material gain… any arisen evil friendship.

"Therefore, monks, you should train yourselves: 'We will keep conquering again & again any arisen material gain… any arisen lack of material gain… any arisen status… any arisen lack of status… any arisen offerings… any arisen lack of offerings… any arisen evil ambition… any arisen evil friendship.' That's how you should train yourselves."

See also: SN 17:3; SN 17:5; SN 17:8; AN 4:178; AN 6:60; Iti 81

About Uttara

Uttara Sutta (AN 8:8)

On one occasion Ven. Uttara was staying at Mahisavatthu [Water Buffalo Ground] on Saṅkheyyaka Mountain in Vaṭṭajālika. There he addressed the monks:

"Friends, it's good for a monk periodically to have reflected on his own failings. It's good for a monk periodically to have reflected on the failings of others. It's good for a monk periodically to have reflected on his own attainments. It's good for a monk periodically to have reflected on the attainments of others."

Now on that occasion the Great King Vessavaṇa had gone from the north to the south on some business or other. He heard Ven. Uttara in Mahisavatthu on Saṅkheyyaka Mountain in Vaṭṭajālika teaching the monks the Dhamma in this way: "Friends, it's good for a monk periodically to have reflected on his own failings. It's good for a monk periodically to have reflected on the failings of others. It's good for a monk periodically to have reflected on his own attainments. It's good for a monk periodically to have reflected on the attainments of others." So—just as a strong man might extend his flexed arm or flex his extended arm—the Great King Vessavaṇa disappeared from Vaṭṭajālika on Saṅkheyyaka Mountain in Mahisavatthu and reappeared among the Devas of the Heaven of the Thirty-three. Then he went to Sakka the deva-king and, on arrival, said, "You should know, dear sir, that Ven. Uttara in Mahisavatthu on Saṅkheyyaka Mountain in Vaṭṭajālika is teaching the monks the Dhamma in this way: 'Friends, it's good for a monk periodically to have reflected on his own failings… on the failings of others… on his own attainments… on the attainments of others.'"

So Sakka the deva-king—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from the Devas of the Heaven of the Thirty-three and reappeared in Mahisavatthu on Saṅkheyyaka Mountain in Vaṭṭajālika in Ven. Uttara's presence. Then he went to Ven. Uttara and, on arrival, bowed down to him and stood to one side. As he was standing there, he said to Ven. Uttara, "Is it true, venerable sir, that Ven. Uttara is teaching the monks the Dhamma in this way: 'Friends, it's good for a monk periodically to have reflected on his own failings… on the failings of others… on his own attainments… on the attainments of others'?"

"Yes, deva-king."

"But is this Ven. Uttara's own extemporaneous invention, or is it the saying of the Blessed One, the Worthy One, the Rightly Self-awakened

One?"

"Very well, then, deva-king, I will give you an analogy, for there are cases where it's through an analogy that observant people can understand the meaning of what is being said. Suppose that not far from a village or town there was a great pile of grain, from which a great crowd of people were carrying away grain on their bodies, on their heads, in their laps [the laps of their robes], or in their cupped hands. If someone were to approach that great crowd of people and ask them, 'From where are you carrying away grain?' answering in what way would that great crowd of people answer so as to be answering rightly?"

"Venerable sir, they would answer, 'We are carrying it from that great pile of grain,' so as to be answering rightly."

"In the same way, deva-king, whatever is well said is all a saying of the Blessed One, the Worthy One, the Rightly Self-awakened One. Adopting it again & again from there do we & others speak."

"Amazing, venerable sir. Astounding, venerable sir—how well that has been said by Ven. Uttara: 'Whatever is well said is all a saying of the Blessed One, the Worthy One, the Rightly Self-awakened One. Adopting it again & again from there do we & others speak.' On one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain, not long after Devadatta's departure. There, referring to Devadatta, he addressed the monks: 'Monks, it's good for a monk periodically to have reflected on his own failings. It's good for a monk periodically to have reflected on the failings of others. It's good for a monk periodically to have reflected on his own attainments. It's good for a monk periodically to have reflected on the attainments of others.

"'"Conquered by eight untrue dhammas, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable. Which eight?

"'"Conquered by material gain, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable.

"'"Conquered by lack of material gain.…

"'"Conquered by status.…

"'Conquered by lack of status.…

"'Conquered by offerings.…

"'Conquered by lack of offerings.…

"'Conquered by evil ambition.…

"'Conquered by evil friendship, his mind overcome, Devadatta is headed for a state of deprivation, headed for hell, there to stay for an eon, incurable.

"'Monks, it's good for a monk to keep conquering again & again any arisen material gain. It's good for a monk to keep conquering again & again any arisen lack of material gain… any arisen status… any arisen lack of status… any arisen offerings… any arisen lack of offerings… any arisen evil ambition… any arisen evil friendship.

"'And for what compelling reason should a monk keep conquering again & again any arisen material gain… any arisen evil friendship? Because when one dwells not having conquered any arisen material gain, effluents arise, along with vexations & fevers. But when one dwells having conquered any arisen material gain, those effluents, vexations, & fevers are not.

[Similarly with any arisen lack of material gain, any arisen status, any arisen lack of status, any arisen offerings, any arisen lack of offerings, any arisen evil ambition, & any arisen evil friendship.]

"'It's for this compelling reason that a monk should keep conquering again & again any arisen material gain… any arisen evil friendship.

"'Therefore, monks, you should train yourselves: "We will keep conquering again & again any arisen material gain… any arisen lack of material gain… any arisen status… any arisen lack of status… any arisen offerings… any arisen lack of offerings… any arisen evil ambition… any arisen evil friendship." That's how you should train yourselves.'

"Up to now, Ven. Uttara, the four companies—monks, nuns, lay men, & lay women—have not established this Dhamma-discourse among human beings. Take up this Dhamma-discourse, Ven. Uttara! Master this Dhamma-discourse, Ven. Uttara! Remember this Dhamma-discourse, Ven. Uttara! Connected with the goal is this Dhamma-discourse, and basic to the holy life!"

See also: MN 58

About Nanda
Nanda Sutta (AN 8:9)

"Monks, speaking rightly of Nanda, one could say, 'He is a son of a good family.' Speaking rightly of Nanda, one could say, 'He is strong.' Speaking rightly of Nanda, one could say, 'He is handsome.' Speaking rightly of Nanda, one could say, 'He is fiercely passionate.' If Nanda did not guard the doors of his senses, did not know moderation in eating, was not devoted to wakefulness, and was not endowed with mindfulness & alertness, how would he be able to follow the holy life, perfect & pure?

"This is Nanda's guarding of the doors of his senses: If he should look to the east, he looks focusing his entire awareness, (thinking,) 'As I am looking thus to the east, greed & distress, evil unskillful qualities, will not flow out.' That's how he is alert there. If he should look to the west… the north… the south… above… below… to the intermediate directions, he looks focusing his entire awareness, (thinking,) 'As I am looking thus to the intermediate directions, greed & distress, evil unskillful qualities, will not flow out.' That's how he is alert there. This is Nanda's guarding of the doors of his senses.

"This is Nanda's knowledge of moderation in eating: Nanda takes his food reflecting appropriately, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, (thinking,) 'I will destroy old feelings (of hunger) & not create new feelings (from overeating). Thus I will maintain myself, be blameless, & live in comfort.' This is Nanda's knowledge of moderation in eating.

"This is Nanda's devotion to wakefulness: There is the case where Nanda during the day, sitting & pacing back & forth, cleanses his mind of any qualities that would hold the mind in check. During the first

watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. This is Nanda's devotion to wakefulness.

"This is Nanda's being in mindfulness & alertness: There is the case where feelings are known to Nanda as they arise, known as they persist, known as they subside. Perceptions are known as they arise, known as they persist, known as they subside. Thoughts are known as they arise, known as they persist, known as they subside. This is Nanda's being in mindfulness & alertness.

"Monks, if Nanda did not guard the doors of his senses, did not know moderation in eating, was not devoted to wakefulness, and was not endowed with mindfulness & alertness, how would he be able to follow the holy life, perfect & pure?"

See also: SN 47:35; AN 4:37; Ud 3:2

The Thoroughbred
Ājāññā Sutta (AN 8:13)

"Endowed with eight qualities, a king's auspicious thoroughbred steed is worthy of a king, is a king's asset, counts as a very limb of his king. Which eight?

[1] "There is the case where a king's auspicious thoroughbred steed is well-born on both sides, his mother's & his father's; he is born in the country where other auspicious thoroughbred steeds are born.

[2] "When given food, whether fresh or dried, he eats it carefully, without scattering it around.

[3] "He feels disgust at sitting or lying down in urine or excrement.

[4] "He is composed & easy to live with, and doesn't harass the other horses.

[5] "Whatever tricks or deceits or wiles or subterfuges he has, he shows them as they actually are to his trainer, so that his trainer can try to straighten them out.

[6] "When in harness he gives rise to the thought, 'Whether the other horses want to pull or not, *I'll* pull here.'

[7] "When going, he goes the straight path.

[8] "He is steadfast and remains steadfast to the end of life & death.

"Endowed with these eight qualities, a king's auspicious thoroughbred steed is worthy of a king, is a king's asset, counts as a very limb of his king.

"In the same way, a monk endowed with eight qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an incomparable field of merit for the world. Which eight?

[1] "There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.

[2] "When given food, whether coarse or refined, he eats it carefully, without complaining.

[3] "He feels disgust at bodily misconduct, verbal misconduct, mental misconduct, at the development of evil, unskillful (mental) qualities.

[4] "He is composed & easy to live with, and doesn't harass the other monks.

[5] "Whatever tricks or deceits or wiles or subterfuges he has, he shows them as they actually are to the Teacher or to his observant companions in the holy life, so that the Teacher or his observant companions in the holy life can try to straighten them out.

[6] "When in training he gives rise to the thought, 'Whether the other monks want to train or not, *I'll* train here.'

[7] “When going, he goes the straight path; here the straight path is this: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

[8] “He dwells with his persistence aroused, (thinking,) ‘Gladly would I let the flesh & blood in my body dry up, leaving just the skin, tendons, & bones, but if I have not attained what can be reached through human steadfastness, human persistence, human striving, there will be no relaxing my persistence.’”

“Endowed with these eight qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an incomparable field of merit for the world.”

See also: AN 3:97; AN 4:111; AN 4:113; AN 5:75—76; AN 5:139—140; AN 11:10

Unruly
Khaḷuṅka Sutta (AN 8:14)

“Monks, I will teach you the eight unruly horses and eight faults in horses, the eight unruly men and eight faults in men. Listen and pay close attention. I will speak.”

“As you say, lord,” the monks responded to him.

The Blessed One said: “Now, which are the eight unruly horses and eight faults in horses?

“There is the case where some unruly horses—when goaded, ordered, and told ‘Go!‘ by the charioteer—back up and push the chariot back with their hindquarters. Some unruly horses are like this. This is the first fault in a horse.

“Then again, some unruly horses—when goaded, ordered, and told ‘Go!‘ by the charioteer—jump back and hit the carriage railing, breaking the triple bar. Some unruly horses are like this. This is the second fault in a horse.

“Then again, some unruly horses—when goaded, ordered, and told ‘Go!‘ by the charioteer—kick the chariot pole and stomp on it. Some unruly horses are like this. This is the third fault in a horse.

“Then again, some unruly horses—when goaded, ordered, and told ‘Go!‘ by the charioteer—go off the road and make the chariot turn over. Some unruly horses are like this. This is the fourth fault in a horse.

“Then again, some unruly horses—when goaded, ordered, and told ‘Go!‘ by the charioteer—rear up and paw the air. Some unruly horses are like this. This is the fifth fault in a horse.

“Then again, some unruly horses—when goaded, ordered, and told ‘Go!‘ by the charioteer—not heeding the goad, bite through the bit with their teeth and go where they will. Some unruly horses are like this. This is the sixth fault in a horse.

“Then again, some unruly horses—when goaded, ordered, and told ‘Go!‘ by the charioteer—go neither forward nor back, but stand right there like a post. Some unruly horses are like this. This is the seventh fault in a horse.

“Then again, some unruly horses—when goaded, ordered, and told ‘Go!‘ by the charioteer—draw in their forefeet, draw in their hindfeet, and sit down right there on their four feet. Some unruly horses are like this. This is the eighth fault in a horse.

“These, monks, are the eight unruly horses and eight faults in horses.”

“And which are the eight unruly men and eight faults in men?

“There is the case where the monks accuse a monk of an offense. He, being accused of an offense by the monks, denies the offense, (saying,) ‘I don’t remember. I don’t remember.’ He, I tell you, is just like the unruly horse who—when goaded, ordered, and told ‘Go!‘ by the charioteer—backs up and pushes the chariot back with its hindquarters. Some unruly men are like this. This is the first fault in a man.

“Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, attacks the accuser: ‘What use is there in your speaking, you incompetent fool! Think of yourself as worthy to be spoken to.’ He, I tell you, is just like the unruly horse who—when goaded, ordered, and told ‘Go!‘ by the charioteer—jumps back

and hits the carriage railing, breaking the triple bar. Some unruly men are like this. This is the second fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, accuses the accuser in return: 'You, too, have committed an offense of this name. You make amends for it first.' He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—kicks the chariot pole and stomps on it. Some unruly men are like this. This is the third fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, wanders from one thing to another, straying outside the topic, displaying anger, irritation, & sulkiness. He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—goes off the road and makes the chariot turn over. Some unruly men are like this. This is the fourth fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, speaks waving his arms around in the midst of the Saṅgha. He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—rears up and paws the air. Some unruly men are like this. This is the fifth fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, not heeding the Saṅgha, not heeding his accuser, goes off where he will, still an offender. He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—not heeding the goad, bites through the bit with its teeth and goes where it wills. Some unruly men are like this. This is the sixth fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, (after saying,) 'I've neither committed an offense nor have I not committed an offense,' vexes the Saṅgha by falling silent. He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—goes neither

forward nor back, but stands right there like a post. Some unruly men are like this. This is the seventh fault in a man.

"Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, says this: 'Why do you venerable ones persecute me so much? I'll disavow the training and return to the lower life.' On having disavowed the training and returned to the lower life he says, 'I hope you venerable ones are gratified now!' He, I tell you, is just like the unruly horse who—when goaded, ordered, and told 'Go!' by the charioteer—draws in its forefeet, draws in its hind feet, and sits down right there on its four feet. Some unruly men are like this. This is the eighth fault in a man.

"These, monks, are the eight unruly men and eight faults in men."

See also: AN 4:111; AN 5:75—76; AN 5:139—140; AN 11:10

About Hatthaka (1)
Hatthaka Sutta (AN 8:23)

On the surface, the qualities the Buddha attributes to Hatthaka in this sutta do not seem especially "amazing" or "astounding." Keep in mind, however, that the Canon depicts Hatthaka as very wealthy, and the Commentary adds that he is a prince. To find such qualities in a person of power and wealth is fairly amazing.

* * *

On one occasion the Blessed One was staying near Āḷavī at the Aggāḷava Shrine. There he addressed the monks: "Monks, remember Hatthaka of Āḷavī as being endowed with seven amazing, astounding qualities. Which seven? Monks, Hatthaka of Āḷavī is endowed with conviction. He is virtuous. He has a sense of shame. He has a sense of compunction. He is learned. He is generous. He is discerning. Remember Hatthaka of Āḷavī as being endowed with these seven amazing, astounding qualities."

That is what the Blessed One said. Having said it, the One Well-Gone, getting up from his seat, went into his dwelling.

Then early in the morning a certain monk, having adjusted his lower robe and carrying his bowl & outer robe, went to Hatthaka of Āḷavī's home. On arrival, he sat down on a seat made ready. Then Hatthaka of Āḷavī approached the monk and, having bowed down to him, sat to one side. As he was sitting there the monk said to him, "Friend, the Blessed One has described you as being endowed with seven amazing, astounding qualities. Which seven? 'Hatthaka of Āḷavī is endowed with conviction. He is virtuous. He has a sense of shame. He has a sense of compunction. He is learned. He is generous. He is discerning.' Friend, the Blessed One has described you as being endowed with these seven amazing, astounding qualities."

"I hope, sir, that there were no white-clad householders there."

"No, friend, there were no white-clad householders there."

"It's good, sir, that there were no white-clad householders there."

Then the monk, having received alms at Hatthaka of Āḷavī's home, departed. After his meal, returning from his alms round, he went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he [told the Blessed One what had happened].

[The Blessed One replied:] "It's good, monk, it's very good that the clansman is modest and does not want others to know of the skillful qualities present in him. In that case, monk, remember Hatthaka of Āḷavī as being endowed with this eighth amazing, astounding quality: modesty."

See also: AN 3:35; AN 8:30; AN 8:53

About Hatthaka (2)
Hatthaka Sutta (AN 8:24)

The four grounds for the bonds of fellowship (see AN 4:32) appear in the early Mahāyāna sūtras as guidelines for every aspiring bodhisattva—one of the few teachings that even the more radical Mahāyāna sūtras adopt from the early canons. The following sutta, which maintains that these four qualities are required for developing any large following, may account for this fact.

* * *

On one occasion the Blessed One was staying near Āḷavī at the Aggāḷava Shrine. Then Hatthaka of Āḷavī, surrounded by approximately 500 (other) lay followers, went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there the Blessed One said to him, "Large is your following, Hatthaka. How have you won over this large following?"

"Lord, I have won over this large following through the four grounds for the bonds of fellowship taught by the Blessed One. When I know that, 'This person is to be won over by giving,' then I win him/her over by giving. When I know that, 'This person is to be won over by kind words,' then I win him/her over by kind words. When I know that, 'This person is to be won over by beneficial help,' then I win him/her over by beneficial help.[1] When I know that, 'This person is to be won over by consistency,' then I win him/her over by consistency.[2] Awed by the wealth of my family, they regard me as worth listening to, which would not be the case if I were poor."

"It's good, Hatthaka, it's very good that this is the means by which you have won over a large following. All those in the past who have won over a large following have done so by means of these four same grounds for the bonds of fellowship. All those in the future who will win over a large following will do so by means of these four same grounds for the bonds of fellowship. All those at present who are winning over a large following do so by means of these four same grounds for the bonds of fellowship."

Then, having been instructed, urged, roused, & encouraged by the Blessed One with a talk on Dhamma, Hatthaka of Āḷavī got up from his seat, bowed down to the Blessed One, circled him—keeping him on his

right—and left. Not long after he had left, the Blessed One said to the monks, "Monks, remember Hatthaka of Āḷavī as being endowed with eight amazing, astounding qualities. Which eight? Hatthaka of Āḷavī is endowed with conviction. He is virtuous. He has a sense of shame. He has a sense of compunction (over the results of unskillful actions). He is learned. He is generous. He is discerning. He is modest. Remember Hatthaka of Āḷavī as being endowed with these eight amazing, astounding qualities."

Notes

1. The Commentary to AN 4:32 defines beneficial help as beneficial words and advice, an assertion that may be based on the idea that giving already covers beneficial actions. AN 5:99 and AN 8:26 would suggest that encouraging the person to observe the precepts would also count as beneficial help.

2. The Commentary defines consistency as sharing the same hardships and pleasures: eating together, sleeping together, observing the same precepts, not claiming any special privileges. Other traditional texts define consistency more in terms of reliability: acting the same way behind the other person's back as one would to his/her face.

See also: AN 3:35

To Jīvaka (On Being a Lay Follower)
Jīvaka Sutta (AN 8:26)

I have heard that on one occasion the Blessed One was staying near Rājagaha in Jīvaka's Mango Grove. Then Jīvaka Komārabhacca went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "Lord, to what extent is one a lay follower?"

"Jīvaka, when one has gone to the Buddha for refuge, has gone to the Dhamma for refuge, and has gone to the Saṅgha for refuge, then to that extent is one a lay follower."

"And to what extent, venerable sir, is one a virtuous lay follower?"

"Jīvaka, when one abstains from taking life, from stealing, from sexual misconduct, from lying, and from fermented & distilled drinks that lead to heedlessness, then to that extent is one a virtuous lay follower."

"And to what extent, venerable sir, is one a lay follower who practices for his own benefit but not that of others?"

"Jīvaka, when a lay follower himself is consummate in conviction but does not encourage others in the consummation of conviction; when he himself is consummate in virtue but does not encourage others in the consummation of virtue; when he himself is consummate in generosity but does not encourage others in the consummation of generosity; when he himself desires to see the monks but does not encourage others to see the monks; when he himself wants to hear the true Dhamma but does not encourage others to hear the true Dhamma; when he himself habitually remembers the Dhamma he has heard but does not encourage others to remember the Dhamma they have heard; when he himself explores the meaning of the Dhamma he has heard but does not encourage others to explore the meaning of the Dhamma they have heard; when he himself, knowing both the Dhamma & its meaning, practices the Dhamma in line with the Dhamma, but does not encourage others to practice the Dhamma in line with the Dhamma—then to that extent he is a lay follower who practices for his own benefit but not for the benefit of others."

"And to what extent, venerable sir, is one a lay follower who practices both for his own benefit & the benefit of others?"

"Jīvaka, when a lay follower himself is consummate in conviction and encourages others in the consummation of conviction; when he himself is consummate in virtue and encourages others in the consummation of virtue; when he himself is consummate in generosity and encourages others in the consummation of generosity; when he himself desires to see the monks and encourages others to see the monks; when he himself wants to hear the true Dhamma and encourages others to hear the true Dhamma; when he himself habitually remembers the Dhamma he has heard and encourages others to remember the Dhamma they have heard;

when he himself explores the meaning of the Dhamma he has heard and encourages others to explore the meaning of the Dhamma they have heard; when he himself, knowing both the Dhamma & its meaning, practices the Dhamma in line with the Dhamma and encourages others to practice the Dhamma in line with the Dhamma—then to that extent he is a lay follower who practices both for his own benefit and for the benefit of others."

See also: AN 4:99; AN 5:175; AN 8:54

Strengths
Bala Sutta (AN 8:28)

Then Ven. Sāriputta went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, the Blessed One said to him, "Sāriputta, how many are the strengths of a monk whose effluents are ended, endowed with which he affirms the ending of the effluents (thus): 'The effluents are ended in me'?"

"Eight, lord, are the strengths of a monk whose effluents are ended, endowed with which he affirms the ending of the effluents (thus): 'The effluents are ended in me.' Which eight?

"There is the case where the inconstancy of all fabrications as they have come to be is well seen with right discernment by a monk whose effluents are ended. The fact that the inconstancy of all fabrications as they have come to be is well seen with right discernment by a monk whose effluents are ended is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'

"And further, sensual passions as they have come to be are well seen with right discernment as analogous to hot charcoals by a monk whose effluents are ended. The fact that sensual passions as they have come to be are well seen with right discernment as analogous to hot charcoals by a monk whose effluents are ended is also a strength of a monk whose

effluents are ended, with reference to which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'

"And further, the mind of a monk whose effluents are ended inclines toward seclusion, leans toward seclusion, tends toward seclusion, stays in seclusion, delights in renunciation, entirely rid of the qualities that act as a basis for the effluents. The fact that the mind of a monk whose effluents are ended inclines toward seclusion, leans toward seclusion, tends toward seclusion, stays in seclusion, delights in renunciation, entirely rid of the qualities that act as a basis for the effluents is also is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'

"And further, the four establishings of mindfulness[1] are developed, well-developed by a monk whose effluents are ended. The fact that the four establishings of mindfulness are developed, well-developed by a monk whose effluents are ended is also is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'

"And further, the four bases of power are developed, well-developed by a monk whose effluents are ended.…

"And further, the five faculties are developed, well-developed by a monk whose effluents are ended.…

"And further, the seven factors for awakening are developed, well-developed by a monk whose effluents are ended.…

"And further, the noble eightfold path is developed, well-developed by a monk whose effluents are ended. The fact that the noble eightfold path is developed, well-developed by a monk whose effluents are ended is also is a strength of a monk whose effluents are ended, with reference to which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'

"These, lord, are the eight strengths of a monk whose effluents are ended, endowed with which he affirms the ending of the effluents (thus): 'The effluents are ended in me.'"

Note

1. This and the remaining strengths constitute six of the seven lists of qualities that make up the Wings to Awakening. The one missing list is the five strengths. There may be two reasons for why it is not listed here. The first, suggested by AN 4:163, is that the five strengths pertain to the lower levels of noble attainment—stream-entry through non-returning—whereas the five faculties, which cover the same qualities as the five strengths (conviction, persistence, mindfulness, concentration, and discernment), constitute a higher intensity of these qualities pertaining exclusively to arahantship. The second possible reason is that listing the five strengths as one of eight strengths would have been confusing.

See also: DN 16: MN 48; SN 48:53; AN 10:75

To Anuruddha
Anuruddha Sutta (AN 8:30)

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. And at that time Ven. Anuruddha was living among the Cetis in the Eastern Bamboo Park. Then, as he was alone in seclusion, this line of thinking arose in Ven. Anuruddha's awareness: "This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated. This Dhamma is for one endowed with discernment, not for whose discernment is weak."

Then the Blessed One, realizing with his awareness the line of thinking in Ven. Anuruddha's awareness—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt, and re-appeared among the Cetis in the Eastern Bamboo Park,

right in front of Ven. Anuruddha. There he sat down on a prepared seat. As for Ven. Anuruddha, having bowed down to the Blessed One, he sat to one side. As he was sitting there the Blessed One said to him, "Good, Anuruddha, very good. It's good that you think these thoughts of a great person: 'This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated. This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Now then, Anuruddha, think the eighth thought of a great person: 'This Dhamma is for one who enjoys non-objectification,[1] who delights in non-objectification, not for one who enjoys & delights in objectification.'

"Anuruddha, when you think these eight thoughts of a great person, then—whenever you want—quite secluded from sensuality, secluded from unskillful qualities, you will enter & remain in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. When you think these eight thoughts of a great person, then—whenever you want—with the stilling of directed thoughts & evaluations, you will enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.… with the fading of rapture, you will remain equanimous, mindful, & alert, and sense pleasure with the body. You will enter & remain in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' When you think these eight thoughts of a great person, then—whenever you want—with the abandoning of pleasure & pain, as with the earlier disappearance of elation & distress, you will enter & remain in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"Now, when you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty,

these four jhānas—heightened mental states providing a pleasant abiding in the here & now—then your robe of cast-off rags will seem to you to be just like the clothes chest of a householder or householder's son, full of clothes of many colors. As you live contented, it will serve for your delight, for a comfortable abiding, for non-agitation, & for alighting on unbinding.

"When you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhānas—heightened mental states providing a pleasant abiding in the here & now—then your meal of almsfood will seem to you to be just like the rice & wheat of a householder or householder's son, cleaned of black grains, and served with a variety of sauces & seasonings.… your dwelling at the foot of a tree will seem to you to be just like the gabled mansion of a householder or householder's son, plastered inside & out, draft-free, bolted, and with its shutters closed.… your bed on a spread of grass will seem to you like the couch of a householder or householder's son, spread with long-haired coverlets, white woolen coverlets, embroidered coverlets, antelope-hide & deer-skin rugs, covered with a canopy, and with red cushions for the head & feet.…

"When you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhānas—heightened mental states providing a pleasant abiding in the here & now—then your medicine of strong-smelling urine will seem to you to be just like the various tonics of a householder or householder's son: ghee, fresh butter, oil, honey, and molasses sugar. As you live contented, it will serve for your delight, for a comfortable abiding, for non-agitation, & for alighting on unbinding.

"Now, then, Anuruddha, you are to stay right here among the Cetis for the coming Rains Retreat."

"As you say, venerable sir," Ven. Anuruddha responded to him.

Then, having given this exhortation to Ven. Anuruddha, the Blessed One—as a strong man might extend his flexed arm or flex his extended arm—disappeared from the Eastern Bamboo Park of the Cetis and reappeared among the Bhaggas in the Deer Park at Bhesakaḷā Forest, near Crocodile Haunt. He sat down on a prepared seat and, as he was

sitting there, he addressed the monks: "Monks, I will teach you the eight thoughts of a great person. Listen & pay close attention. I will speak."

"Yes, lord," the monks responded to him.

The Blessed One said, "Now, what are the eight thoughts of a great person? This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated. This Dhamma is for one endowed with discernment, not for one whose discernment is weak. This Dhamma is for one who enjoys non-objectification, who delights in non-objectification, not for one who enjoys & delights in objectification.

"'This Dhamma is for one who is modest, not for one who is self-aggrandizing.' Thus was it said. With reference to what was it said? There is the case where a monk, being modest, does not want it to be known that 'He is modest.' Being content, he does not want it to be known that 'He is content.' Being reclusive, he does not want it to be known that 'He is reclusive.' His persistence being aroused, he does not want it to be known that 'His persistence is aroused.' His mindfulness being established, he does not want it to be known that 'His mindfulness is established.' His mind being concentrated, he does not want it to be known that 'His mind is concentrated.' Being endowed with discernment, he does not want it to be known that 'He is endowed with discernment.' Enjoying non-objectification, he does not want it to be known that 'He is enjoying non-objectification.' 'This Dhamma is for one who is modest, not for one who is self-aggrandizing.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one who is content, not for one who is discontent.' Thus was it said. With reference to what was it said? There is the case where a monk is content with any old robe cloth at all, any old almsfood, any old lodging, any old medicinal requisites for curing

sickness at all. 'This Dhamma is for one who is content, not for one who is discontent.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one who is reclusive, not for one who is entangled.' Thus was it said. With reference to what was it said? There is the case where a monk, when living reclusively, is visited by monks, nuns, lay men, lay women, kings, royal ministers, sectarians & their disciples. With his mind bent on seclusion, tending toward seclusion, inclined toward seclusion, aiming at seclusion, relishing renunciation, he converses with them only as much is necessary for them to take their leave. 'This Dhamma is for one who is reclusive, not for one who is entangled.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one whose persistence is aroused, not for one who is lazy.' Thus was it said. With reference to what was it said? There is the case where a monk keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. 'This Dhamma is for one whose persistence is aroused, not for one who is lazy.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Thus was it said. With reference to what was it said? There is the case where a monk is mindful, endowed with excellent proficiency in mindfulness, remembering & able to call to mind even things that were done & said long ago. 'This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated.' Thus was it said. With reference to what was it said? There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he

remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. 'This Dhamma is for one whose mind is concentrated, not for one whose mind is unconcentrated.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Thus was it said. With reference to what was it said? There is the case where a monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. 'This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Thus was it said. And with reference to this was it said.

"'This Dhamma is for one who enjoys non-objectification, who delights in non-objectification, not for one who enjoys & delights in objectification.' Thus was it said. With reference to what was it said? There is the case where a monk's mind leaps up, grows confident, steadfast, & firm in the cessation of objectification. 'This Dhamma is for one who enjoys non-objectification, who delights in non-objectification, not for one who enjoys & delights in objectification.' Thus was it said. And with reference to this was it said."

Now, during the following Rains Retreat, Ven. Anuruddha stayed right there in the Eastern Bamboo Park among the Cetis. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time entered & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Anuruddha became another one of the arahants.

Then, on attaining arahantship, he uttered this verse:

Knowing my thoughts,

the Teacher, unexcelled in the cosmos,
came to me through his power
in a body made of mind.
He taught in line with my thoughts,
        and then further.
The Buddha,
    delighting in   non-objectification,
    taught   non-objectification.
Knowing his Dhamma,
I kept delighting in his bidding.
    The three knowledges
    have been attained;
    the Buddha's bidding,
        done.

Note

1. "Objectification" is a translation of *papañca.* Although in some circles *papañca* has come to mean a proliferation of thinking, in the Canon it refers not to the amount of thinking, but to a type of thinking marked by the classifications and perceptions it uses. As Sn 4:14 points out, the root of these classifications and perceptions is the thought, "I am the thinker." From this assumption grow such classifications as "me/not me," "existing/not existing," which frame experience in terms conducive to further becoming. DN 21 and MN 18 discuss the relationship between objectification and conflict. AN 4:173 states that the range of objectification is identical with the range of the six sense media. SN 43 lists non-objectification as one of many epithets for unbinding.

See also: DN 21; MN 2; MN 18; SN 22:3; AN 4:28; AN 4:173; AN 5:30; AN 8:53; AN 10:69; AN 10:72; Ud 3:1; Iti 80; Thag 6:10

Bonanzas
Abhisanda Sutta (AN 8:39)

"Monks, there are these eight bonanzas of merit, rewards of skillfulness, nourishments of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing, to welfare & happiness. Which eight?

"There is the case where a disciple of the noble ones has gone to the Buddha for refuge. This is the first bonanza of merit, bonanza of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing; to welfare & to happiness.

"And further, the disciple of the noble ones has gone to the Dhamma for refuge. This is the second bonanza of merit.…

"And further, the disciple of the noble ones has gone to the Saṅgha for refuge. This is the third bonanza of merit.…

"Now, there are these five gifts, five great gifts—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—that are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans. Which five?

"There is the case where a disciple of the noble ones, abandoning the taking of life, abstains from taking life. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the first gift, the first great gift—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—that is not open to suspicion, will never be open to suspicion, and is unfaulted by knowledgeable contemplatives & brahmans. And this is the fourth bonanza of merit.…

"And further, abandoning taking what is not given [stealing], the disciple of the noble ones abstains from taking what is not given. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless

freedom from danger, freedom from animosity, and freedom from oppression. This is the second gift, the second great gift… and this is the fifth bonanza of merit.…

"And further, abandoning sexual misconduct, the disciple of the noble ones abstains from sexual misconduct. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the third gift, the third great gift… and this is the sixth bonanza of merit.…

"And further, abandoning the telling of lie, the disciple of the noble ones abstains from telling lies. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fourth gift, the fourth great gift… and this is the seventh bonanza of merit.…

"And further, abandoning the use of intoxicants, the disciple of the noble ones abstains from taking intoxicants. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fifth gift, the fifth great gift—original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning—that is not open to suspicion, will never be open to suspicion, and is unfaulted by knowledgeable contemplatives & brahmans. And this is the eighth bonanza of merit, bonanza of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing; to welfare & to happiness."

See also: MN 135–136; SN 55:31–33; AN 4:99; AN 10:92; Iti 22; Iti 27

Results
Vipāka Sutta (AN 8:40)

"Monks, the taking of life—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from the taking of life is that, when one becomes a human being, it leads to a short life span.

"Stealing—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from stealing is that, when one becomes a human being, it leads to the loss of one's wealth.

"Sexual misconduct—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from sexual misconduct is that, when one becomes a human being, it leads to rivalry & revenge.

"Lying—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from lying is that, when one becomes a human being, it leads to being falsely accused.

"Divisive speech—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from divisive speech is that, when one becomes a human being, it leads to the breaking of one's friendships.

"Harsh speech—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from harsh speech is that, when one becomes a human being, it leads to unappealing sounds.

"Idle chatter—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from idle chatter is that, when one becomes a human being, it leads to words that aren't worth taking to heart.

"The drinking of fermented & distilled liquors—when indulged in, developed, & pursued—is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry ghosts. The slightest of all the results coming from drinking fermented & distilled liquors is that, when one becomes a human being, it leads to mental derangement."

See also: MN 135–136; SN 42:6; SN 42:8; AN 3:101

To Gotamī
Gotamī Sutta (AN 8:51)

On one occasion the Blessed One was staying near Kapilavatthu in the Banyan Park. Then Mahāpajāpati Gotamī went to the Blessed One and, on arrival, having bowed to him, stood to one side. As she was standing there she said to him: "It would be good, lord, if women might obtain the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"Enough, Gotamī. Don't advocate women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

A second time.… A third time she said to him: "It would be good, lord, if women might obtain the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"Enough, Gotamī. Don't advocate women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."[1]

So Mahāpajāpati Gotamī, (thinking,) "The Blessed One does not allow women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata"—sad & unhappy, crying, her face in tears—bowed to the Blessed One and left, keeping him to her right.

The Blessed One, having stayed as long as he liked in Kapilavatthu, set out for Vesālī. After wandering in stages, he arrived at Vesālī. There he stayed near Vesālī at the Gabled Hall in the Great Forest.

Then Mahāpajāpati Gotamī, having had her hair cut off, having donned ochre robes, set out for Vesālī together with a large number of Sakyan women. After wandering in stages, she arrived at Vesālī and went to the Gabled Hall in the Great Forest. Then she stood there outside the porch, her feet swollen, her limbs covered with dust, sad & unhappy, crying, her face in tears. Ven. Ānanda[2] saw her standing there outside the porch, her feet swollen, her limbs covered with dust, sad & unhappy, crying, her face in tears, and so asked her, "Why, Gotamī, why are you standing here outside the porch, your feet swollen, your limbs covered with dust, sad & unhappy, crying, your face in tears?"

"Because, venerable sir, the Blessed One does not allow women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"In that case, Gotamī, stay right here[3] while I ask the Blessed One to allow women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "Lord, Mahāpajāpati Gotamī is standing outside the porch—her feet swollen, her limbs covered with dust, sad and unhappy, crying, her face in tears, because the Blessed One does not allow women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata. It would be good if women might obtain the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"Enough, Ānanda. Don't advocate women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

A second time.… A third time, Ven. Ānanda said, "… It would be good, lord, if women might obtain the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"Enough, Ānanda. Don't advocate women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

Then the thought occurred to Ven. Ānanda, "The Blessed One does not allow women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata. What if I were to find some other way to ask the Blessed One to allow women's Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata." So he said to the Blessed One, "Lord, if a woman were to go forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata, would she be able to realize the fruit of stream-entry, once-returning, non-returning, or arahantship?"

"Yes, Ānanda, she would.…"

"In that case, lord, Mahāpajāpati Gotamī has been of great service to the Blessed One. She was the Blessed One's aunt, foster mother, nurse, giver of milk. When the Blessed One's mother passed away, she gave him milk. It would be good if women might obtain the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata."

"Ānanda, if Mahāpajāpati Gotamī accepts eight rules of respect *[garu-dhamma],* that will be her Acceptance [as a nun].

[1] "A nun who has been fully accepted even for a century must bow down, rise up from her seat, salute with hands palm-to-palm over her heart, and perform forms of respect due to superiors to a monk even if he has been fully accepted on that very day. This rule is to be honored,

respected, revered, venerated, never to be transgressed as long as she lives.

[2] "A nun must not spend the Rains in a residence where there is no monk (nearby)....

[3] "Every half-month a nun should expect two things from the Saṅgha of monks: (permission to) ask for the date of the uposatha and (permission to) approach for an exhortation....

[4] "At the end of the Rains-residence, a nun should invite (accusations from) both Saṅghas [the Saṅgha of monks and the Saṅgha of nuns] on any of three grounds: what they have seen, what they have heard, what they have suspected....

[5] "A nun who has broken any of the rules of respect must undergo penance for half a month under both Saṅghas....

[6] "Only after a female trainee has trained in the six precepts for two years can she request Acceptance from both Saṅghas....

[7] "A monk must not in any way be insulted or reviled by a nun....

[8] "From this day forward, the admonition of a monk by a nun is forbidden, but the admonition of a nun by a monk is not forbidden. This rule, too, is to be honored, respected, revered, venerated, never to be transgressed as long as she lives.

"If Mahāpajāpati Gotamī accepts these eight rules of respect, that will be her Acceptance."

Then Ven. Ānanda, having learned the eight rules of respect in the Blessed One's presence, went to Mahāpajāpati Gotamī and, on arrival, said to her, "Gotamī, if you accept these eight rules of respect, that will be your Acceptance. [And he repeated the eight rules.]"

"Ven. Ānanda, just as if a young woman—or man—fond of ornamentation, with bathed head, having been given a garland of lotuses or jasmine or scented creepers, having accepted it in both hands, were to place it on her head, in the same way I accept the eight rules of respect, never to transgress them as long as I live."

Then Ven. Ānanda returned to the Blessed One and, having bowed down, sat to one side. As he was sitting there he said, "Venerable sir,

Mahāpajāpati Gotamī has accepted the eight rules of respect, never to transgress them as long as she lives."[4]

"But, Ānanda, if women had not obtained the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata, the holy life would have lasted long, the true Dhamma would have lasted 1,000 years. But now that they have obtained the Going-forth from the home life into homelessness in the Dhamma & Vinaya made known by the Tathāgata, the holy life will not last long, the true Dhamma will last only 500 years.[5]

"Just as a clan in which there are many women and few men is easily plundered by robbers and thieves, in the same way, in whatever Dhamma & Vinaya women obtain the Going-forth from home life into homelessness, the holy life does not last long.

"Just as, when the white blight falls on a field of ripening wheat, that field of wheat does not last long, in the same way, in whatever Dhamma & Vinaya women obtain the Going-forth from home life into homelessness, the holy life does not last long.

"Just as, when the rust disease falls on a field of sugar cane, that field of sugar cane does not last long, in the same way, in whatever Dhamma & Vinaya women obtain the Going-forth from home life into homelessness, the holy life does not last long.

"Just as a man might make an embankment in advance around a great reservoir to keep the waters from overflowing, in the same way I have set forth in advance the eight rules of respect for nuns that they are not to transgress as long as they live."[6]

Notes

1. DN 16 reports a conversation between the Buddha and Māra shortly after the Buddha's awakening in which the former declines to totally unbind until he has established both a Saṅgha of monks and a Saṅgha of nuns on a firm foundation. Thus there is the question: Why did the Buddha refuse Mahāpajāpati's first request to allow a Saṅgha of nuns? The apparent answer is that he had already thought through the conditions on which he would establish that Saṅgha, and suspected that Mahāpajāpati would reject them

unless she was fully sincere in her request. Only when she later showed her sincerity, and Ven. Ānanda brought up a telling reason for allowing her ordination—that women would be able to attain the noble attainments if they were allowed to ordain—did the Buddha set forth his conditions.

Although the most common pattern in the Vinaya is for the Buddha to wait for complaints about a monk's or nun's behavior before establishing rules, many rules were established in a way that does not follow this pattern. In some cases, monks bring the Buddha questions about how to behave, and he establishes rules in response to their request. In other cases, such as the rules for the kaṭhina (Mv VII), the Buddha simply sets out conditions even without being asked. Thus there is nothing out-of-character in his setting out conditions prior to the establishing of the Saṅgha of nuns.

2. According to the Commentary, the events in this sutta took place soon after the Buddha's first return to Kapilavatthu shortly after his awakening. The Commentary elsewhere states that Ven. Ānanda did not become the Buddha's permanent attendant until twenty years after the Buddha's awakening. The Canon is silent on both of these points, but if the Commentary's claims are true, then these events would have occurred when Ānanda was serving as a temporary attendant, or simply happened to be near the Buddha, prior to his later permanent appointment to the post. However, given the Buddha's references to Rains-residence, uposatha, and Invitation in this account, it's more likely that these events took place later in his career, after a fair number of rules and procedures for the bhikkhus had already been established.

3. The Thai edition of Cv X, which also contains this account, adds here "for a moment."

4. In Cv X, Ven. Ānanda's statement is: "Venerable sir, Mahāpajāpati Gotamī has accepted the eight rules of respect. The Blessed One's foster mother is fully accepted."

5. As SN 16:13 explains, the "survival of the true Dhamma" means not simply the brute survival of the teachings but the survival of the teachings unadulterated with "synthetic Dhamma" *(saddhamma-paṭirūpa),* later "improvements" that would call the authenticity of the true Dhamma into question. One possible example of this sort of adulteration—the early *Prajñā-paramitā* literature, with its teachings on the non-arising of dhammas—actually did begin to appear approximately 500 years after the Buddha's lifetime.

The hypothesis suggested in note 1—that the Buddha did want to establish a Saṅgha of nuns, but wanted Mahāpajāpati to be in a position where she would accept his conditions—is supported by the fact that the Buddha did not bring up the question of the survival of the True Dhamma until after she had accepted them. Had he not wanted to establish a Saṅgha of nuns, he would have mentioned this point to Ven. Ānanda immediately when the issue was broached, and Ānanda would have probably abandoned his efforts to argue Mahāpajāpati' case.

6. The early nuns did not accept these eight rules docilely. Soon after vowing to adhere to them for the rest of her life, Mahāpajāpati Gotamī requested that the nuns be relieved of the most onerous one—the first (Cv.X.3). The fact that she was asking to renege on her word to the Buddha doomed the request to failure. According to the Vibhaṅga to the Bhikkhunī Pāṭimokkha, individual nuns at later dates disobeyed the second, third, fourth, sixth, and seventh rules of respect, leading the Buddha to add pācittiya rules forbidding these transgressions to their Pāṭimokkha (respectively, Bhikkhunī Pc 56, 59, 57, 63 (66), & 52). Cv.X.20 reports that nuns tried to initiate accusations against monks in violation of the eighth rule of respect, leading the Buddha to declare such attempts invalid and to impose a dukkaṭa on them. The existence of these rules meant that any nun who broke them would have to confess her transgression to her fellow nuns. Because disciplinary transactions can be imposed only on those who confess their actions, the act of confessing these transgressions would thus open the way for both Saṅghas to impose penance on the offender in line with the fifth rule of respect.

Interestingly, the first rule of respect was enforced by a rule for the monks. Cv.X.3 imposes a dukkaṭa on a monk who bows down to a woman, rises up from his seat for her, salutes her with hands palm-to-palm over his heart, or performs forms of respect due to a superior to her. Thus if a monk broke this rule, he would have to confess the fact; the nun in question would be confronted with his confession, thus setting in line proceedings that could lead to her observing penance.

In Brief
Saṅkhitta Sutta (AN 8:53)

I have heard that at on one occasion the Blessed One was staying near Vesāli at the Gabled Hall in the Great Forest.

Then Mahāpajāpati Gotamī went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there she said to him: "It would be good, lord, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"Gotamī, the qualities of which you may know, 'These qualities lead to passion, not to dispassion; to being fettered, not to being unfettered; to accumulating, not to shedding; to self-aggrandizement, not to modesty; to discontent, not to contentment; to entanglement, not to reclusiveness; to laziness, not to aroused persistence; to being burdensome, not to being unburdensome': You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the qualities of which you may know, 'These qualities lead to dispassion, not to passion; to being unfettered, not to being fettered; to shedding, not to accumulating; to modesty, not to self-aggrandizement; to contentment, not to discontent; to reclusiveness, not to entanglement; to aroused persistence, not to laziness; to being unburdensome, not to being burdensome': You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'"

That is what the Blessed One said. Gratified, Mahāpājapati Gotamī delighted in his words.

See also: MN 61; AN 7:64; AN 7:80; AN 8:30; AN 10:71

To Dīghajāṇu
Dīghajāṇu Sutta (AN 8:54)

I have heard that on one occasion the Blessed One was staying among the Koḷiyans. Now the Koḷiyans have a town named Kakkarapatta. There Dīghajāṇu [LongShin] the Koḷiyan went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "We are lay people enjoying sensual pleasures: living crowded with spouses and children; using Kāsi fabrics and sandalwood; wearing garlands, scents, and creams; handling gold and silver. May the Blessed One teach the Dhamma for those like us, for our happiness and well-being in this life, for our happiness and well-being in lives to come."

(The Blessed One said:) "There are these four qualities, TigerPaw, that lead to a lay person's happiness and well-being in this life. Which four? Being consummate in initiative, being consummate in vigilance, admirable friendship, and maintaining one's livelihood in tune.

"And what is meant by being consummate in initiative? There is the case where a lay person, by whatever occupation he makes his living—whether by farming or trading or cattle tending or archery or as a king's man or by any other craft—is clever and untiring at it, endowed with discrimination in its techniques, enough to arrange and carry it out. This is called being consummate in initiative.

"And what is meant by being consummate in vigilance? There is the case where a lay person has righteous wealth—righteously gained, coming from his initiative, his striving, his making an effort, gathered by the strength of his arm, earned by his sweat—he manages to protect it through vigilance (with the thought), 'How shall neither kings nor thieves make off with this property of mine, nor fire burn it, nor water sweep it away, nor hateful heirs make off with it?' This is called being consummate in vigilance.

"And what is meant by admirable friendship? There is the case where a lay person, in whatever town or village he may dwell, associates with householders or householders' sons, young or old, who are consummate in conviction, consummate in virtue, consummate in generosity, consummate in discernment. He talks with them, engages them in discussions. He emulates consummate conviction in those who are consummate in conviction, consummate virtue in those who are consummate in virtue, consummate generosity in those who are consummate in generosity, and consummate discernment in those who are consummate in discernment. This is called admirable friendship.

"And what is meant by maintaining one's livelihood in tune? There is the case where a lay person, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, (thinking,) 'Thus will my income exceed my outflow, and my outflow will not exceed my income.' Just as when a weigher or his apprentice, when holding the scales, knows, 'It has tipped down so much or has tipped up so much,' in the same way, the lay person, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, (thinking,) 'Thus will my income exceed my outflow, and my outflow will not exceed my income.' If a lay person has a small income but maintains a grand livelihood, it will be rumored of him, 'This clansman devours his wealth like a fruit-tree eater [Commentary: one who shakes more fruit off a tree than he can possibly eat].' If a lay person has a large income but maintains a miserable livelihood, it will be rumored of him, 'This clansman will die of starvation.' But when a lay person, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, (thinking,) 'Thus will my income exceed my outflow, and my outflow will not exceed my income,' this is called maintaining one's livelihood in tune.

"These are the four drains on one's store of wealth: being debauched in sex; being debauched in drink; being debauched in gambling; and having evil people as friends, associates, & companions. Just as if there were a great reservoir with four inlets and four drains, and a man were to close the inlets and open the drains, and the sky were not to pour down

proper showers, the depletion of that great reservoir could be expected, not its increase. In the same way, these are the four drains on one's store of wealth: being debauched in sex, being debauched in drink, being debauched in gambling, and having evil people as friends, associates, & companions.

"These are the four inlets to one's store of wealth: not being debauched in sex; not being debauched in drink; not being debauched in gambling; and having admirable people as friends, associates, & companions. Just as if there were a great reservoir with four inlets and four drains, and a man were to open the inlets and close the drains, and the sky were to pour down proper showers, the increase of that great reservoir could be expected, not its depletion. In the same way, these are the four inlets to one's store of wealth: not being debauched in sex, not being debauched in drink, not being debauched in gambling, and having admirable people as friends, associates, & companions.

"These, TigerPaw, are the four qualities that lead to a lay person's happiness and well-being in this life.

"There are these four qualities that lead to a lay person's happiness and well-being in lives to come. Which four? Being consummate in conviction, being consummate in virtue, being consummate in generosity, being consummate in discernment.

"And what does it mean to be consummate in conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' This is called being consummate in conviction.

"And what does it mean to be consummate in virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from sexual misconduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This is called being consummate in virtue.

"And what does it mean to be consummate in generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of

miserliness, living at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is called being consummate in generosity.

"And what does it mean to be consummate in discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising and passing away—noble, penetrating, leading to the right ending of stress. This is called being consummate in discernment.

"These, TigerPaw, are the four qualities that lead to a lay person's happiness and well-being in lives to come.

> "Heedful at administering
> or working at one's occupation,
> maintaining one's life in tune,
> one protects one's store of wealth.
> A person of conviction,
> consummate in virtue,
> magnanimous, free of selfishness,
> constantly clears the path
> to security in the lives to come.
> Thus for one who seeks the household life,
> these eight qualities—
> leading to welfare & happiness
> both in this life & in lives to come—
> have been declared by the one
> who is truly named.[1]
> And this is how, for householders,
> generosity & merit increase."

Note

1. See AN 6:43.

See also: SN 3:19; SN 10:12; SN 45:2; AN 3:48; AN 4:62; AN 5:34; AN 5:38; AN 5:41; AN 5:175; AN 5:179; AN 6:45; AN 8:95; Iti 17; Iti 76

In Brief (Sublime Attitudes, Mindfulness, & Concentration)
Saṅkhitta Sutta (AN 8:70)

This discourse is important in that it explicitly refers to the practice of the four establishings of mindfulness as a form of concentration practice, mastered in terms of the levels of jhāna.

* * *

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "It would be good if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, & resolute."

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

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

"Then, monk, you should train yourself thus: 'My mind will be established inwardly, well-composed. No evil, unskillful qualities, once they have arisen, will remain consuming the mind.' That's how you should train yourself.

"Then you should train yourself thus: 'Good-will, as my awareness-release, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought &

evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture… not accompanied by rapture… endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'Compassion, as my awareness-release.… Empathetic joy, as my awareness-release.… Equanimity, as my awareness-release, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture… not accompanied by rapture… endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'I will remain focused on the body in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture… not accompanied by rapture… endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should train yourself: 'I will remain focused on feelings in & of themselves.… the mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—putting aside greed & distress with reference to the world.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should

develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture… not accompanied by rapture… endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, then wherever you go, you will go in comfort. Wherever you stand, you will stand in comfort. Wherever you sit, you will sit in comfort. Wherever you lie down, you will lie down in comfort."

Then that monk, having been admonished by the admonishment from the Blessed One, got up from his seat and bowed down to the Blessed One, circled around him, keeping the Blessed One to his right side, and left. Then, dwelling alone, secluded, heedful, ardent, & resolute, he in no long time entered & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus he became another one of the arahants.

See also: MN 44; MN 119; SN 47:8; AN 4:41; AN 5:27—28; AN 9:35; AN 10:71

At Gayā
Gayā Sutta (AN 8:71)

I have heard that on one occasion the Blessed One was staying near Gayā at Gayā Head. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to the Blessed One.

The Blessed One said, "Monks, before my self-awakening, when I was still just an unawakened bodhisatta, I perceived light but did not see forms. The thought occurred to me, 'If I perceived light and saw forms, then this knowledge-&-vision of mine would be purer.'

"So, at a later time—staying heedful, ardent, & resolute—I perceived light and saw forms, but I did not associate with those devas, didn't converse with them, or engage them in discussion. The thought occurred to me, 'If I perceived light and saw forms; and associated with those devas, conversed with them, and engaged them in discussion, then this knowledge-&-vision of mine would be purer.

"So, at a later time—staying heedful, ardent, & resolute—I perceived light and saw forms; and I also associated with those devas, conversed with them, and engaged them in discussion; but I did not know of those devas that 'These devas are from this or that deva host.' The thought occurred to me, 'If I perceived light and saw forms; and associated with those devas, conversed with them, and engaged them in discussion; and I also knew of those devas that 'These devas are from this or that deva host,' then this knowledge-&-vision of mine would be purer.

"So, at a later time—staying heedful, ardent, & resolute—I perceived light and saw forms; and associated with those devas, conversed with them, and engaged them in discussion; and I also knew of those devas that 'These devas are from this or that deva host'; but I did not know of those devas that 'As a result of this kamma, these devas fell away from here and reappeared there.' The thought occurred to me, 'If I perceived light and saw forms; and associated with those devas, conversed with them, and engaged them in discussion; and I also knew of those devas that 'These devas are from this or that deva host'; and I also knew of those devas that 'As a result of this kamma, these devas fell away from here and reappeared there,' then this knowledge-&-vision of mine would be purer.'

"… I also knew of those devas that, 'As a result of this kamma, these devas fell away from here and reappeared there,' but I did not know of those devas that 'As a result of this kamma, these devas are nourished on such food and experience such pleasure & pain.' …

"… I also knew of those devas that, 'As a result of this kamma, these devas are nourished on such food and experience such pleasure & pain,' but I did not know of those devas that 'As a result of this kamma, these devas have such a lifespan and are of such long standing.' …

"… I also knew of those devas that, 'As a result of this kamma, these devas have such a lifespan and are of such long standing,' but I did not know of those devas whether I had lived together with these devas or not. The thought occurred to me, 'If I perceived light and saw forms; and associated with those devas, conversed with them, and engaged them in discussion; and I also knew of those devas that 'These devas are from this or that deva host'; and I also knew of those devas that 'As a result of this kamma, these devas fell away from here and reappeared there'; and I also knew of those devas that 'As a result of this kamma, these devas are nourished on such food and experience such pleasure & pain'; and I also knew of those devas that 'As a result of this kamma, these devas have such a lifespan and are of such long standing'; and I also knew of those devas whether I had previously lived together with them or not, then this knowledge-&-vision of mine would be purer.'

"So, at a later time—staying heedful, ardent, & resolute—I perceived light and saw forms; and associated with those devas, conversed with them, and engaged them in discussion; and I also knew of those devas that 'These devas are from this or that deva host'; and I also knew of those devas that 'As a result of this kamma, these devas fell away from here and reappeared there'; and I also knew of those devas that 'As a result of this kamma, these devas are nourished on such food and experience such pleasure & pain'; and I also knew of those devas that 'As a result of this kamma, these devas have such a lifespan and are of such long standing'; and I also knew of those devas whether I had previously lived together with them or not.

"And, monks, as long as this—my eight-round heightened deva-knowledge-&-vision—was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its people with their contemplatives & brahmans, their royalty & commonfolk. But as soon as this—my eight-round heightened deva-knowledge-&-vision—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, with its people with their contemplatives & brahmans, their royalty & commonfolk. Knowledge

& vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

The Grounds for Laziness & the Arousal of Energy
Kusīta-Ārabbhavatthu Sutta (AN 8:95)

"Monks, there are these eight grounds for laziness. Which eight?

"There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I have done this work, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for laziness.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. Now that I have done work, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for laziness.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I have gone on the journey, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for laziness.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. Now that I have gone on a journey, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is tired & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is heavy & unsuitable for work—stuffed with beans, as it were. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for laziness.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. There's a need to lie down.' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for laziness.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. This body of mine is weak & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for laziness.

"These are the eight grounds for laziness.

"There are these eight grounds for the arousal of energy. Which eight?

"There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I am doing this

work, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for the arousal of energy.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. While I was doing work, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for the arousal of energy.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I am going on the journey, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for the arousal of energy.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. While I was going on the journey, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work.

Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for the arousal of energy.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. Now, there's the possibility that it could get worse. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for the arousal of energy.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. Now, there's the possibility that the illness could come back. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for the arousal of energy.

"These are the eight grounds for the arousal of energy."

See also: SN 3:17; AN 5:53; AN 5:77—80; AN 7:58; Iti 47; Sn 2:10; Sn 3:2; Thag 1:84; Thag 2:37; Thag 3:5

Honor
Yasa Sutta (AN 8:103)

This is a longer version of the conversation reported in AN 5:30 and AN 6:42.

* * *

I have heard that on one occasion the Blessed One, on a wandering tour among the Kosalans with a large Saṅgha of monks, arrived at a Kosalan brahman village named Icchānaṅgala. There he stayed in the Icchānaṅgala forest grove.

The brahman householders of Icchānaṅgala heard it said, "Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan—on a wandering tour among the Kosalans with a large Saṅgha of monks—has arrived at Icchānaṅgala and is staying in the Icchānaṅgala forest grove. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, this generation with its contemplatives & brahmans, its royalty & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one.'"

So the brahman householders of Icchānaṅgala, when the night was gone, taking many staple & non-staple foods, went to the gate house of the Icchānaṅgala forest grove. On arrival they stood there making a loud racket, a great racket.

Now at that time Ven. Nāgita was the Blessed One's attendant. So the Blessed One addressed Ven. Nāgita: "Nāgita, what is that loud racket, that great racket, like fishermen with a catch of fish?"

"Lord, those are the brahman householders of Icchānaṅgala standing at the gate house to the Icchānaṅgala forest grove, having brought many staple & non-staple foods for the sake of the Blessed One & the Saṅgha of monks."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame."

"Lord, let the Blessed One acquiesce (to their offerings) now! Let the One Well-Gone acquiesce now! Now is the time for the Blessed One's acquiescence, lord! Now is the time for the Blessed One's acquiescence, lord! Wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Just as when the rain-devas send rain in fat drops, the waters flow with the incline, in the same way, wherever the Blessed One will go now, the brahmans of the towns & countryside will be so inclined. Why is that? Because such is the Blessed One's virtue & discernment."

"May I have nothing to do with honor, Nāgita, and honor nothing to do with me. Whoever cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, let him consent to this slimy-excrement-pleasure, this torpor-pleasure, this pleasure of gains, offerings, & fame.

"Even some devas, Nāgita, cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening. When you all live together, assemble together, and live committed to dwelling with a group, the thought occurs: 'Surely these venerable ones cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the

pleasure of self-awakening, which is why they live together, assemble together, and live committed to dwelling with a group.'

[1] "There is the case, Nāgita, where I see monks laughing out loud, sporting around, tickling one another with their fingers. The thought occurs to me, 'Surely these venerable ones cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, which is why they are laughing out loud, sporting around, tickling one another with their fingers.'

[2] "Then there is the case where I see monks—having eaten as much as they want, filling their bellies—live committed to the pleasure of lying down, the pleasure of sensory contacts, the pleasure of torpor. The thought occurs to me, 'Surely these venerable ones cannot obtain at will—without difficulty, without trouble—as I do, the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of self-awakening, which is why they—having eaten as much as they want, filling their bellies—live committed to the pleasure of lying down, the pleasure of sensory contacts, the pleasure of torpor.

[3] "Then there is the case where I see a monk sitting in concentration in a village dwelling. The thought occurs to me, 'Soon a monastery attendant will disturb this venerable one in some way, or a novice will, and rouse him from his concentration.' And so I am not pleased with that monk's village-dwelling.

[4] "But then there is the case where I see a monk sitting, nodding, in the wilderness. The thought occurs to me, 'Soon this venerable one will dispel his drowsiness & fatigue and attend to the wilderness-perception,[1] (his mind) unified.' And so I am pleased with that monk's wilderness-dwelling.

[5] "Then there is the case where I see a wilderness monk sitting unconcentrated in the wilderness. The thought occurs to me, 'Soon this venerable one will center his unconcentrated mind, or protect his concentrated mind.' And so I am pleased with that monk's wilderness-dwelling.

[6] "Then there is the case where I see a wilderness monk sitting in concentration in the wilderness. The thought occurs to me, 'Soon this venerable one will release his unreleased mind, or protect his released mind.' And so I am pleased with that monk's wilderness-dwelling.

[7] "Then there is the case where I see a village-dwelling monk who receives robes, alms food, shelter, & medicinal requisites for curing the sick. Receiving, as he likes, those gains, offerings, & fame, he neglects seclusion, he neglects isolated forest & wilderness dwellings. He makes his living by visiting villages, towns, & cities. And so I am not pleased with that monk's village-dwelling.[2]

[8] "Then there is the case where I see a wilderness monk who receives robes, alms food, shelter, & medicinal requisites for curing the sick. Fending off those gains, offerings, & fame, he doesn't neglect seclusion, doesn't neglect isolated forest & wilderness dwellings. And so I am pleased with that monk's wilderness-dwelling.[3]

"But when I am traveling along a road and see no one in front or behind me, at that time I have my ease, even when urinating & defecating."

Notes

1. See MN 121.
2. This paragraph is not in GS.
3. This paragraph is also not in GS.

See also: MN 122; SN 17:3; SN 17:5; SN 17:8; AN 5:77; AN 5:80; AN 9:40; AN 10:70; AN 10:72; Sn 1:3; Sn 1:12

Nines

Self-awakening
Sambodhi Sutta (AN 9:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he said to the monks: "Monks, if wanderers who are members of other sects should ask you, 'What, friend, are the prerequisites for the development of the wings to self-awakening?'[1] how would you answer them?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

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

"As you say, lord," the monks responded to him.

The Blessed One said, "If wanderers who are members of other sects should ask you, 'What, friend, are the prerequisites for the development of the wings to self-awakening?' you should answer, 'There is the case where a monk has admirable people as friends, companions, & colleagues. This is the first prerequisite for the development of the wings to self-awakening.

"'And further, the monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the second prerequisite for the development of the wings to self-awakening.

"'And further, he gets to hear at will, easily & without difficulty, talk that is truly sobering & conducive to the opening of awareness, i.e., talk

on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release. This is the third prerequisite for the development of the wings to self-awakening.

"'And further, he keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. This is the fourth prerequisite for the development of the wings to self-awakening.

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

"Monks, when a monk has admirable people as friends, companions, & colleagues, it is to be expected that he will be virtuous, will dwell restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity, and will train himself, having undertaken the training rules, seeing danger in the slightest faults.

"When a monk has admirable people as friends, companions, & colleagues, it is to be expected that he will get to hear at will, easily & without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release.

"When a monk has admirable people as friends, companions, & colleagues, it is to be expected that he will keep his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities—steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"When a monk has admirable people as friends, companions, & colleagues, it is to be expected that he will be discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress.

"And further, monks, when the monk is established in these five qualities, there are four additional qualities he should develop: He should develop (contemplation of) the unattractive so as to abandon lust. He should develop goodwill so as to abandon ill will. He should develop mindfulness of in-&-out breathing so as to cut off distractive thinking. He should develop the perception of inconstancy so as to uproot the conceit, 'I am.' For a monk perceiving inconstancy, the perception of not-self is made firm. One perceiving not-self attains the uprooting of the conceit, 'I am'—unbinding in the here & now."

NOTE

1. The five mental faculties. See SN 48:10.

See also: MN 118; MN 119; SN 22:59; SN 45:2; Ud 4:1; Iti 17; Iti 76

To Sutavant
Sutavā Sutta (AN 9:7)

I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. Then Sutavant the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "One day recently when I was staying right here in Rājagaha, at Giribbaja, I heard it in the Blessed One's presence, learned it in the Blessed One's presence: 'Sutavant, an arahant monk whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these five principles. It is impossible for a monk whose effluents are ended to intentionally deprive a living being of life. It is impossible for a monk whose effluents are ended to take, in the manner of stealing, what is not given. It is impossible for a monk whose effluents are ended to engage in sexual intercourse. It is impossible for a monk whose effluents are ended to tell

a conscious lie. It is impossible for a monk whose effluents are ended to consume stored-up sensual things as he did before, when he was a householder. Now, did I hear this rightly from the Blessed One? Did I learn it rightly, attend to it rightly, understand it rightly?"

"Yes, Sutavant, you heard it rightly, learned it rightly, attended to it rightly, & understood it rightly. Both before & now I say to you that an arahant monk whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these *nine* principles.

"[1] It is impossible for a monk whose effluents are ended to intentionally deprive a living being of life. [2] It is impossible for a monk whose effluents are ended to take, in the manner of stealing, what is not given. [3] It is impossible for a monk whose effluents are ended to engage in sexual intercourse. [4] It is impossible for a monk whose effluents are ended to tell a conscious lie. [5] It is impossible for a monk whose effluents are ended to consume stored-up sensual things as he did before, when he was a householder.

"[6] It is impossible for a monk whose effluents are ended to follow a bias based on desire. [7] It is impossible for a monk whose effluents are ended to follow a bias based on aversion. [8] It is impossible for a monk whose effluents are ended to follow a bias based on fear. [9] It is impossible for a monk whose effluents are ended to follow a bias based on delusion.

"Both before and now I say to you that an arahant monk whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these nine principles."

See also: MN 1; SN 22:122; AN 4:19; AN 6:13; AN 6:43; AN 8:6; AN 9:62; AN 10:13; AN 10:81

With Koṭṭhita
Koṭṭhita Sutta (AN 9:13)

Then Ven. Mahā Koṭṭhita went to Ven. Sāriputta and exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced in the here & now be turned into an action (whose result) is to be experienced by me in a future life?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced in a future life be turned into an action (whose result) is to be experienced by me in the here & now?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced as pleasure be turned into an action (whose result) is to be experienced by me as pain?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced as pain be turned into an action (whose result) is to be experienced by me as pleasure?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced when fully ripened be turned into an action (whose result) is to be experienced by me when not fully ripened?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced when not fully ripened be turned into an action (whose result) is to be experienced by me when fully ripened?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced as a great deal be turned into an action (whose result) is to be experienced by me as next to nothing?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced as next to nothing be turned into an action (whose result) is to be experienced by me as a great deal?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is to be experienced be turned into an action (whose result) is not to be experienced by me?'"

"No, my friend."

"Then is it the case, friend Sāriputta, that the holy life is lived under the Blessed One with the purpose, 'May an action (whose result) is not to be experienced be turned into an action (whose result) is to be experienced by me?'"

"No, my friend."

"Now, friend Sāriputta, when you are asked, 'Is it the case that the holy life is lived under the Blessed One with the purpose, "May an action (whose result) is to be experienced in the here & now be turned into an action (whose result) is to be experienced by me in a future life?"' you say, 'No, my friend.' When asked, 'Is it the case that the holy life is lived under the "Blessed One with the purpose, "May an action (whose result) is to be experienced in a future life be turned into an action (whose results) is to be experienced by me in the here & now" … "May an action (whose result) is to be experienced as pleasure be turned into an

action (whose result) is to be experienced by me as pain?"… "May an action (whose result) is to be experienced as pain be turned into an action (whose result) is to be experienced by me as pleasure?" …."May an action (whose result) is to be experienced when fully ripened be turned into an action (whose result) is to be experienced by me when not fully ripened?" … "May an action (whose result) is to be experienced when not fully ripened be turned into an action (whose result) is to be experienced by me when fully ripened?" … "May an action (whose result) is to be experienced as a great deal be turned into an action (whose result) is to be experienced by me as next to nothing?" … "May an action (whose result) is to be experienced as next to nothing be turned into an action (whose result) is to be experienced by me as a great deal?" … "May an action (whose result) is to be experienced be turned into an action (whose result) is not to be experienced by me?" …."May an action (whose result) is not to be experienced be turned into an action (whose result) is to be experienced by me?"' you say, 'No, my friend.' So, then, with what purpose *is* the holy life lived under the Blessed One?"

"The holy life, my friend, is lived under the Blessed One with the purpose of knowing, seeing, attaining, realizing, & breaking through to what has been unknown, unseen, unattained, unrealized, and not broken through to."

"And what, friend Sāriputta, is the unknown, unseen, unattained, unrealized and not broken-through-to that the holy life is lived under the Blessed One with the purpose of knowing, seeing, attaining, realizing, & breaking through to?"

"'This is stress,' my friend; 'This is the origination of stress,' my friend; 'This is the cessation of stress,' my friend; 'This is the path of practice leading to the cessation of stress,' my friend, is the unknown, unseen, unattained, unrealized and not broken-through-to that the holy life is lived under the Blessed One with the purpose of knowing, seeing, attaining, realizing, & breaking through to. This is the unknown, unseen, unattained, unrealized and not broken-through-to that the holy life is lived under the Blessed One with the purpose of knowing, seeing, attaining, realizing, & breaking through to."

See also: MN 13–14; MN 24; MN 101; Sn 1:11; Thag 10:5; Thig 5:4; Thig 13:1; Thig 14

About Samiddhi
Samiddhi Sutta (AN 9:14)

Then Ven. Samiddhi went to Ven. Sāriputta and, on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Sāriputta said to him, "Based on what, Samiddhi, do thoughts & resolves arise in a person?"

"Based on name & form, sir."[1]

"And how do they go to multiplicity?"

"Through the properties, sir."[2]

"And what do they have as their origination?"

"They have contact as their origination, sir."

"And what do they have as their meeting place?"

"They have feeling as their meeting place, sir."

"And what do they have as their presiding state?"

"They have concentration as their presiding state, sir."

"And what do they have as their governing principle?"

"They have mindfulness as their governing principle, sir."[3]

"And what do they have as their surpassing state?"

"They have discernment as their surpassing state, sir."

"And what do they have as their heartwood?"

"They have release as their heartwood, sir."[4]

"And where do they gain their footing?"[5]

"They gain their footing in the deathless, sir."

"Samiddhi, on being asked, 'Based on what do thoughts & resolves arise in a person?' you have answered, 'Based on name & form.'

"When asked, 'And how do they go to multiplicity?' you have answered, 'Through the properties.'

"When asked, 'And what do they have as their origination?' you have answered, 'They have contact as their origination.'

"When asked, 'And what do they have as their meeting place?' you have answered, 'They have feeling as their meeting place.'

"When asked, 'And what do they have as their presiding state?' you have answered, 'They have concentration as their presiding state.'

"When asked, 'And what do they have as their governing principle?' you have answered, 'They have mindfulness as their governing principle.'

"When asked, 'And what do they have as their surpassing state?' you have answered, 'They have discernment as their surpassing state.'

"When asked, 'And what do they have as their heartwood?' you have answered, 'They have release as their heartwood.'

"When asked, 'And where do they gain their footing?' you have answered, 'They gain their footing in the deathless.'

"Very good, Samiddhi, very good. It's good, the way you have answered when questioned, but don't get conceited about that."

Notes

1. See SN 22:53–54.

2. SN 14:1–5 identifies the multiplicity of properties *[dhātu]* with the six internal sense-media. SN 14:6–10 identifies it with the six external sense media. SN 14:12, however, identifies six properties that directly have an impact on thoughts and resolves: three unskillful (the properties of sensuality, ill will, and harmfulness) and three skillful (the properties of renunciation, non-ill will, and harmlessness). All of these lists are pertinent here.

3. See AN 4:245.

4. See MN 29 and MN 30.

5. The image here derives from a standard analogy comparing the practice to the act of crossing a river. According to AN 7:15, the point where the meditator gains footing on the river bottom, but before getting up on the bank, corresponds to the attainment of non-return. To become an arahant is to go beyond the river and stand on firm ground.

See also: AN 10:58

A Boil
Gaṇḍa Sutta (AN 9:15)

"Monks, it's just as if there were a boil that had been building for many years with nine openings, nine un-lanced heads. Whatever would ooze out from it would be an uncleanliness oozing out, a stench oozing out, a disgust oozing out. Whatever would be discharged from it would be an uncleanliness discharging, a stench discharging, a disgust discharging.

"'A boil,' monks, is another word for this body composed of the four properties, born of mother & father, fed on rice & porridge, subject to inconstancy, rubbing & abrasion, breaking-up & disintegrating. It has nine openings, nine un-lanced heads. Whatever would ooze out from it would be an uncleanliness oozing out, a stench oozing out, a disgust oozing out. Whatever would be discharged from it would be an uncleanliness discharging, a stench discharging, a disgust discharging. For that reason, you should become disenchanted with this body."

See also: MN 119; AN 4:163; Sn 1:11; Thag 10:5

Perceptions
Saññā Sutta (AN 9:16)

"Monks, these nine perceptions, when developed & pursued, are of great fruit, of great benefit. They gain a footing in the deathless and have the deathless as their final end. Which nine?

"The perception of unattractiveness (of the body), the perception of death, the perception of loathsomeness in food, the perception of distaste for every world, the perception of inconstancy, the perception of

stress in inconstancy, the perception of not-self in stress, the perception of abandoning, the perception of dispassion.

"These nine perceptions, when developed & pursued, are of great fruit, of great benefit. They gain a footing in the deathless and have the deathless as their final end."

See also: AN 7:46; AN 10:60

About Velāma

Velāma Sutta (AN 9:20)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there, the Blessed One said to him, "Householder, are gifts still given in your family?"

"Gifts are still given in my family, lord, but they are coarse: broken rice cooked with bran, accompanied by pickle brine."[1]

"Householder, regardless of whether a gift is coarse or refined, if it is given inattentively, disrespectfully, not with one's own hand, as if throwing it away, with the view that nothing will come of it: Wherever the result of that gift comes to fruition, one's mind will not incline to the enjoyment of splendid food, will not incline to the enjoyment of splendid clothing, will not incline to the enjoyment of splendid vehicles, will not incline to the enjoyment of the splendid five strings of sensuality. And one's sons & daughters, slaves, servants, & workers will not listen to one, will not lend ear, will not make their minds attend for the sake of knowledge. Why is that? Because that is the result of inattentive actions.

"Householder, regardless of whether a gift is coarse or refined, if it is given attentively, respectfully, with one's own hand, not as if throwing it away, with the view that something will come of it: Wherever the result of that gift comes to fruition, one's mind will incline to the enjoyment

of splendid food, will incline to the enjoyment of splendid clothing, will incline to the enjoyment of splendid vehicles, will incline to the enjoyment of the splendid five strings of sensuality. And one's sons & daughters, slaves, servants, & workers will listen to one, will lend ear, will make their minds attend for the sake of knowledge. Why is that? Because that is the result of attentive actions.

"Once, householder, there was a brahman named Velāma. And this was the nature of the gift, the great gift, he gave: He gave 84,000 gold trays filled with silver, 84,000 silver trays filled with gold, 84,000 copper trays filled with gems. He gave 84,000 elephants with gold ornaments, gold banners, covered with nets of gold thread. He gave 84,000 chariots spread with lion skins, tiger skins, leopard skins, saffron-colored blankets, with gold ornaments, gold banners, covered with nets of gold thread. He gave 84,000 milk cows with tethers of fine jute and copper milk pails. He gave 84,000 maidens adorned with jeweled earrings. He gave 84,000 couches spread with long-fleeced coverlets, white wool coverlets, embroidered coverlets, rugs of kadali-deer hide, each with a canopy above & red cushions on either side. He gave 84,000 lengths of cloth—of finest linen, of finest cotton, of finest silk.[2] To say nothing of the food & drink, staple & non-staple food, lotions & beddings: They flowed, as it were, like rivers.

"Now, householder, if the thought should occur to you, 'Perhaps it was someone else who at that time was Velāma the brahman, who gave that gift, that great gift,' that's not how it should be seen. I was Velāma the brahman at that time. I gave that gift, that great gift. But in that gift there was no one worthy of offerings; no one purified that gift.

"If one were to feed one person consummate in view, that would be more fruitful than the gift, the great gift, that Velāma the brahman gave.

"If one were to feed one once-returner, that would be more fruitful than the gift, the great gift, that Velāma the brahman gave, and if one were to feed one person consummate in view, and if one were to feed 100 people consummate in view.

"If one were to feed one non-returner, that would be more fruitful than… if one were to feed 100 once-returners.

"If one were to feed one arahant, that would be more fruitful than… if one were to feed 100 non-returners.

"If one were to feed one Private Buddha, that would be more fruitful than… if one were to feed 100 arahants.

"If one were to feed one Tathāgata—a worthy one, rightly self-awakened—that would be more fruitful than… if one were to feed 100 Private Buddhas.

"If one were to feed a Saṅgha of monks headed by the Buddha, that would be more fruitful than… if one were to feed a Tathāgata—a worthy one, rightly self-awakened.

"If one were to have a dwelling built and dedicated to the Community of the four directions, that would be more fruitful than… if one were to feed a Saṅgha of monks headed by the Buddha.

"If one with a confident mind were to go to the Buddha, Dhamma, & Saṅgha for refuge, that would be more fruitful than… if one were to have a dwelling built and dedicated to the Community of the four directions.

"If one with a confident mind were to undertake the training rules—refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct, refraining from lying, refraining from distilled & fermented drinks that cause heedlessness—that would be more fruitful than… if one with a confident mind were to go to the Buddha, Dhamma, & Saṅgha for refuge.

"If one were to develop even just one whiff of a heart of goodwill, that would be more fruitful than… if one with a confident mind were to undertake the training rules.…

"If one were to develop even for just a finger-snap the perception of inconstancy, that would be more fruitful than the gift, the great gift, that Velāma the brahman gave, and if one were to feed one person… 100 people consummate in view, and if one were to feed one once-returner… 100 once-returners, and if one were to feed one non-returner… 100 non-returners, and if one were to feed one arahant… 100 arahants, and if one were to feed one Private Buddha… 100 Private Buddhas, and if one were to feed a Tathāgata—a worthy one, rightly self-awakened—and if one

were to feed a Saṅgha of monks headed by the Buddha, and if one were to have a dwelling built and dedicated to the Community of the four directions, and if one with a confident mind were to go to the Buddha, Dhamma, & Saṅgha for refuge, and if one with a confident mind were to undertake the training rules—refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct, refraining from lying, refraining from distilled & fermented drinks that cause heedlessness—and if one were to develop even just one whiff of a heart of goodwill."

Notes

1. The Commentary states that Anāthapiṇḍika is here referring to alms that he gives to the poor; his alms to the Saṅgha remained of high quality. However, it might have been that this discourse took place during a time of famine, when even Anāthapiṇḍika was reduced to giving only the coarse food both to the Saṅgha and to the poor. If that is the case, then we can read the Buddha's remarks to Anāthapiṇḍika as reassuring him that in straitened circumstances it is still fruitful to give, even when one can only give coarse things. The merit of the gift is determined more by the state of mind with which it is given than by the external quality of the gift.

2. This translation follows the Thai edition of the Pali Canon. The Burmese and Sri Lankan editions list four kinds of cloth—rather than just the three listed here—adding wool as the third of the four.

See also: SN 3:19–20; AN 3:15; AN 5:148; AN 6:37

Step-by-step Cessation
Anupubbanirodha Sutta (AN 9:31)

"Monks, there are these nine step-by-step cessations. Which nine?

"When one has attained the first jhāna, the perception of sensuality has ceased. When one has attained the second jhāna, directed thoughts & evaluations [verbal fabrications] have ceased. When one has attained the third jhāna, rapture has ceased. When one has attained the fourth

jhāna, in-and-out breaths [bodily fabrications] have ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has ceased. When one has attained the dimension of neither-perception nor non-perception, the perception of the dimension of nothingness has ceased. When one has attained the cessation of perception & feeling, perceptions & feelings [mental fabrications] have ceased.

"These are the nine step-by-step cessations."

See also: DN 9; SN 36:11; AN 10:20; AN 10:72

Dwellings (1)
Vihāra Sutta (AN 9:32)

"Monks, there are these nine step-by-step dwellings. Which nine? The first jhāna, the second jhāna, the third jhāna, the fourth jhāna, the dimension of the infinitude of space, the dimension of the infinitude of consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, the cessation of perception & feeling. These are the nine step-by-step dwellings."[1]

Note

1. This translation follows the Thai edition of the Pali Canon, which is identical with the Burmese edition here. The PTS edition, following the Sri Lankan edition, includes the standard formulae for the nine dwellings, as follows:

> "Monks, there are these nine step-by-step dwellings. Which nine?
>
> "There is the case where a monk, quite secluded from sensuality, secluded from unskillful mental qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"With the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' he enters & remains in the dimension of the infinitude of space.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' he enters & remains in the dimension of the infinitude of consciousness.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' he enters & remains in the dimension of nothingness.

"With the complete transcending of the dimension of nothingness, he enters & remains in the dimension of neither perception nor non-perception.

"With the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling.

"These are the nine step-by-step dwellings."

This longer version has the advantage of being more informative than the shorter version, but the shorter version fits better into the pattern of questions that frame this discourse and the following one, AN 9:33. The question there is, "And what, monks, are the nine step-by-step dwelling-attainments?" whereas the question here can be paraphrased as, "Which are the nine step-by-step dwellings?" In line with the fact that AN 9:33 focuses on the *attainment* of these dwellings—including the formulae for how they are attained—it makes

sense that this discourse would simply list the dwellings without describing how they are attained.

Dwellings (2)
Vihāra Sutta (AN 9:33)

"Monks, I will teach you the nine step-by-step dwelling-attainments. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "And what, monks, are the nine step-by-step dwelling-attainments?

[1] "Wherever sensual resolves cease and those who repeatedly stop sensual resolves dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where do sensual resolves cease? And where do those who repeatedly stop sensual resolves dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, quite secluded from sensuality, secluded from unskillful mental qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. That is where sensual resolves cease, and where those who repeatedly stop sensual resolves dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[2] "Wherever directed thoughts & evaluations cease and those who repeatedly stop directed thoughts & evaluations dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where do directed thoughts & evaluations cease? And where do those who repeatedly stop directed thoughts & evaluations dwell? I don't know that; I don't see that,' he

should be told, 'There is the case, friend, where a monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. That is where directed thoughts & evaluations cease, and where those who repeatedly stop directed thoughts & evaluations dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[3] "Wherever rapture ceases and those who repeatedly stop rapture dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does rapture cease? And where do those who repeatedly stop rapture dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the fading of rapture, remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, "Equanimous & mindful, he has a pleasant abiding." That is where rapture ceases, and where those who repeatedly stop rapture dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[4] "Wherever the pleasure of equanimity[1] ceases and those who repeatedly stop the pleasure of equanimity dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the pleasure of equanimity cease? And where do those who repeatedly stop the pleasure of equanimity dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. That is where the pleasure of

equanimity ceases, and where those who repeatedly stop the pleasure of equanimity dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[5] "Wherever the perception of form ceases and those who repeatedly stop the perception of form dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the perception of form cease? And where do those who repeatedly stop the perception of form dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the complete transcending of perceptions of form, with the disappearance of perceptions of resistance,[2] and not attending to perceptions of multiplicity,[3] (perceiving,) "Infinite space," enters & remains in the dimension of the infinitude of space. That is where the perception of form ceases, and where those who repeatedly stop the perception of form dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[6] "Wherever the perception of the infinitude of space ceases and those who repeatedly stop the perception of the infinitude of space dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the perception of the infinitude of space cease? And where do those who repeatedly stop the perception of the infinitude of space dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the complete transcending of the dimension of the infinitude of space, (perceiving,) "Infinite consciousness," enters & remains in the dimension of the infinitude of consciousness. That is where the perception of the infinitude of space ceases, and where those who repeatedly stop the perception of the infinitude of space dwell.' Surely, a person without

guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[7] "Wherever the perception of the infinitude of consciousness ceases and those who repeatedly stop the perception of the infinitude of consciousness dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the perception of the infinitude of consciousness cease? And where do those who repeatedly stop the perception of the infinitude of consciousness dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) "There is nothing," enters & remains in the dimension of nothingness. That is where the perception of the infinitude of consciousness ceases, and where those who repeatedly stop the perception of the infinitude of consciousness dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[8] "Wherever the perception of nothingness ceases and those who repeatedly stop the perception of nothingness dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the perception of nothingness cease? And where do those who repeatedly stop the perception of nothingness dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. That is where the perception of nothingness ceases, and where those who repeatedly stop the perception of nothingness dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement,

paying homage & raising his hands palm-to-palm over his heart, he would honor it.

[9] "Wherever the perception of the dimension of neither perception nor non-perception ceases and those who repeatedly stop the perception of the dimension of neither perception nor non-perception dwell: Surely, I tell you, by that factor those venerable ones are free from hunger, unbound, having crossed over & gone to the far shore.

"Now if someone should say, 'Where does the perception of the dimension of neither perception nor non-perception cease? And where do those who repeatedly stop the perception of the dimension of neither perception nor non-perception dwell? I don't know that; I don't see that,' he should be told, 'There is the case, friend, where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling.[4] That is where the perception of the dimension of neither perception nor non-perception ceases, and where those who repeatedly stop the perception of the dimension of neither perception nor non-perception dwell.' Surely, a person without guile or deceit, (saying,) 'Very good,' would delight in & approve of that statement. Delighting in & approving of that statement, paying homage & raising his hands palm-to-palm over his heart, he would honor it.

"These, monks, are the nine step-by-step dwelling-attainments."

Notes

1. This observation—that the *pleasure* of equanimity is abandoned in the fourth jhāna—is also found in MN 66 and AN 9:42.

2. "Resistance" is a translation of the Pali term, *paṭigha.* According to DN 15, resistance-contact results from the characteristics of form and allows mental activity to know the presence of form. In other words, if form did not put up resistance to something else taking its place, one would not know that form is present. Thus, the disappearance of perceptions of resistance aids in the mind's ability to transcend perceptions of form and to sense, in its place, infinite space.

3. "Multiplicity" is a translation of the Pali term, *nānattā.* MN 137 identifies multiplicity as the input of the five physical senses.

4. Notice that this description of the cessation of perception & feeling lacks the statement often added in passages where this attainment is described: "and, as he sees (that) with discernment, his effluents are completely ended."

See also: MN 79

Unbinding
Nibbāna Sutta (AN 9:34)

I have heard that on one occasion Ven. Sāriputta was staying near Rājagaha in the Bamboo Forest, the Squirrels' Sanctuary. There he said to the monks, "This unbinding is pleasant, friends. This unbinding is pleasant."

When this was said, Ven. Udāyin said to Ven. Sāriputta, "But what is the pleasure here, my friend, where there is nothing felt?"

"Just that is the pleasure here, my friend: where there is nothing felt. There are these five strands of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. Whatever pleasure or joy arises in dependence on these five strands of sensuality, that is sensual pleasure.

"Now there is the case where a monk—quite secluded from sensuality,[1] secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. If, as he remains there, he is beset with attention to perceptions dealing with *sensuality*, that is an affliction for him. Just as pain would arise in a healthy person as an affliction, even so the attention to perceptions dealing with sensuality that beset the monk is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how unbinding is pleasant.

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

"Then there is the case where a monk, with the fading of rapture, remains equanimous, mindful, & alert, senses pleasure with the body, and enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' If, as he remains there, he is beset with attention to perceptions dealing with *rapture,* that is an affliction for him.…

"Then there is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. If, as he remains there, he is beset with attention to perceptions dealing with *equanimity,*[2] that is an affliction for him.…

"Then there is the case where a monk, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space. If, as he remains there, he is beset with attention to perceptions dealing with *form,* that is an affliction for him.…

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

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. If, as he remains there, he is beset with attention to

perceptions dealing with *the dimension of the infinitude of consciousness,* that is an affliction for him.…

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

"Then there is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. So by this line of reasoning it may be known how unbinding is pleasant."

Notes

1. AN 6:63 defines sensuality as follows: "There are these five strands of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. But these are not sensuality. They are called strands of sensuality in the discipline of the noble ones.

> "The passion for his resolves is a man's sensuality,
> not the beautiful sensual pleasures
> found in the world.
> The passion for his resolves is a man's sensuality.
> The beauties remain as they are in the world,
> While, in this regard,
> the enlightened
> subdue their desire."

2. In other words, even though the fourth jhāna is characterized by equanimity, the act of taking mental note of that fact would disturb the

stillness of the jhāna. This point is also found in AN 9:41.

See also: MN 121; AN 9:42; Dhp 202–203; Dhp 381; Ud 2:1–2; Ud 8:1–4

The Cow
Gāvī Sutta (AN 9:35)

"Suppose there was a mountain cow—foolish, incompetent, unfamiliar with her pasture, unskilled in roaming on rugged mountains—and she were to think, 'What if I were to go in a direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!' She would lift her hind hoof without having placed her front hoof firmly and (as a result) would not get to go in a direction she had never gone before, to eat grass she had never eaten before, or to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, 'What if I were to go where I have never been before… to drink water I have never drunk before,' she would not return there safely. Why is that? Because she is a foolish, incompetent mountain cow, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

"In the same way, there are cases where a monk—foolish, incompetent, unfamiliar with his pasture, unskilled in being quite secluded from sensuality, secluded from unskillful qualities, and entering & remaining in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation—doesn't stick with that theme, doesn't develop it, pursue it, or establish himself firmly in it. The thought occurs to him, 'What if I, with the stilling of directed thoughts & evaluations, were to enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.' He is not able… to enter & remain in the second jhāna.… The thought occurs to him, 'What if I… were to enter & remain in the first jhāna.… He is not able… to enter & remain in the first jhāna. This is called a monk who has slipped & fallen from both sides, like the mountain cow, foolish,

incompetent, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

"But suppose there was a mountain cow—wise, competent, familiar with her pasture, skilled in roaming on rugged mountains—and she were to think, 'What if I were to go in a direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!' She would lift her hind hoof only after having placed her front hoof firmly and (as a result) would get to go in a direction she had never gone before… to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, 'What if I were to go in a direction I have never gone before… to drink water I have never drunk before,' she would return there safely. Why is that? Because she is a wise, competent mountain cow, familiar with her pasture, skilled in roaming on rugged mountains.

"In the same way, there are some cases where a monk—wise, competent, familiar with his pasture, skilled in being quite secluded from sensuality, secluded from unskillful qualities, and entering & remaining in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation—sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if, with the stilling of directed thoughts & evaluations, I were to enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.' Without jumping at the second jhāna, he—with the stilling of directed thoughts & evaluations—enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if, with the fading of rapture, I… were to enter & remain in the third jhāna.'… Without jumping at the third jhāna, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body, entering & remaining in the third jhāna, of which the noble ones declare,

'Equanimous & mindful, he has a pleasant abiding.' He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I… were to enter & remain in the fourth jhāna.'… Without jumping at the fourth jhāna, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I… were to enter & remain in the dimension of the infinitude of space.' Without jumping at the dimension of the infinitude of space, he, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I… were to enter & remain in the dimension of the infinitude of consciousness.' Without jumping at the dimension of the infinitude of consciousness, he, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I… were to enter & remain in the dimension of nothingness.' Without jumping at the dimension of nothingness, he, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. He sticks with that theme, develops it, pursues, it & establishes himself firmly in it.

"The thought occurs to him, 'What if I… were to enter & remain in the dimension of neither perception nor non-perception.' Without jumping at the dimension of neither perception nor non-perception, he, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception.

He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

"The thought occurs to him, 'What if I, with the complete transcending of the dimension of neither perception nor non-perception, were to enter & remain in the cessation of perception & feeling.' Without jumping at the cessation of perception & feeling, he, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling.

"When a monk enters & emerges from that very attainment, his mind is pliant & malleable. With his pliant, malleable mind, limitless concentration is well developed. With his well-developed, limitless concentration, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahmā worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears—by means of the divine ear-element, purified and surpassing the human—both kinds of sounds: divine & human, whether near or far. He can witness this for himself whenever there is an opening.

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

delusion as 'a mind with delusion,' and a mind without delusion as 'a mind without delusion.' He discerns a restricted mind as 'a restricted mind,' and a scattered mind as 'a scattered mind.' He discerns an enlarged mind as 'an enlarged mind,' and an unenlarged mind as 'an unenlarged mind.' He discerns a surpassed mind [one that is not at the most excellent level] as 'a surpassed mind,' and an unsurpassed mind as 'an unsurpassed mind.' He discerns a concentrated mind as 'a concentrated mind,' and an unconcentrated mind as 'an unconcentrated mind.' He discerns a released mind as 'a released mind,' and an unreleased mind as 'an unreleased mind.' He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives [literally: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, (recollecting,) 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

"If he wants, he sees—by means of the divine eye, purified and surpassing the human—beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—

with the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.' Thus—by means of the divine eye, purified and surpassing the human—he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of effluents, he enters & remains in the effluent-free awareness-release & discernment-release, having directly known and realized them for himself right in the here & now. He can witness this for himself whenever there is an opening."

See also: SN 47:8; SN 47:10; AN 4:41; AN 5:28; AN 8:70

Mental Absorption
Jhāna Sutta (AN 9:36)

"I tell you, the ending of the effluents depends on the first jhāna… the second jhāna… the third… the fourth… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness. I tell you, the ending of the effluents depends on the dimension of neither perception nor non-perception.

"'I tell you, the ending of the effluents depends on the first jhāna.' Thus it has been said. In reference to what was it said? There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'

"Suppose that an archer or archer's apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in rapid succession, and to pierce great masses. In the same way, there is the case where a monk… enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'

"Staying right there, he reaches the ending of the effluents. Or, if not, then—through this very Dhamma-passion, this Dhamma-delight, and from the total ending of the five lower fetters [self-identification views, grasping at habits & practices, uncertainty, sensual passion, and irritation]—he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world.

"'I tell you, the ending of the effluents depends on the first jhāna.' Thus it was said, and in reference to this was it said.

[Similarly with the second, third, and fourth jhāna.]

"'I tell you, the ending of the effluents depends on the dimension of the infinitude of space.' Thus it has been said. In reference to what was it said? There is the case where a monk—with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space'—enters & remains in the dimension of the infinitude of space. He regards whatever phenomena there that are connected with feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the

pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'

"Suppose that an archer or archer's apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in rapid succession, and to pierce great masses. In the same way, there is the case where a monk… enters & remains in the dimension of the infinitude of space. He regards whatever phenomena there that are connected with feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.'

"Staying right there, he reaches the ending of the effluents. Or, if not, then—through this very Dhamma-passion, this very Dhamma-delight, and from the total ending of the five lower fetters—he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world.

"'I tell you, the ending of the effluents depends on the dimension of the infinitude of space.' Thus it was said, and in reference to this was it said.

[Similarly with the dimension of the infinitude of consciousness and the dimension of nothingness.]

"Thus, as far as the perception-attainments go, that is as far as gnosis-penetration goes. As for these two dimensions—the attainment of the dimension of neither perception nor non-perception & the attainment of the cessation of perception & feeling—I tell you that they are to be rightly explained by those monks who are meditators, skilled at attainment, skilled at attainment-emergence, who have attained & emerged in dependence on them."

See also: MN 52; MN 111; MN 140; SN 22:122; AN 4:94; AN 4:170; AN 4:179; AN 5:28; AN 9:43—45; AN 10:13; Dhp 372

With Ānanda
Ānanda Sutta (AN 9:37)

On one occasion Ven. Ānanda was staying near Kosambī at Ghosita's monastery. There he addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Ānanda said, "It's amazing, friends, it's astounding, how the Blessed One who knows & sees, the worthy one, rightly self-awakened, has attained & awakened to an opening [in a confining place][1] for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding, where the eye will be, and those forms, and yet one will not be sensitive to that dimension; where the ear will be, and those sounds… where the nose will be, and those aromas… where the tongue will be, and those flavors… where the body will be, and those tactile sensations, and yet one will not be sensitive to that dimension."

When this was said, Ven. Udāyin said to Ven. Ānanda, "Is one percipient when not sensitive to that dimension, my friend, or unpercipient?"

[Ven. Ānanda:] "One is percipient when not sensitive to that dimension, my friend, not unpercipient."

[Ven. Udāyin:] "When not sensitive to that dimension, my friend, one is percipient of what?"

[Ven. Ānanda:] "There is the case where, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' one enters & remains in the dimension of the infinitude of space. Percipient in this way, one is not sensitive to that dimension [i.e, the dimensions of the five physical senses].

"And further, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' one enters & remains in the dimension of the infinitude of consciousness. Percipient in this way, too, one is not sensitive to that dimension.

"And further, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' one enters & remains in the dimension of nothingness. Percipient in this way, too, one is not sensitive to that dimension.

"Once, friend, when I was staying near Sāketa at the Game Refuge in the Black Forest, the nun Jaṭila Bhāgikā went to where I was staying, and on arrival—having bowed to me—stood to one side. As she was standing there, she said to me: 'The concentration whereby—neither pressed down nor forced back, nor with fabrication kept blocked or suppressed—still as a result of release, contented as a result of standing still, and as a result of contentment one is not agitated: This concentration is said by the Blessed One to be the fruit of what?'

"I said to her, 'Sister, the concentration whereby—neither pressed down nor forced back, nor kept in place by the fabrications of forceful restraint—still as a result of release, contented as a result of standing still, and as a result of contentment one is not agitated: This concentration is said by the Blessed One to be the fruit of gnosis [arahantship].' Percipient in this way, too, one is not sensitive to that dimension."[2][3]

Notes

1. The phrase in brackets, translating the Pali word *sambādhe,* is found in the Burmese and Sri Lankan editions of the Canon, but not in the Thai. The phrase, "an opening in a confining place," is found in AN 9:42 in all the major editions, where "confining place" is explained as the five strings of sensuality.

2. The Commentary, which is committed to the position that the external senses fall silent in all the concentration attainments, including the four jhānas, tries to explain the absence of those jhānas in Ven. Ānanda's list by saying that the object of those jhānas—the internal mental image on which they are focused—counts as a "form" and so, to avoid confusion with the forms that are the objects of the eye, Ven. Ānanda chose to exclude those jhānas from his list. This explanation, however, ignores the fact that Ven.

Ānanda explicitly assigns "those forms" to the eye—as he assigns "those sounds" to the ear, and so on—so if he had meant to include the four jhānas in his list, he could have done so without causing confusion.

MN 43 notes that the first three formless states listed here are those that can be known through the eye of discernment when one's intellect-consciousness is purified and divorced from the five external sense faculties. Because the fourth jhāna can also be known through the eye of discernment, and because it is described as purified in many contexts, the fact that it is not listed in MN 43 indicates that consciousness is not divorced from the external sense faculties in that jhāna—or any of the lower ones.

Thus it is more likely that Ven. Ānanda excluded the four jhānas from his list here because the meditator can still be sensitive to the five external senses when in those jhānas. For more on this point, see AN 9:38, note 2, and AN 10:72, note 3.

3. The concentration that is the fruit of gnosis is apparently equivalent to the concentration of unmediated knowing, mentioned in Sn 2:1, and the liberation of immediacy, mentioned in Thig 5:8.

See also: DN 11; MN 1; MN 138; MN 152; AN 4:24; AN 10:6—7; AN 11:10

To Two Brahmans
Brāhmaṇa Sutta (AN 9:38)

Then two brahman cosmologists [Ājīvakas] went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they said to the Blessed One, "Master Gotama, Pūraṇa Kassapa—all-knowing, all-seeing—claims exhaustive knowledge & vision: 'Whether I am standing or walking, awake or asleep, continual, unflagging knowledge & vision is established within me.' He says, 'I dwell with infinite knowledge, knowing & seeing the finite cosmos.' Yet Niganṭha Nāṭaputta—all-knowing, all-seeing—also claims exhaustive knowledge & vision: 'Whether I am standing or walking, awake or asleep, continual, unflagging knowledge & vision is established within

me.' He says, 'I dwell with infinite knowledge, knowing & seeing the infinite cosmos.' Of these two speakers of knowledge, these two who contradict each other, which is telling the truth, and which is lying?"

"Enough, brahmans. Put this question aside. I will teach you the Dhamma. Listen and pay close attention. I will speak."

"Yes, sir," the brahmans responded to the Blessed One, and the Blessed One said, "Suppose that there were four men standing at the four directions, endowed with supreme speed & stride. Like that of a strong archer—well-trained, a practiced hand, a practiced sharp-shooter—shooting a light arrow across the shadow of a palm tree: Such would be the speed with which they were endowed. As far as the east sea is from the west: Such would be the stride with which they were endowed. Then the man standing at the eastern direction would say, 'I, by walking, will reach the end [or: edge *(anta)]* of the cosmos.' He—with a one-hundred year life, a one-hundred year span—would spend one hundred years traveling—apart from the time spent on eating, drinking, chewing & tasting, urinating & defecating, and sleeping to fight off weariness—but without reaching the end of the cosmos he would die along the way. [Similarly with the men standing at the western, southern, & northern directions.] Why is that? I tell you, it isn't through that sort of traveling that the end of the cosmos is known, seen, or reached. But at the same time, I tell you that there is no making an end of suffering & stress without reaching the end of the cosmos.

"These five strings of sensuality are, in the discipline of the noble ones, called the cosmos. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. These are the five strings of sensuality that, in the discipline of the noble ones, are called the cosmos.[1]

"There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. This is called a monk who, coming to the end of the

cosmos, remains at the end of the cosmos.[2] Others say of him, 'He is encompassed in the cosmos; he has not escaped from the cosmos.' And I too say of him, 'He is encompassed in the cosmos; he has not escaped from the cosmos.'

[Similarly with the second, third, & fourth jhānas, and with the attainment of the dimensions of the infinitude of space, the infinitude of consciousness, nothingness, and neither perception nor non-perception.]

"And further, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. This is called a monk who, coming to the end of the cosmos, remains at the end of the cosmos, having crossed over attachment in the cosmos."

Notes

1. For an alternative definition of "cosmos," see SN 35:82 and SN 35:116.

2. This passage has been cited as proof that a person in the first jhāna cannot have awareness of the five senses, inasmuch as he/she has come to the end/edge of the cosmos, defined as the objects of the five senses. The passage, however, does not support that interpretation at all because it defines "cosmos" not as the five senses but as the five strings of sensuality. In other words, a person in the first jhāna who still has effluents has, for the duration of the jhāna, simply gone beyond the power of enticing sights, sounds, etc. As the Buddha states further here, such a person is still encompassed in the cosmos—i.e., has not totally transcended it—until his/her attachment for the strings of sensuality has been cut with the ending of the effluents. See also MN 43, note 2, AN 9:37, note 2, and AN 10:72, note 3.

See also: DN 11; AN 4:45

The Devas (About Jhāna)
Deva Sutta (AN 9:39)

"Once, monks, a battle between the devas & asuras was in full swing. And in that battle, the asuras won and the devas lost. Having lost, the devas simply fled while the asuras, heading north, attacked them. Then the thought occurred to the devas, 'The asuras are still attacking. Why don't we do battle a second time?'

"So the devas did battle with the asuras a second time. And a second time, the asuras won and the devas lost. Having lost, the devas simply fled while the asuras, heading north, attacked them. Then the thought occurred to the devas, 'The asuras are still attacking. Why don't we do battle a third time?'

"So the devas did battle with the asuras a third time. And a third time, the asuras won and the devas lost. Having lost, the devas, afraid, entered the deva capital. Having gone to their capital, the devas thought, 'Having come to this shelter for the fearful, we will now keep here to ourselves, having nothing to do with the asuras.' And the asuras also thought, 'Having gone to this shelter for the fearful, the devas will now keep here to themselves, having nothing to do with us.'

"Once, monks, a battle between the devas & asuras was in full swing. And in that battle, the devas won and the asuras lost. Having lost, the asuras simply fled while the devas, heading south, attacked them. Then the thought occurred to the asura, 'The devas are still attacking. Why don't we do battle a second time?'

"So the asuras did battle with the devas a second time. And a second time, the devas won and the asuras lost. Having lost, the asuras simply fled while the devas, heading south, attacked them. Then the thought occurred to the asuras, 'The devas are still attacking. Why don't we do battle a third time?'

"So the asuras did battle with the devas a third time. And a third time, the devas won and the asuras lost. Having lost, the asuras, afraid, entered the asura capital. Having gone to their capital, the asuras thought, 'Having come to this shelter for the fearful, we will now keep here to ourselves, having nothing to do with the devas.' And the devas also thought, 'Having gone to this shelter for the fearful, the asuras will now keep here to themselves, having nothing to do with us.'

"In the same way, monks, on whatever occasion a monk—secluded from sensuality, secluded from unskillful qualities—enters the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation, on that occasion the thought occurs to him, 'Having come to this shelter for the fearful, I will now keep here to myself, having nothing to do with Māra.' And the thought occurs to Māra, the Evil One, 'Having gone to this shelter for the fearful, the monk will now keep here to himself, having nothing to do with me.'

[Similarly with the second, third, & fourth jhānas.]

"On whatever occasion a monk, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enters the dimension of the infinitude of space: He is said to be a monk who has put Māra in the dark.[1] Having bound Māra's eyes and leaving no trace, he has become invisible to the Evil One.[2]

[Similarly with the dimensions of the infinitude of consciousness, nothingness, and neither perception nor non-perception.]

"On whatever occasion, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling; and as he sees (that) with discernment, effluents are completely ended: He is said to be a monk who has put Māra in the dark. Having bound Māra's eyes and leaving no trace, he has become invisible to the Evil One, having crossed over attachment in the cosmos."[3]

Notes

1. The text here has *antamakāsi*—"has put an end to"—which does not fit the context as well as the reading, *andhamakāsi*—"has put in the dark"—found in the parallel passage in MN 25, so I have followed the latter reading here.

2. The interpretation of this image here differs from that in MN 25 and MN 26, both of which state that the monk puts Māra in the dark upon entering the first jhāna. In either case—putting Māra in the dark beginning with the first jhāna, or only beginning with the dimension of the infinitude of space—the "dark" is temporary, lasting only as long as one is in that attainment.

3. This is the only one of these attainments that inherently contains the discernment that takes one, once and for all, beyond attachment in the cosmos.

See also: MN 4; MN 26; SN 35:115

The Tusker
Nāga Sutta (AN 9:40)

"When elephants & cow-elephants & calf-elephants & baby elephants go ahead of a wilderness tusker foraging for food and break off the tips of the grasses, the wilderness tusker feels irritated, upset, & disgusted. When elephants & cow-elephants & calf-elephants & baby elephants devour the wilderness tusker's bunches of branches, he feels irritated, upset, & disgusted. When elephants & cow-elephants & calf-elephants & baby elephants go ahead of the wilderness tusker on his way down to his bath and stir up the mud in the water with their trunks, he feels irritated, upset, & disgusted. When cow-elephants go along as the wilderness tusker is bathing and bang up against his body, he feels irritated, upset, & disgusted.

"Then the thought occurs to the wilderness tusker, 'I now live hemmed in by elephants & cow-elephants & calf-elephants & baby elephants. I feed off grass with broken-off tips. My bunches of branches are devoured. I drink muddied water. Even when I bathe, cow-elephants go along and bang up against my body. What if I were to live alone, apart from the crowd?'

"So at a later time he lives alone, apart from the crowd. He feeds off grass with unbroken tips. His bunches of branches are undevoured. He drinks unmuddied water. When he bathes, cow-elephants don't go along and bang up against his body. The thought occurs to him, 'Before, I lived hemmed in by elephants & cow-elephants & calf-elephants & baby elephants. I fed off grass with broken-off tips. My bunches of branches were devoured. I drank muddied water. Even when I bathed, cow-elephants would go along and bang up against my body. But now I live

alone, apart from the crowd. I feed off grass with unbroken tips. My bunches of branches are undevoured. I drink unmuddied water. When I bathe, cow-elephants don't go along and bang up against my body.' Breaking off a branch with his trunk and scratching his body with it, gratified, he allays his itch.

In the same way, when a monk lives hemmed in with monks, nuns, male & female lay followers, kings, royal ministers, sectarians, & their disciples, the thought occurs to him, 'I now live hemmed in by monks, nuns, male & female lay followers, kings, royal ministers, sectarians, & their disciples. What if I were to live alone, apart from the crowd?'

"So he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. He, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger. Abandoning sloth and drowsiness, he dwells with an awareness devoid of sloth and drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth and drowsiness. Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

"Having abandoned these five hindrances—corruptions of awareness that weaken discernment—then quite secluded from sensuality, secluded from unskillful qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. Gratified, he allays his itch.

"With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration,

unification of awareness free from directed thought & evaluation—internal assurance. Gratified, he allays his itch.

"With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' Gratified, he allays his itch.

"With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. Gratified, he allays his itch.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' he enters & remains in the dimension of the infinitude of space. Gratified, he allays his itch.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' he enters & remains in the dimension of the infinitude of consciousness. Gratified, he allays his itch.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' he enters & remains in the dimension of nothingness. Gratified, he allays his itch.

"With the complete transcending of the dimension of nothingness, he enters & remains in the dimension of neither perception nor non-perception. Gratified, he allays his itch.

"With the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. Gratified, he allays his itch."

See also: MN 14; AN 5:30; AN 6:43; AN 8:103; AN 10:99; Sn 1:3; Sn 1:12

To Tapussa (On Renunciation)
Tapussa Sutta (AN 9:41)

I have heard that on one occasion the Blessed One was staying among the Mallans near a Mallan town named Uruvelakappa. Then early in the morning the Blessed One—having adjusted his lower robe and carrying his bowl & outer robe—went into Uruvelakappa for alms. Having gone into Uruvelakappa for alms, after his meal, on his return from his alms round, he said to Ven. Ānanda, "Stay right here, Ānanda, while I go into the Great Forest for the day's abiding."

"As you say, lord," Ven. Ānanda responded to him.

Then the Blessed One went into the Great Forest and sat down at the root of a certain tree for the day's abiding.

Then Tapussa the householder went to Ven. Ānanda and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ānanda: "Venerable Ānanda, sir, we are householders who indulge in sensuality, delight in sensuality, enjoy sensuality, rejoice in sensuality. For us—indulging in sensuality, delighting in sensuality, enjoying sensuality, rejoicing in sensuality—renunciation seems like a sheer drop-off. Yet I've heard that in this Dhamma & Vinaya the hearts of the very young monks leap up at renunciation, grow confident, steadfast, & firm, seeing it as peace. So right here is where this Dhamma & Vinaya is contrary to the great mass of people: i.e., (this issue of) renunciation."

"This calls for a talk, householder. Let's go see the Blessed One. Let's approach him and, on arrival, tell him this matter. However he explains it to us, we will bear it in mind."

"As you say, sir," Tapussa the householder responded to Ven. Ānanda.

Then Ven. Ānanda, together with Tapussa the householder, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there Ven. Ānanda said to the Blessed One: "Tapussa the householder, here, has said to me, 'Venerable Ānanda, sir,

we are householders who indulge in sensuality, delight in sensuality, enjoy sensuality, rejoice in sensuality. For us—indulging in sensuality, delighting in sensuality, enjoying sensuality, rejoicing in sensuality—renunciation seems like a sheer drop-off. Yet I've heard that in this Dhamma & Vinaya the hearts of the very young monks leap up at renunciation, grow confident, steadfast, & firm, seeing it as peace. So right here is where this Dhamma & Vinaya is contrary to the great mass of people: i.e., (this issue of) renunciation.'"

"So it is, Ānanda. So it is. Even I myself, before my self-awakening, when I was still an unawakened bodhisatta, thought: 'Renunciation is good. Seclusion is good.' But my heart didn't leap up at renunciation, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of sensual pleasures; I haven't pursued (that theme). I haven't understood the reward of renunciation; I haven't familiarized myself with it. That's why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or firm, seeing it as peace.'

[1] "Then the thought occurred to me: 'If, having seen the drawback of sensual pleasures, I were to pursue that theme; and if, having understood the reward of renunciation, I were to familiarize myself with it, there's the possibility that my heart would leap up at renunciation, grow confident, steadfast, & firm, seeing it as peace.'

"So at a later time, having seen the drawback of sensual pleasures, I pursued that theme; having understood the reward of renunciation, I familiarized myself with it. My heart leaped up at renunciation, grew confident, steadfast, & firm, seeing it as peace. Then, quite secluded from sensuality, secluded from unskillful qualities, I entered & remained in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"As I remained there, I was beset with attention to perceptions dealing with sensuality. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with sensuality that beset me was an affliction for me.

[2] "The thought occurred to me: 'What if, with the stilling of directed thoughts & evaluations, I were to enter & remain in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.' But my heart didn't leap up at being without directed thought, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of directed thought; I haven't pursued that theme. I haven't understood the reward of being without directed thought; I haven't familiarized myself with it. That's why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or firm, seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of directed thought, I were to pursue that theme; and if, having understood the reward of being without directed thought, I were to familiarize myself with it, there's the possibility that my heart would leap up at being without directed thought, grow confident, steadfast, & firm, seeing it as peace.'

"So at a later time, having seen the drawback of directed thought, I pursued that theme; having understood the reward of being without directed thought, I familiarized myself with it. My heart leaped up at being without directed thought, grew confident, steadfast, & firm, seeing it as peace. With the stilling of directed thoughts & evaluations, I entered & remained in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"As I remained there, I was beset with attention to perceptions dealing with directed thought. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with directed thought that beset me was an affliction for me.

[3] "The thought occurred to me: 'What if, with the fading of rapture, I were to remain equanimous, mindful, & alert, to sense pleasure with

the body, and to enter & remain in the third jhāna, of which the noble ones declare, "Equanimous & mindful, he has a pleasant abiding"?' But my heart didn't leap up at being without rapture, didn't grow confident, steadfast, or firm, seeing it as peace.… So at a later time, having seen the drawback of rapture, I pursued that theme; having understood the reward of being without rapture, I familiarized myself with it. My heart leaped up at being without rapture, grew confident, steadfast, & firm, seeing it as peace. With the fading of rapture, I remained equanimous, mindful, & alert, sensed pleasure with the body, and entered & remained in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"As I remained there, I was beset with attention to perceptions dealing with rapture. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with rapture that beset me was an affliction for me.

[4] "The thought occurred to me: 'What if, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—I were to enter & remain in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain?' But my heart didn't leap up at being without the pleasure of equanimity, didn't grow confident, steadfast, or firm, seeing it as peace.… So at a later time, having seen the drawback of the pleasure of equanimity, I pursued that theme; having understood the reward of neither-pleasure-nor-pain, I familiarized myself with it. My heart leaped up at neither-pleasure-nor-pain, grew confident, steadfast, & firm, seeing it as peace. With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—I entered & remained in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

"As I remained there, I was beset with attention to perceptions dealing with equanimity.[1] That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with equanimity that beset me was an affliction for me.

[5] "The thought occurred to me: 'What if, with the complete transcending of perceptions of form, with the disappearance of

perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) "Infinite space," I were to enter & remain in the dimension of the infinitude of space?' But my heart didn't leap up at the dimension of the infinitude of space, didn't grow confident, steadfast, or firm, seeing it as peace.… So at a later time, having seen the drawback of forms, I pursued that theme; having understood the reward of the dimension of the infinitude of space, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of space, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' I entered & remained in the dimension of the infinitude of space.

"As I remained there, I was beset with attention to perceptions dealing with forms. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with forms that beset me was an affliction for me.

[6] "The thought occurred to me: 'What if, with the complete transcending of the dimension of the infinitude of space, (perceiving,) "Infinite consciousness," I were to enter & remain in the dimension of the infinitude of consciousness?' But my heart didn't leap up at the dimension of the infinitude of consciousness, didn't grow confident, steadfast, or firm, seeing it as peace.… So at a later time, having seen the drawback of the dimension of the infinitude of space, I pursued that theme; having understood the reward of the dimension of the infinitude of consciousness, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of consciousness, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' I entered & remained in the dimension of the infinitude of consciousness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of space. That was an affliction for me. Just as pain arises as an affliction for a healthy person,

even so the attention to perceptions dealing with the dimension of the infinitude of space that beset me was an affliction for me.

[7] "The thought occurred to me: 'What if, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) "There is nothing," I were to enter & remain in the dimension of nothingness?' But my heart didn't leap up at the dimension of nothingness, didn't grow confident, steadfast, or firm, seeing it as peace.… So at a later time, having seen the drawback of the dimension of the infinitude of consciousness, I pursued that theme; having understood the reward of the dimension of nothingness, I familiarized myself with it. My heart leaped up at the dimension of nothingness, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' I entered & remained in the dimension of nothingness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of consciousness. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of the infinitude of consciousness that beset me was an affliction for me.

[8] "The thought occurred to me: 'What if I, with the complete transcending of the dimension of nothingness, were to enter & remain in the dimension of neither perception nor non-perception?' But my heart didn't leap up at the dimension of neither perception nor non-perception, didn't grow confident, steadfast, or firm, seeing it as peace.… So at a later time, having seen the drawback of the dimension of nothingness, I pursued that theme; having understood the reward of the dimension of neither perception nor non-perception, I familiarized myself with it. My heart leaped up at the dimension of neither perception nor non-perception, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of the dimension of nothingness, I entered & remained in the dimension of neither perception nor non-perception.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of nothingness. That was an affliction for

me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of nothingness that beset me was an affliction for me.

[9] "The thought occurred to me: 'What if I, with the complete transcending of the dimension of neither perception nor non-perception, were to enter & remain in the cessation of perception & feeling?' But my heart didn't leap up at the cessation of perception & feeling, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at the cessation of perception & feeling, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of the dimension of neither perception nor non-perception; I haven't pursued that theme. I haven't understood the reward of the cessation of perception & feeling; I haven't familiarized myself with it. That's why my heart doesn't leap up at the cessation of perception & feeling, doesn't grow confident, steadfast, or firm, seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of the dimension of neither perception nor non-perception, I were to pursue that theme; and if, having understood the reward of the cessation of perception & feeling, I were to familiarize myself with it, there's the possibility that my heart would leap up at the cessation of perception & feeling, grow confident, steadfast, & firm, seeing it as peace.'

"So at a later time, having seen the drawback of the dimension of neither perception nor non-perception, I pursued that theme; having understood the reward of the cessation of perception & feeling, I familiarized myself with it. My heart leaped up at the cessation of perception & feeling, grew confident, steadfast, & firm, seeing it as peace. With the complete transcending of the dimension of neither perception nor non-perception, I entered & remained in the cessation of perception & feeling. And as I saw (that) with discernment, effluents were completely ended.

"Ānanda, as long as I had not attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, I did not claim to have directly awakened to the right self-

awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk. But as soon as I had attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

NOTE

1. In other words, even though the fourth jhāna is characterized by equanimity, the act of taking mental note of that fact would disturb the stillness of the jhāna.

See also: MN 19; MN 29–30; SN 27:1-10; SN 35:127; SN 36:11

Pañcāla's Verse
Pañcāla Sutta (AN 9:42)

On one occasion Ven. Ānanda was staying near Kosambī at Ghosita's monastery. Then Ven. Udāyin went to him and, on arrival, exchanged courteous greetings. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Ānanda, "This has been said by Pañcālacaṇḍa the deva's son:

> 'Truly in a confining place, he found an opening—
> the one of extensive wisdom,
> the awakened one who awakened through jhāna,[1]
> the chief bull, withdrawn,
> the sage.'

"Now which, my friend, is the confining place? And which opening in the confining place is the Blessed One said to have attained?"

[Ven. Ānanda:] "The five strings of sensuality, my friend, are described by the Blessed One as a confining place. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire; sounds cognizable via the ear… smells cognizable via the nose… tastes cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked to sensual desire. These five strings of sensuality are described by the Blessed One as a confining place.

"Now there is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *directed thought & evaluation* have not ceased. This is the confining place there.

"Then there is the case where a monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *rapture* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the fading of rapture, remains in equanimity, mindful & alert, senses pleasure with the body, and enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *the pleasure of equanimity* has not ceased. This is the confining place there.[2]

"Then there is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity &

mindfulness, neither pleasure nor pain. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *the perception of form* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *the perception of the dimension of the infinitude of space* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *the perception of the dimension of the infinitude of consciousness* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a confining place. What is the confining place there? Just that *the perception of the dimension of nothingness* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. Even this much is described by the Blessed One as the attaining of an opening in a confining place, though followed by a sequel. For even there, there's a

confining place. What is the confining place there? Just that *the perception of the dimension of neither perception nor non-perception* has not ceased. This is the confining place there.

"Then there is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. Even this much is described by the Blessed One as the attaining of an opening in a confining place, without a sequel."

Notes

1. In NDB, this phrase is translated as "who discovered jhāna," but the verb is *abuddhi:* "awakened to."

2. See AN 9:33, note 1.

See also: MN 121; AN 9:34

Note: The following three discourses show that, contrary to a popular misconception, the phrase, "Released through discernment" does not refer to a person who has attained release without experience of the jhānas. Instead, it refers to a person who has attained at least the first jhāna but does not experience any of the psychic powers that sometimes can be accessed through jhāna.

*Bodily Witness**
Kāyasakkhī Sutta (AN 9:43)

[Ven. Udāyin:] "'Bodily witness, bodily witness,' it is said. To what extent is one described by the Blessed One as a bodily witness?"

[Ven. Ānanda:] "There is the case, my friend, where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He remains touching with his body in whatever way there is an opening there.[1] It's to this extent that one is described by the Blessed One as a bodily witness, though with a sequel.

"And further, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna… the third jhāna… the fourth jhāna… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception. He remains touching with his body in whatever way there is an opening there. It's to this extent that one is described by the Blessed One as a bodily witness, though with a sequel.

"Then, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. He remains touching with his body in whatever way there is an opening there. It's to this extent that one is described by the Blessed One as a bodily witness without a sequel."

Note

1. See AN 5:28 and AN 9:35.

*Released through Discernment**
Paññāvimutti Sutta (AN 9:44)

[Ven. Udāyin:] "'Released through discernment, released through discernment,' it is said. To what extent is one described by the Blessed One as released through discernment?"

[Ven. Ānanda:] "There is the case, my friend, where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters &

remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. And he knows it through discernment. It's to this extent that one is described by the Blessed One as released through discernment, though with a sequel.

"Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna… the third jhāna… the fourth jhāna… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception. And he knows it through discernment. It's to this extent that one is described by the Blessed One as released through discernment, though with a sequel.

"Then, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. And he knows it through discernment. It's to this extent that one is described by the Blessed One as released through discernment without a sequel."

See also: SN 12:70

*(Released) Both Ways**
Ubhatobhāga Sutta (AN 9:45)

[Ven. Udāyin:] "'Released both ways, released both ways,' it is said. To what extent is one described by the Blessed One as released both ways?"

[Ven. Ānanda:] "There is the case, my friend, where a monk, secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It's to this extent that one is described by the Blessed One as released both ways, though with a sequel.

"Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna… the third jhāna… the fourth jhāna…

the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It's to this extent that one is described by the Blessed One as released both ways, though with a sequel.

"Then, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It's to this extent that one is described by the Blessed One as released both ways without a sequel."

See also: DN 15

Capable
Bhabba Sutta (AN 9:62)

"Monks, one who hasn't abandoned nine things is incapable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess. One who hasn't abandoned these nine things is incapable of realizing arahantship.

"One who has abandoned nine things is capable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess. One who has abandoned these nine things is capable of realizing arahantship."

See also: AN 5:254—259; AN 6:43

Things That Weaken the Training
Sikkhā-dubbalya Sutta (AN 9:63)

"Monks, these five are things that weaken the training. Which five? The taking of life, stealing, sexual misconduct, the telling of lies, and distilled & fermented beverages that are a cause for heedlessness. These five are things that weaken the training.

"To abandon these five things that weaken the training, one should develop the four establishings of mindfulness. Which four? There is the case where a monk remains focused on the body in & of itself… feelings in & of themselves… mind in & of itself… mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. To abandon the five things that weaken the training, one should develop these four establishings of mindfulness."

Hindrances
Nīvaraṇa Sutta (AN 9:64)

"Monks, there are these five hindrances. Which five? Sensual desire as a hindrance, ill will as a hindrance, sloth & drowsiness as a hindrance, restlessness & anxiety as a hindrance, and uncertainty as a hindrance. These are the five hindrances.

"To abandon these five hindrances, one should develop the four establishings of mindfulness. Which four? There is the case where a monk remains focused on the body in & of itself… feelings in & of themselves… mind in & of itself… mental qualities in & of themselves —ardent, alert, & mindful—subduing greed & distress with reference to the world. To abandon the five hindrances, one should develop these four establishings of mindfulness."

See also: DN 2; SN 46:51; AN 5:51

Tens

Concentration
Samādhi Sutta (AN 10:6)

Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "Lord, could a monk have an attainment of concentration such that he would neither be percipient of earth with regard to earth, nor of water with regard to water, nor of fire… wind… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception… this world… nor of the next world with regard to the next world, and yet he would still be percipient?"

"Yes, Ānanda, he could…"

"But how, lord, could a monk have an attainment of concentration such that he would neither be percipient of earth with regard to earth… nor of the next world with regard to the next world, and yet he would still be percipient?"

"There is the case, Ānanda, where the monk would be percipient in this way: 'This is peace, this is exquisite—the pacification of all fabrications; the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; unbinding.' It's in this way that a monk could have an attainment of concentration such that he would neither be percipient of earth with regard to earth, nor of water with regard to water, nor of fire… wind… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception… this world… nor

of the next world with regard to the next world, and yet he would still be percipient."

See also: DN 11; AN 9:36—37; AN 11:10

With Sāriputta
Sāriputta Sutta (AN 10:7)

Then Ven. Ānanda went to Ven. Sāriputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sāriputta, "Friend Sāriputta, could a monk have an attainment of concentration such that he would neither be percipient of earth with regard to earth, nor of water with regard to water, nor of fire… wind… the dimension of the infinitude of space… the dimension of the infinitude of consciousness… the dimension of nothingness… the dimension of neither perception nor non-perception… this world… nor of the next world with regard to the next world, and yet he would still be percipient?"

"Yes, friend Ānanda, he could…."

"But how, friend Sāriputta, could a monk have an attainment of concentration such that he would neither be percipient of earth with regard to earth…nor of the next world with regard to the next world, and yet he would still be percipient?"

"Once, friend Ānanda, when I was staying right here near Sāvatthī in the Grove of the Blind, I reached concentration in such a way that I was neither percipient of earth with regard to earth…nor of the next world with regard to the next world, and yet I was still percipient."

"But what, friend Sāriputta, were you percipient of at that time?"

"'The cessation of becoming—unbinding—the cessation of becoming—unbinding': One perception arose in me, friend Ānanda, as another perception ceased. Just as in a blazing woodchip fire, one flame arises as another flame ceases, even so, 'The cessation of becoming—unbinding—

the cessation of becoming—unbinding': One perception arose in me as another one ceased. I was percipient at that time of 'The cessation of becoming—unbinding.'"

Fetters
Saṁyojana Sutta (AN 10:13)

"There are these ten fetters. Which ten? Five lower fetters & five higher fetters. And which are the five lower fetters? Self-identification views, uncertainty, grasping at habits & practices, sensual desire, & ill will. These are the five lower fetters. And which are the five higher fetters? Passion for form, passion for what is formless, conceit, restlessness, & ignorance. These are the five higher fetters. And these are the ten fetters."

See also: SN 1:25; SN 12:68; SN 22:89; AN 3:88; AN 4:131; AN 6:49; AN 7:48

Heedfulness
Appamāda Sutta (AN 10:15)

"To the extent that there are animals—footless, two-footed, four-footed, many footed; with form or formless; percipient, non-percipient, or neither percipient nor non-percipient—the Tathāgata, worthy & rightly self-awakened, is reckoned the foremost among them. In the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant's footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as the rafters in a peak-roofed house all go to the roof-peak, incline to the roof-peak, converge at the roof-peak, and the roof-peak is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as, of all root fragrances, black aloes-root is reckoned the foremost; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as, of all wood fragrances, red sandalwood is reckoned the foremost; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as, of all flower fragrances, jasmine is reckoned the foremost; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as all wattle-and-daub-town princes fall subject to a wheel-turning emperor, and the wheel-turning emperor is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as all the light of the constellations does not equal one sixteenth of the light of the moon, and the light of the moon is reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as in the last month of the rains, in autumn, when the sky is clear & cloudless, the sun, on ascending the sky, overpowers the space immersed in darkness, shines, blazes, & dazzles; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them.

"Just as the great rivers—such as the Ganges, the Yamunā, the Aciravatī, the Sarabhū, & the Mahī—all go to the ocean, incline to the ocean, slope to the ocean, tend toward the ocean, and the ocean is

reckoned the foremost among them; in the same way, all skillful qualities are rooted in heedfulness, converge in heedfulness, and heedfulness is reckoned the foremost among them."

See also: MN 97; SN 3:17; SN 35:97; SN 55:40; AN 4:113; AN 6:19—20; Iti 23

Protectors
Nātha Sutta (AN 10:17)

"Live with a protector, monks, and not without a protector. He suffers, one who lives without a protector. And these ten are qualities creating a protector. Which ten?

"There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. And the fact that he is virtuous… seeing danger in the slightest faults is a quality creating a protector.

"Then again, the monk has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning and expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. And the fact that he has heard much… well-penetrated in terms of his views is a quality creating a protector.

"Then again, the monk has admirable friends, admirable comrades, admirable companions. And the fact that he has admirable friends, admirable comrades, admirable companions is a quality creating a protector.

"Then again, the monk is easy to speak to, endowed with qualities that make him easy to speak to, patient, respectful to instruction. And the fact that he is easy to speak to… respectful to instruction is a quality creating a protector.

"Then again, the monk is adept at the various affairs involving his companions in the holy life; is vigorous, quick-witted in the techniques involved in them, is up to doing them or arranging to get them done. And the fact that he is adept at… doing them or arranging to get them done is a quality creating a protector.

"Then again, the monk is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya. And the fact that he is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya is a quality creating a protector.

"Then again, the monk keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. And the fact that he keeps his persistence aroused… not shirking his duties with regard to skillful qualities is a quality creating a protector.

"Then again, the monk is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all. And the fact that he is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all is a quality creating a protector.

"Then again, the monk mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done and said a long time ago. And the fact that he is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done and said a long time ago is a quality creating a protector.

"Then again, the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. And the fact that the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress is a quality creating a protector.

"Live with a protector, monks, and not without a protector. He suffers, one who lives without a protector. These are the ten qualities creating a protector."

See also: SN 3:5; AN 4:28; AN 4:128; AN 7:63; AN 9:1; Khp 5

Dwellings of the Noble Ones
Ariyāvāsa Sutta (AN 10:20)

I have heard that on one occasion the Blessed One was staying among the Kurus. Now there is a town of the Kurus called Kammāsadhamma. There the Blessed One addressed the monks: "Monks."

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, there are these ten noble dwellings in which noble ones have dwelled (in the past), dwell (in the present), and will dwell (in the future). Which ten? There is the case where a monk has abandoned five factors, is endowed with six, guards one, is supported in four, has shaken off idiosyncratic truths, has thoroughly given up searching, is undisturbed in his resolves, is calmed in his bodily-fabrication, is well released in mind, is well released in discernment. These are the ten noble dwellings in which noble ones have dwelled, dwell, and will dwell.

"And how has a monk abandoned five factors? There is the case where a monk's sensual desire is abandoned. His ill will… His sloth & torpor… His restlessness & anxiety… His uncertainty is abandoned. This is how a monk has abandoned five factors.

"And how is a monk endowed with six (factors)? There is the case where a monk, on seeing a form via the eye, is not gladdened, not saddened, but remains equanimous, mindful, & alert. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On touching a tactile sensation via the body… On cognizing an idea via the intellect, he is not gladdened, not saddened, but remains equanimous, mindful, & alert. This is how a monk is endowed with six (factors).

"And how does a monk guard one (factor)? There is the case where a monk is endowed with an awareness guarded by mindfulness. This is how a monk guards one (factor).

"And how is a monk supported in four (ways)? There is the case where a monk, carefully reflecting, follows one thing, tolerates another, avoids another, and destroys another. This is how a monk is supported in four (ways).[1]

"And how has a monk shaken off idiosyncratic truths *[pacceka-sacca]*?[2] There is the case where a monk has shaken off the run-of-the-mill idiosyncratic truths of run-of-the-mill contemplatives & brahmans—in other words, 'The cosmos is eternal,' 'The cosmos is not eternal,' 'The cosmos is finite,' 'The cosmos is infinite,' 'The soul & the body are the same,' 'The soul is one thing and the body another,' 'After death a Tathāgata exists,' 'After death a Tathāgata does not exist,' 'After death a Tathāgata both does & does not exist,' 'After death a Tathāgata neither does nor does not exist.' All of these he has thrown off, shaken off, renounced, vomited up, let go, abandoned, relinquished. This is how a monk has shaken off idiosyncratic truths.

"And how has a monk thoroughly given up searching? There is the case where a monk has abandoned his search for sensuality, has abandoned his search for becoming, and has allayed his search for a holy life.[3] This is how a monk has thoroughly given up searching.

"And how is a monk undisturbed in his resolves? There is the case where a monk has abandoned his resolve for sensuality… his resolve for ill-will… his resolve for harmfulness. This is how a monk is undisturbed in his resolves.

"And how is a monk calmed in his bodily fabrication?[4] There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is how a monk is calmed in his bodily fabrication.

"And how is a monk well released in mind? There is the case where a monk's mind is released from passion, released from aversion, released from delusion. This is how a monk is well released in mind.

"And how is a monk well released in discernment? There is the case where a monk discerns, 'Passion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development,

not destined for future arising.' He discerns, 'Aversion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' He discerns, 'Delusion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' This is how a monk is well released in discernment.

"Monks, all those in the past who have dwelled in noble dwellings have dwelled in these same ten noble dwellings. All those in the future who will dwell in noble dwellings will dwell in these same ten noble dwellings. All those in the present who dwell in noble dwellings dwell in these same ten noble dwellings.

"These are the ten noble dwellings in which noble ones have dwelled, dwell, and will dwell."

Notes

1. For a discussion of the things to be tolerated, avoided, and destroyed, see MN 2.

2. *Pacceka* can also mean "singular" or "personal." Idiosyncratic truths are the opposite of noble truths, which are universal. See Sn 4:8 and Sn 4:12.

3. On these three searches, see Iti 54–55.

4. "Bodily fabrication" *(kāya-saṅkhāra)* is a technical term for the in-and-out breath. See MN 118, note 3. On the stilling of the in-and-out breath as a defining feature of the fourth jhāna, see SN 36:11, AN 9:31, and AN 10:72.

See also: MN 45; SN 36:11; AN 4:28

Cunda
Cunda Sutta (AN 10:24)

On one occasion Ven. Mahā Cunda was staying among the Cetis at Sahajāti. There he addressed the monks, "Friend monks!"

"Yes, friend," the monks responded to him.

Ven. Mahā Cunda said this: "When a monk utters words about knowing, saying, 'I know this Dhamma; I see this Dhamma,' but he

remains conquered by greed, conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion does not come into being… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains conquered by evil longing.'

"When a monk utters words about developing, saying, 'I am developed in body,[1] developed in virtue, developed in mind, developed in discernment,' but he remains conquered by greed, conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains conquered by evil longing.'

"When a monk utters words about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in body, developed in virtue, developed in mind, developed in discernment,' but he remains conquered by greed, conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains conquered by evil longing.'

"It's just as if a person, though poor, were to talk about riches, or a person without wealth were to talk about wealth, or a person without property were to talk about property, and then when there arose one

situation or another calling for wealth and he would not be able to come forth with wealth or commodities or silver or gold, then they would know about him that, 'This venerable one, though poor, talks about riches; without wealth, he talks about wealth; without property, he talks about property. How do we know that? Because when there arises a situation calling for wealth, he can't come forth with wealth or commodities or silver or gold.'

"In the same way, when a monk utters words about knowing… about developing… about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in body, developed in virtue, developed in mind, developed in discernment,' but he remains conquered by greed, conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains conquered by evil longing.'

"But when a monk utters words about knowing… about developing… about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in body, developed in virtue, developed in mind, developed in discernment,' and he remains not conquered by greed, not conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one discerns how it is that, when one discerns, greed does not come into being, which is why he remains not conquered by greed. This venerable one discerns how it is that, when one discerns, aversion… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains not conquered by evil longing.'

"It's just as if a rich person were to talk about riches, or a wealthy person were to talk about wealth, or a propertied person were to talk about property, and then when there arose one situation or another calling for wealth and he would be able to come forth with wealth or

commodities or silver or gold, then they would know about him that, 'This venerable one, being rich, talks about riches; being wealthy, he talks about wealth; being propertied, he talks about property. How do we know that? Because when there arises a situation calling for wealth, he can come forth with wealth or commodities or silver or gold.'

"In the same way, when a monk utters words about knowing… about developing… about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in body, developed in virtue, developed in mind, developed in discernment,' and he remains not conquered by greed, not conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one discerns how it is that, when one discerns, greed does not come into being, which is why he remains not conquered by greed. This venerable one discerns how it is that, when one discerns, aversion… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains not conquered by evil longing.'"

NOTE

1. According to MN 36, to be undeveloped in body means that pleasure can invade the mind and remain; to be undeveloped in mind means that pain can invade the mind and remain.

See also: MN 95; AN 4:102; AN 4:192; AN 5:73; AN 6:46; AN 6:49; AN 9:7; Dhp 258–259

The Kosalan
Kosala Sutta (AN 10:29)

[1] "Monks, as far as Kāsi & Kosala extend, as far as the rule of King Pasenadi the Kosalan extends, King Pasenadi the Kosalan is reckoned supreme. Yet even in King Pasenadi the Kosalan there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he

becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[2] "As far as the sun & moon revolve, illumining the directions with their light, there extends the thousand-fold cosmos. In that thousand-fold cosmos there are a thousand moons, a thousand suns, a thousand Sunerus—kings of mountains; a thousand Rose-apple continents,[1] a thousand Deathless Ox-cart (continents), a thousand northern Kuru (continents), a thousand eastern Videha (continents); four thousand great oceans, four thousand Great Kings, a thousand (heavens of the) Four Great Kings, a thousand (heavens of the) Thirty-three, a thousand (heavens of the) Hours, a thousand (heavens of the) Contented, a thousand heavens of the Devas Delighting in Creation, a thousand heavens of the Devas Wielding Power over the Creations of Others,[2] and a thousand Brahmā worlds. And in that thousand-fold cosmos, the Great Brahmā is reckoned supreme. Yet even in the Great Brahmā there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[3] "There comes a time when this cosmos devolves. When the cosmos is devolving, most beings head to (the heaven of) the Radiant. There they remain for a long, long time—mind-made, feeding on rapture, self-radiant, faring through the sky, abiding in splendor. When the cosmos is devolving, the Radiant Devas are reckoned supreme. Yet even in the Radiant Devas, there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[4] "There are these ten totality-dimensions. Which ten? One perceives the earth-totality above, below, all-around: non-dual *[advayaṁ]*, immeasurable. One perceives the water-totality… the fire-totality… the wind-totality… the blue-totality… the yellow-totality… the red-totality… the white-totality… the space-totality… the consciousness-totality above, below, all-around: non-dual, immeasurable. These are the ten totality-dimensions. Now, of these ten totality-dimensions, this is supreme: when

one perceives the consciousness-totality above, below, all-around: non-dual, immeasurable. And there are beings who are percipient in this way. Yet even in the beings who are percipient in this way there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[5] "There are these eight dimensions of (mental) mastery. Which eight?

(a) "One percipient of form internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the first dimension of (mental) mastery.

(b) "One percipient of form internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the second dimension of (mental) mastery.

(c) "One percipient of the formless internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the third dimension of (mental) mastery.

(d) "One percipient of the formless internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of 'I know; I see.' This is the fourth dimension of (mental) mastery.

(e) "One percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Just as a flax-flower is blue, blue in its color, blue in its features, blue in its glow, or just as Vārāṇasī muslin, smooth on both sides, is blue, blue in its color, blue in its features, blue in its glow, in the same way one percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Mastering them, he is percipient of 'I know; I see.' This is the fifth dimension of (mental) mastery.

(f) "One percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Just as a kaṇṇikāra-flower is yellow, yellow in its color, yellow in its features, yellow in its glow, or just as Vārāṇasī muslin, smooth on both

sides, is yellow, yellow in its color, yellow in its features, yellow in its glow, in the same way one percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Mastering them, he is percipient of 'I know; I see.' This is the sixth dimension of (mental) mastery.

(g) "One percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Just as a bandha-jīvaka-flower is red, red in its color, red in its features, red in its glow, or just as Vārāṇasī muslin, smooth on both sides, is red, red in its color, red in its features, red in its glow, in the same way one percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Mastering them, he is percipient of 'I know; I see.' This is the seventh dimension of (mental) mastery.

(h) "One percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Just as the morning star is white, white in its color, white in its features, white in its glow, or just as Vārāṇasī muslin, smooth on both sides, is white, white in its color, white in its features, white in its glow, in the same way one percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Mastering them, he is percipient of 'I know; I see.' This is the eighth dimension of (mental) mastery.

"These are the eight dimensions of mental mastery. Now, of these eight dimensions of mastery, this is supreme: when one percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. And there are beings who are percipient in this way. Yet even in the beings who are percipient in this way there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[6] "There are these four modes of practice. Which four? Painful practice with slow intuition, painful practice with quick intuition, pleasant practice with slow intuition, and pleasant practice with quick intuition.[3] These are the four modes of practice. Now, of these four

modes of practice, this is supreme: pleasant practice with quick intuition. And there are beings whose practice is like this. Yet even in the beings whose practice is like this there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[7] "There are these four perceptions. Which four? One perceives the limited [ordinary perceptions]. One perceives the enlarged [the mind in jhāna].[4] One perceives the immeasurable [the mind in the brahmavihāras]. One perceives the dimension of nothingness: 'There is nothing.' These are the four perceptions. Now, of these four perceptions, this is supreme: when one perceives the dimension of nothingness: 'There is nothing.' And there are beings who are percipient in this way. Yet even in the beings who are percipient in this way there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[8] "The supreme view-point external (to the Dhamma) is this: 'I should not be; it should not occur to me; I will not be; it will not occur to me.' Of one with this view it may be expected that 'the unloathsomeness of becoming will not occur to him, and the loathsomeness of the cessation of becoming will not occur to him.' And there are beings who have this view. Yet even in the beings who have this view there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[9] "There are some contemplatives & brahmans who declare the foremost purity of the spirit.[5] Now, of those who proclaim the foremost purity of the spirit, these are supreme: those who, with the complete transcending of the dimension of nothingness, enter & remain in the dimension of neither perception nor non-perception and who, having directly known & realized this, teach their Dhamma. And there are beings who teach in this way. Yet even in the beings who teach in this

way there is still aberration, there is change. Seeing this, the instructed disciple of the noble ones grows disenchanted with that. Being disenchanted with that, he becomes dispassionate toward what is supreme, and even more so toward what is inferior.

[10] "There are some contemplatives & brahmans who proclaim the foremost unbinding in the here & now. Now, of those who proclaim the foremost unbinding in the here & now, this is supreme: liberation through non-clinging, having known, as they have come to be, the origination, the passing away, the allure, the drawbacks of, & the escape from the six sense-contact media. And when I teach that, when I point that out, some contemplatives & brahmans accuse me of being false, unfactual, hollow, vain, (saying,) 'The contemplative Gotama does not declare the full comprehension of sensuality, does not declare the full comprehension of forms, does not declare the full comprehension of feelings.' But I do declare the full comprehension of sensuality, I do declare the full comprehension of forms, I do declare the full comprehension of feelings. Unhungering, unbound, cooled in the here & now, I declare total unbinding through lack of clinging/sustenance."

Notes

1. The Rose-apple continent is an ancient name for the Indian sub-continent. Classical Buddhist cosmology regarded the world as arranged in four continents around Mt. Suneru. On the south was the Rose-apple continent; on the west, the Deathless Ox-cart continent; on the north, the Northern Kuru continent; and on the east, the Eastern Videha continent.

2. The phrase, "a thousand heavens of the Devas Delighting in Creation, a thousand heavens of the Devas Wielding Power over the Creations of Others," is in the Sinhalese edition of the Pali Canon, but not in the Thai edition.

3. See AN 4:162—163.

4. *Mahaggataṁ.* This term is used, together with "immeasurable / unlimited," in the standard description of the awareness generated in the practice of the *brahmavihāras* (SN 42:8). According to Ven. Anuruddha in MN 127, however, an enlarged mind is not immeasurable. Its range of awareness is larger than the body but still measurable, ranging in distance from the shade of a tree to the earth bounded by the ocean.

5. See Sn 4:11, notes 2 and 4.

See also: MN 1; MN 13–14; MN 102; MN 106

To the Sakyans (on the Uposatha)
Sakka Sutta (AN 10:46)

On one occasion the Blessed One was staying near Kapilavatthu in the Banyan Park. Then many Sakyan lay followers, it being the uposatha day, went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, the Blessed One said to them, "Sakyans, do you observe the eight-factored uposatha?"

"Sometimes we do, lord, and sometimes we don't."

"It's no gain for you, Sakyans. It's ill-gotten, that in this life so endangered by grief, in this life so endangered by death, you sometimes observe the eight-factored uposatha and sometimes don't.

"What do you think, Sakyans? Suppose a man, by some profession or other, without encountering an unskillful day, were to earn a half-kahāpaṇa. Would he deserve to be called a capable man, full of initiative?"

"Yes, lord."

"Suppose a man, by some profession or other, without encountering an unskillful day, were to earn a kahāpaṇa… two kahāpaṇas… three… four… five… six… seven… eight… nine… ten… twenty… thirty… forty… fifty… one hundred kahāpaṇas. Would he deserve to be called a capable man, full of initiative?"

"Yes, lord."

"Now what do you think? Earning one hundred, one thousand kahāpaṇas a day; saving up his gains, living for one hundred years, would a man arrive at a great mass of wealth?"

"Yes, lord."

"Now what do you think? Would that man, because of that wealth, on account of that wealth, with that wealth as the cause, live sensitive to

unalloyed bliss for a day, a night, half a day, or half a night?"

"No, lord. And why is that? Sensual pleasures are inconstant, hollow, false, deceptive by nature."

"Now, Sakyans, there is the case where a disciple of mine, spending ten years—heedful, ardent, & resolute—practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"Let alone ten years, there is the case where a disciple of mine, spending nine years… eight years… seven… six… five… four… three… two years… one year—heedful, ardent, & resolute—practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"Let alone one year, there is the case where a disciple of mine, spending ten months… nine months… eight months… seven… six… five… four… three… two months… one month… half a month—heedful, ardent, & resolute—practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"Let alone half a month, there is the case where a disciple of mine, spending ten days & nights… nine days & nights… eight… seven… six… five… four… three… two days & nights… one day & night—heedful, ardent, & resolute—practicing as I have instructed, would live sensitive to unalloyed bliss for a hundred years, a hundred centuries, a hundred millennia. And he would be a once-returner, a non-returner, or at the very least a stream-winner.

"It's no gain for you, Sakyans. It's ill-gotten, that in this life so endangered by grief, in this life so endangered by death, you sometimes observe the eight-factored uposatha and sometimes don't."

"Then from this day forward, lord, we will observe the eight-factored uposatha."

See also: DN 22; MN 14; AN 3:71; Iti 22

Ten Things
Dasa Dhamma Sutta (AN 10:48)

"There are these ten things that a person gone forth should reflect on often. Which ten?

"'I have become casteless': A person gone forth should often reflect on this.

"'My life is dependent on others' …

"'My behavior should be different (from that of householders)' …

"'Can I fault myself with regard to my virtue?'…

"'Can my observant fellows in the holy life, on close examination, fault me with regard to my virtue?' …

"'I will grow different, separate from all that is dear & appealing to me' …

"'I am the owner of actions *[kamma]*, heir to actions, born of actions, related through actions, and have actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir' …

"'What am I becoming as the days & nights fly past?' …

"'Do I delight in an empty dwelling?' …

"'Have I attained a superior human attainment, a truly noble distinction of knowledge & vision, such that—when my companions in the holy life question me in the last days of my life—I won't feel abashed?': A person gone forth should often reflect on this.

"These are the ten things that a person gone forth should reflect on often."

See also: SN 35:97; SN 55:40; AN 5:57; AN 5:77—80; AN 5:114

One's Own Mind
Sacitta Sutta (AN 10:51)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Even if a monk is not skilled in the ways of the minds of others [not skilled in reading the minds of others], he should train himself: 'I will be skilled in reading my own mind.'

"And how is a monk skilled in reading his own mind? Imagine a young woman—or man—youthful, fond of adornment, examining the image of her own face in a bright, clean mirror or bowl of clear water: If she saw any dirt or blemish there, she would try to remove it. If she saw no dirt or blemish there, she would be pleased, her resolves fulfilled: 'How fortunate I am! How clean I am!' In the same way, a monk's self-examination is very productive in terms of skillful qualities (if he conducts it in this way): 'Do I usually remain covetous or not? With thoughts of ill will or not? Overcome by sloth & drowsiness or not? Restless or not? Uncertain or gone beyond uncertainty? Angry or not? With soiled thoughts or unsoiled thoughts? With my body aroused or unaroused? Lazy or with persistence aroused? Unconcentrated or concentrated?'

"If, on examination, a monk knows, 'I usually remain covetous, with thoughts of ill will, overcome by sloth & drowsiness, restless, uncertain, angry, with soiled thoughts, with my body aroused, lazy, or unconcentrated,' then he should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his turban or head; in the same way, the monk should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities.

"But if, on examination, a monk knows, 'I usually remain uncovetous, without thoughts of ill will, free of sloth & drowsiness, not restless, gone beyond uncertainty, not angry, with unsoiled thoughts, with my body unaroused, with persistence aroused, & concentrated,'

then his duty is to make an effort in maintaining those very same skillful qualities to a higher degree for the ending of the effluents."

See also: AN 2:5; AN 4:245; AN 6:19—20

Tranquility
Samatha Sutta (AN 10:54)

"Even if a monk is not skilled in the ways of the minds of others [not skilled in reading the minds of others], he should train himself: 'I will be skilled in reading my own mind.'

"And how is a monk skilled in reading his own mind? Imagine a young woman—or man—youthful, fond of adornment, examining the image of her own face in a bright, clean mirror or bowl of clear water: If she saw any dirt or blemish there, she would try to remove it. If she saw no dirt or blemish there, she would be pleased, her resolves fulfilled: 'How fortunate I am! How clean I am!' In the same way, a monk's self-examination is very productive in terms of skillful qualities [if he conducts it in this way]: 'Am I one who achieves internal tranquility of awareness, or am I one who does not achieve internal tranquility of awareness? Am I one who achieves insight into phenomena through heightened discernment, or am I one who does not achieve insight into phenomena through heightened discernment?'

"If, on examination, he knows, 'I am one who achieves internal tranquility of awareness but not insight into phenomena through heightened discernment,' then his duty is to make an effort for the maintenance of internal tranquility of awareness and for insight into phenomena through heightened discernment. At a later time he will then become one who achieves both internal tranquility of awareness and insight into phenomena through heightened discernment.

"But if, on examination, the monk knows, 'I am one who achieves insight into phenomena through heightened discernment but not internal tranquility of awareness,' then his duty is to make an effort for the maintenance of insight into phenomena through heightened

discernment and for internal tranquility of awareness. At a later time he will then become one who achieves both insight into phenomena through heightened discernment and internal tranquility of awareness.

"But if, on examination, the monk knows, 'I am one who achieves neither internal tranquility of awareness nor insight into phenomena through heightened discernment,' then he should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for gaining those very same skillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his turban or head; in the same way, the monk should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for gaining those very same skillful qualities. At a later time he will then become one who achieves both insight into phenomena through heightened discernment and internal tranquility of awareness.

"But if, on examination, the monk knows, 'I am one who achieves both internal tranquility of awareness and insight into phenomena through heightened discernment,' then his duty is to make an effort in maintaining those very same skillful qualities to a higher degree for the ending of the effluents.

"Monks, I speak of robes in two ways: to be partaken of and not to be partaken of. I also speak of alms food… lodgings… villages & towns… countrysides… individuals in two ways: to be partaken of and not to be partaken of.

"'Monks, I speak of robes in two ways: to be partaken of and not to be partaken of': Thus was it said. In reference to what was it said? Any robe of which one has come to know, 'When I partake of this robe, unskillful qualities increase and skillful qualities decrease,' that sort of robe is not to be partaken of. Any robe of which one has come to know, 'When I partake of this robe, unskillful qualities decrease and skillful qualities increase,' that sort of robe is to be partaken of. 'Monks, I speak of robes in two ways: to be partaken of and not to be partaken of': Thus was it said. And in reference to this was it said.

"'Monks, I also speak of alms food in two ways…' …

"'Monks, I also speak of lodgings in two ways…' …

"'Monks, I also speak of villages & towns in two ways…' …

"'Monks, I also speak of countrysides in two ways…' …

"'Monks, I also speak of individuals in two ways: to be partaken of and not to be partaken of'[1]: Thus was it said. In reference to what was it said? Any individual of whom one has come to know, 'When I partake of this individual, unskillful qualities increase and skillful qualities decrease,' that sort of individual is not to be partaken of. Any individual of whom one has come to know, 'When I partake of this individual, unskillful qualities decrease and skillful qualities increase,' that sort of individual is to be partaken of. 'Monks, I also speak of individuals in two ways: to be partaken of and not to be partaken of': Thus was it said. And in reference to this was it said."

Note

1. The word *sevitabba,* when used with material items, is usually translated as "to be partaken of." When used with people, it is usually translated as "to be associated with." However, here I have used the former rendering throughout to maintain the pattern of the original language, and also to point out the fact that when one associates with another person, one internalizes that person's qualities and views.

See also: DN 21; MN 101; MN 149; SN 35:204; AN 2:29-30; AN 4:94; AN 4:170; AN 7:64; AN 10:71

Rooted
Mūla Sutta (AN 10:58)

"Monks, if those who have gone forth in other sects ask you, 'In what are all phenomena rooted? What is their coming into play? What is their origination? What is their meeting place? What is their presiding state? What is their governing principle? What is their surpassing state? What is their heartwood? Where do they gain footing? What is their final end?': On being asked this by those who have gone forth in other sects, how would you answer?"

"For us, lord, the teachings have the Blessed One as their root, their guide, & their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

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

"As you say, lord," the monks responded to him.

The Blessed One said, "Monks, if those who have gone forth in other sects ask you, 'In what are all phenomena rooted? What is their coming into play? What is their origination? What is their meeting place? What is their presiding state? What is their governing principle? What is their surpassing state? What is their heartwood? Where do they gain footing? What is their final end?': On being asked this by those who have gone forth in other sects, this is how you should answer them:

"'All phenomena are rooted in desire.[1]

"'All phenomena come into play through attention.

"'All phenomena have contact as their origination.

"'All phenomena have feeling as their meeting place.

"'All phenomena have concentration as their presiding state.

"'All phenomena have mindfulness as their governing principle.

"'All phenomena have discernment as their surpassing state.

"'All phenomena have release as their heartwood.

"'All phenomena gain footing in the deathless.[2]

"'All phenomena have unbinding as their final end.'

"On being asked this by those who have gone forth in other sects, this is how you should answer."

Notes

1. According to the Commentary to AN 8:99—AN 8:83 in the PTS edition—which covers the first eight of the ten questions given here, "all phenomena" *(sabbe dhammā)* here means the five aggregates. These are rooted in desire, it says, because the desire to act (and thus create kamma) is what underlies their existence. The Commentary's interpretation here seems to be an expansion on MN 109, in which the five *clinging*-aggregates are said to be rooted in desire, an

assertion echoed in SN 42:11, which states that suffering & stress are rooted in desire. Here, *all* the aggregates—whether affected by clinging or not—are said to be rooted in desire.

The Commentary goes on to say that the statement, "All phenomena are rooted in desire," deals exclusively with worldly phenomena, whereas the remaining statements about all phenomena cover both worldly and transcendent phenomena. There seems less reason to follow the Commentary's first assertion here, in that the noble eightfold path, when brought to maturity, counts as transcendent, and it is obviously rooted in a skillful form of desire mentioned in the factor of right effort.

As for the transcendent in its ultimate form, the phrase "all phenomena" as used in this sutta does not cover unbinding, as unbinding is not rooted in anything and, as the final statement indicates, it constitutes the final end of all phenomena. Thus this sutta would seem to belong to the group of suttas that would not classify unbinding as a phenomenon. (On this question, see the note to AN 3:137.)

2. The image here derives from a standard analogy comparing the practice to the act of crossing a river. According to AN 7:15, the point where the meditator gains footing on the river bottom, but before getting up on the bank, corresponds to the attainment of non-return. To become an arahant is to go beyond the river and stand on firm ground.

See also: SN 45:8; SN 48:44; SN 51:15; AN 4:5; AN 4:159; AN 7:15; AN 9:14

To Girimānanda
Girimānanda Sutta (AN 10:60)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. And on that occasion Ven. Girimānanda was diseased, in pain, severely ill. Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, Ven. Girimānanda is diseased, in pain, severely ill. It would be

good if the Blessed One would visit Ven. Girimānanda, out of sympathy for him."

"Ānanda, if *you* go to the monk Girimānanda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may be allayed. Which ten? The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.

[1] "And what is the perception of inconstancy? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant.' Thus he remains focused on inconstancy with regard to the five aggregates. This, Ānanda, is called the perception of inconstancy.

[2] "And what is the perception of not-self? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'The eye is not-self; forms are not-self. The ear is not-self; sounds are not-self. The nose is not-self; aromas are not-self. The tongue is not-self; flavors are not-self. The body is not-self; tactile sensations are not-self. The intellect is not-self; ideas are not-self.' Thus he remains focused on not-selfness with regard to the six inner & outer sense media. This is called the perception of not-self.

[3] "And what is the perception of unattractiveness? There is the case where a monk ponders this very body—from the soles of the feet on up, from the crown of the head on down, surrounded by skin, filled with all sorts of unclean things: 'There is in this body: hair of the head, hair of the body, nails, teeth, skin, muscle, tendons, bones, bone marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, gorge, feces, gall, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints, urine.' Thus he remains focused on unattractiveness with regard to this very body. This is called the perception of unattractiveness.

[4] "And what is the perception of drawbacks? There is the case where a monk—having gone to the wilderness, to the foot of a tree, or to an empty dwelling—reflects thus: 'This body has many pains, many drawbacks. In this body many kinds of disease arise, such as: seeing-diseases, hearing-diseases, nose-diseases, tongue-diseases, body-diseases, head-diseases, ear-diseases, mouth-diseases, teeth-diseases, cough, asthma, catarrh, fever, aging, stomach-ache, fainting, dysentery, grippe, cholera, leprosy, boils, ringworm, tuberculosis, epilepsy, skin-diseases, itch, scab, psoriasis, scabies, jaundice, diabetes, hemorrhoids, fistulas, ulcers; diseases arising from bile, from phlegm, from the wind-property, from combinations of bodily humors, from changes in the weather, from uneven care of the body, from attacks, from the result of kamma; cold, heat, hunger, thirst, defecation, urination.' Thus he remains focused on drawbacks with regard to this body. This is called the perception of drawbacks.

[5] "And what is the perception of abandoning? There is the case where a monk doesn't acquiesce to an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to an arisen thought of ill-will. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to an arisen thought of harmfulness. He abandons it, destroys it, dispels it, & wipes it out of existence. He doesn't acquiesce to any arisen evil, unskillful qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is called the perception of abandoning.

[6] "And what is the perception of dispassion? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'This is peace, this is exquisite—the pacification of all fabrications, the relinquishing of all acquisitions, the ending of craving, dispassion, unbinding.' This is called the perception of dispassion.

[7] "And what is the perception of cessation? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—reflects thus: 'This is peace, this is exquisite—the pacification of all fabrications, the relinquishing of all acquisitions, the

ending of craving, cessation, unbinding.' This is called the perception of cessation.

[8] "And what is the perception of distaste for every world? There is the case where a monk abandoning any attachments, clingings, fixations of awareness, biases, or obsessions with regard to any world, refrains from them and does not get involved. This is called the perception of distaste for every world.

[9] "And what is the perception of the undesirability of all fabrications? There is the case where a monk feels horrified, humiliated, & disgusted with all fabrications. This is called the perception of the undesirability of all fabrications.

[10] "And what is mindfulness of in-&-out breathing[1]? There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect, and establishing mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'

"He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' He trains himself, 'I will breathe in sensitive to mental fabrication.' He trains himself, 'I will breathe out sensitive to mental fabrication.' He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' He trains himself, 'I

will breathe in satisfying the mind.' He trains himself, 'I will breathe out satisfying the mind.' He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind. He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'

"He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' He trains himself, 'I will breathe in focusing on dispassion [or: fading].' He trains himself, 'I will breathe out focusing on dispassion.' He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

"This, Ānanda, is called mindfulness of in-&-out breathing.

"Now, Ānanda, if you go to the monk Girimānanda and tell him these ten perceptions, it's possible that when he hears these ten perceptions his disease may be allayed."

Then Ven. Ānanda, having learned these ten perceptions in the Blessed One's presence, went to Ven. Girimānanda and told them to him. As Ven. Girimānanda heard these ten perceptions, his disease was allayed. And Ven. Girimānanda recovered from his disease. That was how Ven. Girimānanda's disease was abandoned.

Note

1. For notes on this section, see the notes to MN 118.

See also: MN 106; SN 52:10; SN 46:14; AN 6:102—104; AN 7:46

Ignorance
Avijjā Sutta (AN 10:61)

"'Monks, a beginning point for ignorance—[such that one might say], "Before this, ignorance did not exist; then it came into play"—cannot be discerned.' This, monks, has been said. Nevertheless, it can be

discerned, 'Ignorance comes from this condition.' And I tell you, ignorance has its food and is not without food. And what is the food for ignorance? 'The five hindrances,' it should be said. And I tell you, the five hindrances have their food and are not without food. And what is the food for the five hindrances? 'The three forms of misconduct' … And what is the food for the three forms of misconduct? 'Lack of restraint of the senses' … And what is the food for lack of restraint of the senses? 'Lack of mindfulness & alertness' … And what is the food for lack of mindfulness & alertness? 'Inappropriate attention' … And what is the food for inappropriate attention? 'Lack of conviction' … And what is the food for lack of conviction? 'Not hearing the true Dhamma' … And what is the food for not hearing the true Dhamma? 'Associating with people of no integrity' [or: 'not associating with people of integrity'], it should be said.

"Thus, when not associating with people of integrity is made full, it fills [the conditions for] not hearing the true Dhamma. When not hearing the true Dhamma is made full, it fills [the conditions for] lack of conviction. When lack of conviction is made full, it fills [the conditions for] inappropriate attention… lack of mindfulness & alertness… lack of restraint of the senses… the three forms of misconduct… the five hindrances. When the five hindrances are made full, they fulfill [the conditions for] ignorance. Such is the food of this ignorance, and thus is it made full.

"Just as when the devas pour rain in heavy drops & crash thunder on the upper mountains: The water, flowing down along the slopes, fills the branches of the mountain ravines & gullies. When the branches of the mountain ravines & gullies are full, they fill the little lakes. When the little lakes are full, they fill the big lakes… the little rivers… the big rivers. When the big rivers are full, they fill the great ocean. Such is the food of the great ocean, and thus is it made full. In the same way, when not associating with people of integrity is made full, it fills [the conditions for] not hearing the true Dhamma… lack of conviction… inappropriate attention… lack of mindfulness & alertness… lack of restraint of the senses… the three forms of misconduct… the five hindrances. When the five hindrances are made full, they fulfill [the

conditions for] ignorance. Such is the food of this ignorance, and thus is it made full.

"Now, I tell you, clear knowing & release have their food and are not without food. And what is their food? 'The seven factors for awakening,' it should be said. And I tell you, the seven factors for awakening have their food and are not without food. And what is the food for the seven factors for awakening? 'The four establishings of mindfulness' … And what is the food for the four establishings of mindfulness? 'The three forms of right conduct' … And what is the food for the three forms of right conduct? 'Restraint of the senses' … And what is the food for restraint of the senses? 'Mindfulness & alertness' … And what is the food for mindfulness & alertness? 'Appropriate attention' … And what is the food for appropriate attention? 'Conviction' … And what is the food for conviction? 'Hearing the true Dhamma' … And what is the food for hearing the true Dhamma? 'Associating with people of integrity,' it should be said.

"Thus, when associating with people of integrity is made full, it fills [the conditions for] hearing the true Dhamma… conviction… appropriate attention… mindfulness & alertness… restraint of the senses… the three forms of right conduct… the four establishings of mindfulness… the seven factors for awakening. When the seven factors for awakening are made full, they fill [the conditions for] clear knowing & release. Such is the food for this clear knowing & release, and thus are they made full.

"Just as when the devas pour rain in heavy drops & crash thunder on the upper mountains: The water, flowing down along the slopes, fills the branches of the mountain ravines & gullies… the little lakes… the big lakes… the little rivers… the big rivers. When the big rivers are made full, they fill the great ocean. Such is the food of the great ocean, and thus is it made full. In the same way, when associating with people of integrity is made full, it fills [the conditions for] hearing the true Dhamma… conviction… appropriate attention… mindfulness & alertness… restraint of the senses… the three forms of right conduct… the four establishings of mindfulness… the seven factors for awakening. When the seven factors for awakening are made full, they fill [the

conditions for] clear knowing & release. Such is the food for this clear knowing & release, and thus are they made full."

See also: MN 118; SN 12:23; SN 15:3, SN 15:9; SN 15:11–19; SN 45:1

Topics of Conversation
Kathāvatthu Sutta (AN 10:69)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall and were engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what topic of conversation are you gathered together here? In the midst of what topic of conversation have you been interrupted?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall and got engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not."

"It isn't right, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should get engaged in

such topics of conversation, i.e., conversation about kings, robbers, & ministers of state… talk of whether things exist or not.

"There are these ten topics of (proper) conversation. Which ten? Talk on modesty, contentment, seclusion, non-entanglement, arousing persistence, virtue, concentration, discernment, release, and the knowledge & vision of release. These are the ten topics of conversation. If you were to engage repeatedly in these ten topics of conversation, you would outshine even the sun & moon, so mighty, so powerful—to say nothing of the wanderers of other sects."

See also: AN 6:43; AN 8:30; AN 8:53; AN 9:1; Ud 2:2

Topics of Conversation (2)
Kathāvatthu Sutta (AN 10:70)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall and were engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what topic of conversation are you gathered together here? In the midst of what topic of conversation have you been interrupted?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall and got engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture,

garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not."

"It isn't right, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should get engaged in such topics of conversation, i.e., conversation about kings, robbers, & ministers of state… talk of whether things exist or not.

"Monks, there are these ten grounds for praise. Which ten?

"There is the case where a monk himself is modest and instigates talk on modesty among the monks. The fact that he is modest and instigates talk on modesty among the monks is grounds for praise.

"He himself is contented and instigates talk on contentment among the monks.…

"He himself is secluded and instigates talk on seclusion among the monks.…

"He himself is non-entangled and instigates talk on non-entanglement among the monks.…

"He himself has his persistence aroused and instigates talk on arousing persistence among the monks.…

"He himself is consummate in virtue and instigates talk on being consummate in virtue among the monks.…

"He himself is consummate in concentration and instigates talk on being consummate in concentration among the monks.…

"He himself is consummate in discernment and instigates talk on being consummate in discernment among the monks.…

"He himself is consummate in release and instigates talk on being consummate in release among the monks.…

"He himself is consummate in knowledge & vision of release and instigates talk on being consummate in knowledge & vision of release among the monks. The fact that he is consummate in knowledge & vision of release and instigates talk on being consummate in knowledge & vision of release among the monks is grounds for praise.

"These are the ten grounds for praise."

Wishes
Ākaṅkha Sutta (AN 10:71)

This discourse lists ten reasons, of ascending worth, for perfecting the precepts and being committed to the development of tranquility (samatha) *and insight* (vipassanā). *An interesting feature of this discussion is that the Buddha does not separate insight and jhāna into separate paths of practice, and actually cites insight, together with tranquility, as a prerequisite for mastering the four jhānas.*

* * *

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said: "Monks, dwell consummate in virtue, consummate in terms of the Pāṭimokkha. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.

[1] "If a monk would wish, 'May I be dear & pleasing to my companions in the holy life, respected by & inspiring to them,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[2] "If a monk would wish, 'May I be someone who receives robes, alms food, lodgings, & medicinal requisites for curing the sick,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[3] "If a monk would wish, 'Whatever I use or consume in terms of robes, alms food, lodgings, & medical requisites for curing the sick, may that be of great fruit, of great benefit to those who provided them,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[4] "If a monk would wish, 'When my kinsmen & relatives who have died & passed away recollect me with brightened minds, may it be of great fruit, of great benefit,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[5] "If a monk would wish, 'May I be content with whatever robes, alms food, lodgings, & medical requisites for curing the sick are available,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[6] "If a monk would wish, 'May I be resistant to cold, heat, hunger, & thirst; to the touch of gadflies & mosquitoes, wind & sun & creeping things; to abusive, hurtful language; to bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, deadly,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[7] "If a monk would wish, 'May I overcome displeasure & delight, and not be overcome by displeasure & delight. May I dwell conquering again & again any displeasure & delight that has arisen,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[8] "If a monk would wish, 'May I overcome fear & dread, and not be overcome by fear & dread. May I dwell conquering again & again any fear & dread that have arisen,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of

awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[9] "If a monk would wish, 'May I attain—whenever I want, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here & now,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

[10] "If a monk would wish, 'May I—with the ending of effluents—remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for myself right in the here & now,' then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who doesn't neglect jhāna, who is endowed with insight, and who frequents empty dwellings.

"'Monks, dwell consummate in virtue, consummate in terms of the Pāṭimokkha. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus was it said. And in reference to this was it said."

See also: MN 6; AN 4:28; AN 4:94; AN 4:128; AN 4:170; AN 5:98; AN 5:114; AN 8:53; AN 8:70

Thorns
Kaṇṭhaka Sutta (AN 10:72)

On one occasion the Blessed One was staying near Vesālī at the Gabled Hall in the Great Forest together with many very well-known elder disciples: Ven. Pāla, Ven. Upapāla, Ven. Kakkaṭa, Ven. Kaḷimbha, Ven. Nikaṭa, Ven. Kaṭissaha,[1] & other very well-known elder disciples. And on that occasion many very well-known Licchavis—racing after one

another[2] in auspicious vehicles, making a shrill noise, a great noise—plunged into the Great Forest to see the Blessed One.

Then the thought occurred to the venerable ones: "These many very well-known Licchavis—racing after one another in auspicious vehicles, making a shrill noise, a great noise—are plunging into the Great Forest to see the Blessed One. Now, the jhānas are said by the Blessed One to be thorned by noise. What if we were to go to the Gosiṅga Sāla forest park? There we would live comfortably, with next-to-no noise, next-to-no crowding." So the venerable ones went to Gosiṅga Sāla forest park. There they lived comfortably, with next-to-no noise, next-to-no crowding.

Then the Blessed One addressed the monks: "Where is Pāla, monks? Where is Upapāla? Where is Kakkaṭa? Where is Kaḷimbha? Where is Nikaṭa? Where is Kaṭissaha? Where have those elder disciples gone?"

"Just now, lord, the thought occurred to those venerable ones, 'These many very well-known Licchavis—racing after one another in auspicious vehicles, making a shrill noise, a great noise—are plunging into the Great Forest to see the Blessed One. Now, the jhānas are said by the Blessed One to be thorned by noise. What if we were to go to the Gosiṅga Sāla forest park? There we would live comfortably, with next-to-no noise, next-to-no crowding.' So those venerable ones went to Gosiṅga Sāla forest park. There they are living comfortably, with next-to-no noise, next-to-no crowding."

"Very good, monks, very good—what those great disciples, rightly declaring, have declared, for the jhānas *have* been said by me to be thorned by noise.

"Monks, there are these ten thorns. Which ten?

"For one who loves seclusion, love of entanglement is a thorn.

"For one committed to the theme of the unattractive, commitment to the theme of the attractive is a thorn.

"For one guarding the sense doors, watching a show is a thorn.

"For one practicing celibacy, nearness to women is a thorn.

"For the first jhāna, noise is a thorn.[3]

"For the second jhāna, directed thoughts & evaluations are thorns.

"For the third jhāna, rapture is a thorn.

"For the fourth jhāna, in-and-out breaths are thorns.[4]

"For the attainment of the cessation of perception & feeling, perception & feelings are thorns.

"Passion is a thorn. Aversion is a thorn. Delusion is a thorn.

"Dwell unthorned, monks! Dwell unthorned & dethorned! The arahants are unthorned, monks. The arahants are unthorned & dethorned."[5]

Notes

1. There is no general agreement among the various editions as to these names. Here they are given as found in the Thai edition.

2. Reading *paramparāya* with the Thai edition. *Parampara* is sometimes translated as "in succession," but in Pācittiya 33 it obviously means "out-of-turn," a meaning that seems relevant here. The Licchavis are portrayed as raucous in other contexts as well. See, for example, DN 16.

3. This passage has been cited as proof that a person in the first jhāna must be unable to hear sounds, the argument being that directed thoughts and evaluations are not present in the second jhāna, rapture is not present in the third, and so forth, so sounds must not be present in the first. This argument, however, ignores two points in the larger context of the sutta:

a) If "thorn" were to mean something that cannot be present without destroying what is thorned, then nearness to women would destroy a man's celibacy, watching a show would destroy one's guarding of the senses, and so on. And yet it is possible to maintain one's celibacy and one's guard over ones' senses in situations of this sort. An interpretation of "thorn" that consistently fits all ten examples, however, would be something that creates difficulties for what is thorned. Thus to say that noise is a thorn for the first jhāna would simply mean that noise makes it difficult to enter or stay in the jhāna.

b) If the Buddha had wanted to make the point that noise cannot be heard in the first jhāna, he would have criticized the elder monks for going to the trouble of leaving the Great Forest, and recommended that if they wanted to escape the disturbance of noise, they should have entered the first jhāna and dwelled comfortably there instead.

Three other suttas are also relevant to this issue:

MN 43 excludes the four jhānas from its list of meditative states that can be known through the eye of discernment when one's intellect-consciousness is divorced from the five sense faculties.

AN 9:37 excludes the four jhānas from its list of concentration attainments in which the meditator is not sensitive to the five physical senses.

AN 9:38 is careful to note that a person in the first jhāna stands beyond the sway of the five strings of sensuality: enticing sights, sounds, aromas, flavors, and tactile sensations. It does not say that the person in the first jhāna is unable to be aware of the objects of the five external senses at all. This is in keeping with the standard description of the first jhāna, that it is entered when one is secluded from sensuality, which AN 6:63 defines as follows:

> "The passion for his resolves is a man's sensuality,
> not the beautiful sensual pleasures
> found in the world.
> The passion for his resolves is a man's sensuality.
> The beauties remain as they are in the world,
> while, in this regard,
> the enlightened
> subdue their desire."

4. See SN 36:11, AN 9:31, and AN 10:20.

5. This last paragraph follows the Thai reading. The Burmese edition reads: "Dwell unthorned, monks! Dwell dethorned! Dwell unthorned & dethorned! The arahants are unthorned, monks. The arahants are dethorned. The arahants are unthorned & dethorned."

See also: MN 122; AN 5:30; AN 6:42; AN 8:30; AN 8:103

About Migāsālā
Migāsālāya Sutta (AN 10:75)

On one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then early in the morning, Ven. Ānanda—having adjusted his lower robe and carrying his bowl & outer robe—went to the house of the female lay follower Migāsālā. On arrival, he sat down on a seat made ready.

Then the female lay follower Migāsālā approached Ven. Ānanda and, on arrival, having bowed down to him, sat to one side. As she was sitting there, she said to Ven. Ānanda, "Venerable sir, how on earth should the Dhamma taught by the Blessed One be understood where one who practices celibacy and one who doesn't practice celibacy would both have exactly the same destination in the next life? My father, Purāṇa, was one who practiced celibacy, living apart, abstaining from sexual intercourse, the vulgar act. When he had died, he was predicted by the Blessed One to be a once-returner, rearising in the company of the Contented (devas). My paternal uncle, Isidatta, did not practice celibacy and was content to live with his wife. And yet when he died, he too was predicted by the Blessed One to be a once-returner, rearising in the company of the Contented (devas). So how on earth should the Dhamma taught by the Blessed One be understood where one who practices celibacy and one who doesn't practice celibacy would both have exactly the same destination in the next life?"

"But it was just as the Blessed One predicted, sister."

Then Ven. Ānanda, after receiving alms at the house of the female lay follower Migāsālā, got up from his seat and left.

Then after his meal, returning from his alms round, Ven. Ānanda went to the Blessed One. On arrival, having bowed down to him, he sat to one side. As he was sitting there he (related his entire conversation with Migāsālā).

"But, Ānanda, who is this Migāsālā, foolish, incompetent, blind, with the discernment of the blind?[1] And who are these people with knowledge of the course of other individuals?

"Ānanda, these ten individuals are to be found existing in the world. Which ten?

[1] "There is the case where one individual is unvirtuous and he doesn't discern, as it has come to be, the awareness-release and

discernment-release where that lack of virtue ceases without trace. He is unaccomplished in listening, unaccomplished in wide learning, and has not penetrated (the teachings) in terms of his views. He doesn't gain occasional release.[2] At the break-up of the body, after death, he heads for loss, not for distinction. He is one who goes to loss, not one who goes to distinction.

[2] "But then, Ānanda, there is the case where one individual is unvirtuous and yet he discerns, as it has come to be, the awareness-release and discernment-release where that lack of virtue ceases without trace. He is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views. He gains occasional release. At the break-up of the body, after death, he heads for distinction, not for loss. He is one who goes to distinction, not one who goes to loss.

"In this case, Ānanda, those who are measurers will measure: 'This one has the same qualities as the other. Why should one of them be base and the other sublime?' That will be for their [the measurers] long-term harm & suffering.

"In this case, Ānanda, the individual who is is unvirtuous and yet discerns, as it has come to be, the awareness-release and discernment-release where that lack of virtue ceases without trace; who is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views; who gains occasional release, is higher & more sublime than the other one. Why is that? Because the Dhamma-stream carries him along. But who would know this difference aside from a Tathāgata?

"Therefore, Ānanda, don't be a measurer of individuals. Don't take the measure of other individuals.[3] He's conceited,[4] anyone who takes the measure other individuals. I, however, may take the measure of individuals—or one like me.

[3] "There is the case where one individual is virtuous and he doesn't discern, as it has come to be, the awareness-release and discernment-release where that virtue ceases without trace. He is unaccomplished in listening, unaccomplished in wide learning, and has not penetrated (the

teachings) in terms of his views. He doesn't gain occasional release. At the break-up of the body, after death, he heads for loss, not for distinction. He is one who goes to loss, not one who goes to distinction.

[4] "But then, Ānanda, there is the case where one individual is virtuous and he discerns, as it has come to be, the awareness-release and discernment-release where that virtue ceases without trace. He is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views. He gains occasional release. At the break-up of the body, after death, he heads for distinction, not for loss. He is one who goes to distinction, not one who goes to loss.

"In this case, Ānanda, those who are measurers will measure.... He's conceited, anyone who takes the measure other individuals. I, however, may take the measure of individuals—or one like me.

[5] "There is the case where one individual is fiercely lustful and he doesn't discern, as it has come to be, the awareness-release and discernment-release where that lust ceases without trace. He is unaccomplished in listening, unaccomplished in wide learning, and has not penetrated (the teachings) in terms of his views. He doesn't gain occasional release. At the break-up of the body, after death, he heads for loss, not for distinction. He is one who goes to loss, not one who goes to distinction.

[6] "But then, Ānanda, there is the case where one individual is fiercely lustful and yet he discerns, as it has come to be, the awareness-release and discernment-release where that lust ceases without trace. He is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views. He gains occasional release. At the break-up of the body, after death, he heads for distinction, not for loss. He is one who goes to distinction, not one who goes to loss.

"In this case, Ānanda, those who are measurers will measure.... He's conceited, anyone who takes the measure other individuals. I, however, may take the measure of individuals—or one like me.

[7] "There is the case where one individual is angry and he doesn't discern, as it has come to be, the awareness-release and discernment-release where that anger ceases without trace. He is unaccomplished in listening, unaccomplished in wide learning, and has not penetrated (the

teachings) in terms of his views. He doesn't gain occasional release. At the break-up of the body, after death, he heads for loss, not for distinction. He is one who goes to loss, not one who goes to distinction.

[8] "But then, Ānanda, there is the case where one individual is angry and yet he discerns, as it has come to be, the awareness-release and discernment-release where that anger ceases without trace. He is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views. He gains occasional release. At the break-up of the body, after death, he heads for distinction, not for loss. He is one who goes to distinction, not one who goes to loss.

"In this case, Ānanda, those who are measurers will measure.... He's conceited, anyone who takes the measure other individuals. I, however, may take the measure of individuals—or one like me.

[9] "There is the case where one individual is restless and he doesn't discern, as it has come to be, the awareness-release and discernment-release where that restlessness ceases without trace. He is unaccomplished in listening, unaccomplished in wide learning, and has not penetrated (the teachings) in terms of his views. He doesn't gain occasional release. At the break-up of the body, after death, he heads for loss, not for distinction. He is one who goes to loss, not one who goes to distinction.

[10] "But then, Ānanda, there is the case where one individual is restless and yet he discerns, as it has come to be, the awareness-release and discernment-release where that restlessness ceases without trace. He is accomplished in listening, accomplished in wide learning, and has penetrated (the teachings) in terms of his views. He gains occasional release. At the break-up of the body, after death, he heads for distinction, not for loss. He is one who goes to distinction, not one who goes to loss.

"In this case, Ānanda, those who are measurers will measure: 'This one has the same qualities as the other. Why should one of them be base and the other sublime?' That will be for their long-term harm & suffering.

"In this case, Ānanda, the individual who is restless and yet discerns, as it has come to be, the awareness-release and discernment-release where that restlessness ceases without trace; who is accomplished in listening,

accomplished in wide learning, and has penetrated (the teachings) in terms of his views; who gains occasional release, is higher & more sublime than the other one. Why is that? Because the Dhamma-stream carries him along. But who would know this difference aside from a Tathāgata?

"Therefore, Ānanda, don't be a measurer of individuals. Don't take the measure of other individuals. He's conceited, anyone who takes the measure other individuals. I, however, may take the measure of individuals—or one like me.

"So who, Ānanda, is this Migāsālā, foolish, incompetent, blind, with the discernment of the blind? And who are these people with knowledge of the course of other individuals?

"Ānanda, these are the ten individuals to be found existing in the world.

"If Isidatta had been endowed with the sort of virtue with which Purāṇa was endowed, Purāṇa wouldn't have known Isidatta's destination. If Purāṇa had been endowed with the sort of discernment with which Isidatta was endowed, Isidatta wouldn't have known Purāṇa's destination. It was in this way, Ānanda, that both of these individuals were inferior in part."

Notes

1. Reading *andhakā andhakapaññā* with the Thai edition. The Burmese and PTS editions read *ambakā ambakapaññā;* the Sri Lankan edition, *ammakā ammakapaññā.* Both of these readings mean, "a little mother with a little mother's discernment." Note 1332 in NDB states that the Chinese version of this sutta also does not contain a derogatory reference to women. See SN 5:2.

2. The temporary release that comes with concentration. See MN 29–30.

3. NDB translates this passage as: "Do not be judgmental regarding people. Do not pass judgment on people." However, there are many passages in the Canon where the Buddha does recommend judging the behavior of other people, so as to decide whether you want to associate with them and/or take them as examples to follow. See, for instance, MN 110, AN 4:73, AN 4:192, AN 7:64, and AN 8:54. As the context here clearly shows, the Buddha is telling Ānanda specifically not to try to judge the attainments of other people,

for only a Tathāgata (a Buddha or an arahant) is in a position to sense the state of a person's mind well enough to know the resulting future course that that person will take after death.

4. Reading *maññati* with the Thai edition. The other editions read *khaññati:* "he is destroyed" or "he is dug up." *Maññati* fits the sentence here in an alliterative sense, in that its root, *mañ,* is close to the root for measure *(pamāṇa)* and measurer *(pamāṇika).*

See also: MN 48; MN 136; AN 3:87—88

Hatred
Āghāta Sutta (AN 10:80)

"There are these ten ways of subduing hatred. Which ten?

[1] "Thinking, 'He has done me harm. But what should I expect?' one subdues hatred.

[2] "Thinking, 'He is doing me harm. But what should I expect?' one subdues hatred.

[3] "Thinking, 'He is going to do me harm. But what should I expect?' one subdues hatred.

[4] "Thinking, 'He has done harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[5] "Thinking, 'He is doing harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[6] "Thinking, 'He is going to do harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[7] "Thinking, 'He has aided people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[8] "Thinking, 'He is aiding people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[9] "Thinking, 'He is going to aid people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[10] "One does not get worked up over impossibilities.

"These are ten ways of subduing hatred."

See also: AN 4:200; AN 5:161—162; AN 7:60

To Vāhuna
Vāhuna Sutta (AN 10:81)

I have heard that on one occasion the Blessed One was staying near Campā on the shore of Gaggarā Lake. Then Ven. Vāhuna went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Lord, freed, dissociated, & released from how many things does the Tathāgata dwell with unrestricted awareness?"

"Freed, dissociated, & released from ten things, Vāhuna, the Tathāgata dwells with unrestricted awareness. Which ten? Freed, dissociated, & released from form, the Tathāgata dwells with unrestricted awareness. Freed, dissociated, & released from feeling… Freed, dissociated, & released from perception… Freed, dissociated, & released from fabrications… Freed, dissociated, & released from consciousness… Freed, dissociated, & released from birth… Freed, dissociated, & released from aging… Freed, dissociated, & released from death… Freed, dissociated, & released from stress… Freed, dissociated, & released from defilement, the Tathāgata dwells with unrestricted awareness.

"Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathāgata—freed, dissociated, & released from these ten things—dwells with unrestricted awareness."

See also: MN 72; SN 22:85–86; AN 4:24; AN 6:43; AN 9:7; Iti 112; Sn 5:6

Animosity
Vera Sutta (AN 10:92)

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him, "When, for a disciple of the noble ones, five forms of fear & animosity are stilled; when he is endowed with the four factors of stream entry; and when, through discernment, he has rightly seen & rightly ferreted out the noble method, then if he wants he may state about himself: 'Hell is ended for me; animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening!'

"Now, which five forms of danger & animosity are stilled?

"When a person takes life, then with the taking of life as a requisite condition, he produces fear & animosity in the here & now, produces fear & animosity in future lives, experiences mental concomitants of pain & despair; but when he refrains from taking life, he neither produces fear & animosity in the here & now nor does he produce fear & animosity in future lives, nor does he experience mental concomitants of pain & despair: For one who refrains from taking life, that fear & animosity is thus stilled.

"When a person steals… engages in illicit sex… tells lies…

"When a person drinks distilled & fermented drinks that cause heedlessness, then with the drinking of distilled & fermented drinks that cause heedlessness as a requisite condition, he produces fear & animosity in the here & now, produces fear & animosity in future lives, experiences mental concomitants of pain & despair; but when he refrains from drinking distilled & fermented drinks that cause heedlessness, he neither produces fear & animosity in the here & now nor does he produce fear & animosity in future lives, nor does he experience mental concomitants

of pain & despair: For one who refrains from drinking distilled & fermented drinks that cause heedlessness, that fear & animosity is thus stilled.

"These are the five forms of fear & animosity that are stilled.

"And which are the four factors of stream entry with which he is endowed?

"There is the case where the disciple of the noble ones is endowed with verified confidence in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is endowed with verified confidence in the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.'

"He is endowed with verified confidence in the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically…who have practiced masterfully—in other words, the four pairs, the eight individuals[1]—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.'

"He is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration.

"These are the four factors of stream entry with which he is endowed.

"And which is the noble method that he has rightly seen & rightly ferreted out through discernment?

"There is the case where a disciple of the noble ones notices:

"When this is, that is.

"From the arising of this comes the arising of that.

"When this isn't, that isn't.

"From the cessation of this comes the cessation of that.

"In other words:

"From ignorance as a requisite condition come fabrications.

"From fabrications as a requisite condition comes consciousness.

"From consciousness as a requisite condition comes name-&-form.

"From name-&-form as a requisite condition come the six sense media.

"From the six sense media as a requisite condition comes contact.

"From contact as a requisite condition comes feeling.

"From feeling as a requisite condition comes craving.

"From craving as a requisite condition comes clinging/sustenance.

"From clinging/sustenance as a requisite condition comes becoming.

"From becoming as a requisite condition comes birth.

"From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

"This is the noble method that he has rightly seen & rightly ferreted out through discernment.

"When, for a disciple of the noble ones, these five forms of fear & animosity are stilled; when he is endowed with these four factors of stream entry; and when, through discernment, he has rightly seen & rightly ferreted out this noble method, then if he wants he may state about himself: 'Hell is ended for me; animal wombs are ended; the state of the hungry ghosts is ended; planes of deprivation, the bad destinations, the lower realms are ended! I am a stream-winner, never again destined for the lower realms, certain, headed for self-awakening!'"

NOTE

1. The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

See also: MN 48; SN 11:3; SN 12:2; AN 8:39; Dhp 188–192; Khp 6; Iti 90

Views

Diṭṭhi Sutta (AN 10:93)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Anāthapiṇḍika the householder left Sāvatthī in the middle of the day to see the Blessed One, but the thought then occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the mind-developing monks, for they are in seclusion. What if I were to visit the park of the wanderers of other persuasions?" So he headed to the park of the wanderers of other persuasions.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of bestial

topics, making a great noise and racket. They saw Anāthapiṇḍika the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Anāthapiṇḍika the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Sāvatthī. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then Anāthapiṇḍika the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the wanderers said to him, "Tell us, householder, what views the contemplative Gotama has."

"Venerable sirs, I don't know entirely what views the Blessed One has."

"Well, well. So you don't know entirely what views the contemplative Gotama has. Then tell us what views the monks have."

"I don't even know entirely what views the monks have."

"So you don't know entirely what views the contemplative Gotama has or even that the monks have. Then tell us what views you have."

"It wouldn't be difficult for me to expound to you what views I have. But please let the venerable ones expound each in line with his position, and then it won't be difficult for me to expound to you what views I have."

When this had been said, one of the wanderers said to Anāthapiṇḍika the householder, *"The cosmos is eternal.* Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said to Anāthapiṇḍika, *"The cosmos is not eternal.* Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said, *"The cosmos is finite…"…"The cosmos is infinite…"…"The soul & the body are the same…"…"The soul is one thing and the body another…"…"After death a Tathāgata exists…"…"After death a*

Tathāgata does not exist…"…"After death a Tathāgata both does & does not exist…"…"After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless. This is the sort of view I have."

When this had been said, Anāthapiṇḍika the householder said to the wanderers, "As for the venerable one who says, *'The cosmos is eternal.* Only this is true; anything otherwise is worthless. This is the sort of view I have," his view arises from his own inappropriate attention or in dependence on the words of another. Now this view has been brought into being, is fabricated, willed, dependently originated. Whatever has been brought into being, is fabricated, willed, dependently originated: That is inconstant. Whatever is inconstant is stress. This venerable one thus adheres to that very stress, submits himself to that very stress." [Similarly for the other positions.]

When this had been said, the wanderers said to Anāthapiṇḍika the householder, "We have each & every one expounded to you in line with our own positions. Now tell us what views you have."

"Whatever has been brought into being, is fabricated, willed, dependently originated: That is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. This is the sort of view I have."

"So, householder, whatever has been brought into being, is fabricated, willed, dependently originated: That is inconstant. Whatever is inconstant is stress. You thus adhere to that very stress, submit yourself to that very stress."

"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated: That is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it has come to be, I also discern the higher escape from it as it has come to be."

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Anāthapiṇḍika the householder, perceiving that the wanderers were silent, abashed… at a loss for words, got up & went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one

side. As he was sitting there, he told the Blessed One the entirety of his conversation with the wanderers.

(The Blessed One said:) "Well done, householder. Well done. That is how you should periodically & righteously refute those foolish men." Then he instructed, urged, roused, and encouraged Anāthapiṇḍika the householder with a talk on Dhamma. When Anāthapiṇḍika the householder had been instructed, urged, roused and encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dhamma in this Dhamma & Vinaya would do well, periodically & righteously, to refute the wanderers of other persuasions in just the way Anāthapiṇḍika the householder has done."

See also: DN 9; MN 63; MN 72; SN 12:15; SN 22:81; AN 7:58; Dhp 92–93; Ud 1:10; Sn 4:5; Sn 4:8–9; Sn 4:11

About Vajjiya
Vajjiya Sutta (AN 10:94)

I have heard that on one occasion the Blessed One was staying near Campā on the shore of Gaggarā Lake. Then Vajjiya Māhita the householder left Campā in the middle of the day to see the Blessed One, but then the thought occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the mind-developing monks, for they too are in seclusion. Why don't I visit the park of the wanderers of other persuasions?" So he headed to the park of the wanderers of other persuasions.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of bestial topics, making a great noise & racket. They saw Vajjiya Māhita the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Vajjiya Māhita

the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Campā. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then Vajjiya Māhita the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the wanderers said to him, "Is it true, householder, that the contemplative Gotama criticizes all asceticism, that he categorically denounces & disparages all ascetics who live the rough life?"

"No, venerable sirs, the Blessed One does not criticize all asceticism, nor does he categorically denounce or disparage all ascetics who live the rough life. The Blessed One criticizes what should be criticized, and praises what should be praised. Criticizing what should be criticized, praising what should be praised, the Blessed One is one who speaks making distinctions, not one who speaks categorically on this matter."

When this was said, one of the wanderers said to Vajjiya Māhita the householder, "Now wait a minute, householder. This contemplative Gotama whom you praise is a nihilist, one who doesn't declare anything."

"I tell you, venerable sirs, that the Blessed One righteously declares that 'This is skillful.' He declares that 'This is unskillful.' Declaring that 'This is skillful' and 'This is unskillful,' he is one who has declared (a teaching). He is not a nihilist, one who doesn't declare anything."

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Vajjiya Māhita the householder, perceiving that the wanderers were silent, abashed…at a loss for words, got up & went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with the wanderers.

(The Blessed One said:) "Well done, householder. Well done. That is how you should periodically & righteously refute those foolish men. I don't say that all asceticism is to be pursued, nor do I say that all asceticism is not to be pursued. I don't say that all observances should be observed, nor do I say that all observances should not be observed. I don't say that all exertions are to be pursued, nor do I say that all exertions are not to be pursued. I don't say that all forfeiture should be forfeited, nor do I say that all forfeiture should not be forfeited. I don't say that all release is to be used for release, nor do I say that all release is not to be used for release.

"If, when an asceticism is pursued, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of asceticism is not to be pursued. But if, when an asceticism is pursued, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of asceticism is to be pursued.

"If, when an observance is observed, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of observance is not to be observed. But if, when an observance is observed, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of observance is to be observed.

"If, when an exertion is pursued.… a forfeiture is forfeited…

"If, when a release is used for release, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of release is not to be used for release. But if, when a release is used for release, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of release is to be used for release."

When Vajjiya Māhita the householder had been instructed, urged, roused & encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dhamma in this Dhamma & Vinaya would do well, periodically & righteously, to refute the wanderers of other persuasions in just the way Vajjiya Māhita the householder has done."

See also: DN 2; DN 16; MN 19; SN 42:8; AN 2:19; AN 3:62; AN 3:66; AN 3:73; AN 3:79; Ud 6:5–6

To Uttiya
Uttiya Sutta (AN 10:95)

Then Uttiya the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One,

"Master Gotama, is it the case that '*The cosmos is eternal:* Only this is true; anything otherwise is worthless'?"

"Uttiya, I haven't declared that '*The cosmos is eternal:* Only this is true; anything otherwise is worthless.'"

"Very well, then, Master Gotama, is it the case that: '*The cosmos is not eternal:* Only this is true; anything otherwise is worthless'?"

"Uttiya, I haven't declared that '*The cosmos is not eternal:* Only this is true; anything otherwise is worthless.'"

"Very well, then, Master Gotama, is it the case that '*The cosmos is finite … ' … 'The cosmos is infinite … ' … 'The soul & the body are the same … ' … 'The soul is one thing and the body another … ' … 'After death a Tathāgata exists … ' … 'After death a Tathāgata does not exist … ' … 'After death a Tathāgata both does & does not exist … ' … 'After death a Tathāgata neither does nor does not exist.* Only this is true; anything otherwise is worthless'?"

"Uttiya, I haven't declared that '*After death a Tathāgata neither does nor does not exist:* Only this is true; anything otherwise is worthless.'"

"But, Master Gotama, on being asked, 'Is it the case that "*The cosmos is eternal:* Only this is true; anything otherwise is worthless"?' you inform me, 'Uttiya, I haven't declared that "*The cosmos is eternal:* Only this is true; anything otherwise is worthless."' On being asked, 'Is it the case that "*The cosmos is not eternal … " … "The cosmos is finite … " … "The cosmos is infinite … " … "The soul & the body are the same … " … "The soul*

is one thing and the body another … " … "After death a Tathāgata exists … " … "After death a Tathāgata does not exist … " … "After death a Tathāgata both does & does not exist … " … "After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless"?' you inform me, 'Uttiya, I haven't declared that *"After death a Tathāgata neither does nor does not exist.* Only this is true; anything otherwise is worthless."' Now is there anything you *have* declared?"

"Uttiya, having directly known it, I teach the Dhamma to my disciples for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding."

"And, Master Gotama, when having directly known it, you teach the Dhamma to your disciples for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding, will all the cosmos be led (to release), or a half of it, or a third?"

When this was said, the Blessed One was silent.

Then the thought occurred to Ven. Ānanda: "Don't let Uttiya the wanderer acquire the evil viewpoint that, 'When I asked him an all-encompassing question, Gotama the contemplative faltered and didn't reply. Perhaps he was unable to.' That would be for his long-term harm & suffering." So he said to Uttiya, "In that case, my friend, I will give you an analogy, for there are cases where it is through the use of analogy that intelligent people can understand the meaning of what is being said.

"Suppose that there were a royal frontier city with strong ramparts, strong walls & arches, and a single gate. In it would be a wise, competent, & intelligent gatekeeper to keep out those he didn't know and to let in those he did. Walking along the path encircling the city, he wouldn't see a crack or an opening in the walls big enough for even a cat to slip through. Although he wouldn't know that 'So-and-so many creatures enter or leave the city,' he would know this: 'Whatever large creatures enter or leave the city all enter or leave it through this gate.'

"In the same way, the Tathāgata does not endeavor to have all the cosmos or half of it or a third of it led (to release) by means of (his

Dhamma). But he does know this: 'All those who have been led, are being led, or will be led (to release) from the cosmos have done so, are doing so, or will do so after having abandoned the five hindrances—those defilements of awareness that weaken discernment—having well-established ['well-tuned'] their minds in the four establishings of mindfulness, and having developed, as they have come to be, the seven factors for awakening. When you asked the Blessed One this question, you had already asked it in another way.[1] That's why he didn't respond."

NOTE

1. The question as to whether all the cosmos or only a part of it would be led to release is another way of asking whether the cosmos is eternal or not. Notice that Ven. Ānanda mentions those who have been led to release *from the cosmos.* He doesn't mention the cosmos as being led to release. For his use of the word, "cosmos," here, see SN 35:82.

See also: DN 12; MN 72; SN 6:1; AN 3:22; AN 4:45

To Kokanuda (On Viewpoints)
Kokanuda Sutta (AN 10:96)

On one occasion Ven. Ānanda was staying near Rājagaha in Tapodā monastery. Then, as night was ending, he got up & went to the Tapodā Hot Springs to bathe his limbs. Having bathed his limbs and having gotten out of the springs, he stood wearing only his lower robe, drying his limbs. Kokanuda the wanderer, as night was ending, also got up & went to the Tapodā Hot Springs to bathe his limbs. He saw Ven. Ānanda from afar, and on seeing him said to him, "Who are you, my friend?"

"I am a monk, my friend."

"Which kind of monk?"

"A son-of-the-Sakyan contemplative."

"I would like to ask you about a certain point, if you would give me leave to pose a question."

"Go ahead and ask. Having heard (your question), I'll inform you."

"How is it, my friend: *'The cosmos is eternal.* Only this is true; anything otherwise is worthless.' Is this the sort of view you have?"

"No, my friend, I don't have that sort of view."

"Very well, then: *'The cosmos is not eternal.* Only this is true; anything otherwise is worthless.' Is this the sort of view you have?"

"No, my friend, I don't have that sort of view."

"Very well, then: *'The cosmos is finite … ' … 'The cosmos is infinite … ' … 'The soul & the body are the same … ' … 'The soul is one thing and the body another … ' … 'After death a Tathāgata exists … ' … 'After death a Tathāgata does not exist … ' … 'After death a Tathāgata both does & does not exist … ' … 'After death a Tathāgata neither does nor does not exist.* Only this is true; anything otherwise is worthless.' Is this the sort of view you have?"

"No, my friend, I don't have that sort of view."

"Then in that case, do you not know or see?"

"No, my friend. It's not the case that I don't know, I don't see. I do know. I do see."

"But on being asked, 'How is it, my friend: *"The cosmos is eternal.* Only this is true; anything otherwise is worthless." Is this the sort of view you have?' you inform me, 'No, my friend, I don't have that sort of view.' On being asked, 'Very well then: *"The cosmos is not eternal … " … "The cosmos is finite … " … "The cosmos is infinite … " … "The soul & the body are the same … " … "The soul is one thing and the body another … " … "After death a Tathāgata exists … " … "After death a Tathāgata does not exist … " … "After death a Tathāgata both does & does not exist … " … "After death a Tathāgata neither does nor does not exist.* Only this is true; anything otherwise is worthless." Is this the sort of view you have?' you inform me, 'No, my friend, I don't have that sort of view.' But on being asked, 'Then in that case, do you not know or see?' you inform me, 'No, my friend. It's not the case that I don't know or see. I do know. I do see.' Now, how is the meaning of this statement to be understood?"

"'*The cosmos is eternal.* Only this is true; anything otherwise is worthless,' is a viewpoint. *'The cosmos is not eternal …' … 'The cosmos is*

finite … ' … 'The cosmos is infinite … ' … 'The soul & the body are the same … ' … 'The soul is one thing and the body another … ' … 'After death a Tathāgata exists … ' … 'After death a Tathāgata does not exist … ' … 'After death a Tathāgata both does & does not exist … ' … 'After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless,' is a viewpoint. The extent to which there are viewpoints, view-stances, the taking up of views, obsessions with views, the cause of views, & the uprooting of views: that's what I know. That's what I see. Knowing that, I say 'I know.' Seeing that, I say 'I see.' Why should I say 'I don't know, I don't see'? I do know. I do see."

"What is your name, my friend? What do your companions in the holy life call you?"

"My name is Ānanda, my friend, and that's what my companions in the holy life call me."

"What? Have I been talking with the great teacher without realizing that he was Ven. Ānanda? Had I recognized that he was Ven. Ānanda, I would not have cross-examined him so much. May Ven. Ānanda please forgive me."

See also: DN 15; MN 63; MN 72; AN 4:24; Sn 4:11

To Upāli
Upāli Sutta (AN 10:99)

Then Ven. Upāli[1] went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I want to spend time in isolated wilderness & forest lodgings."

"Upāli, it's not easy to endure isolated wilderness & forest lodgings. It's not easy to maintain seclusion, not easy to enjoy being alone. The forests, as it were, plunder the mind of a monk who has not gained concentration. Whoever would say, 'I, without having gained

concentration, will spend time in isolated wilderness & forest lodgings,' of him it can be expected that he will sink to the bottom or float away.

"Imagine, Upāli, a great freshwater lake. Then there would come a great bull elephant, seven or seven and a half cubits tall. The thought would occur to him, 'What if I were to plunge into this freshwater lake, to playfully squirt water into my ears and along my back, and then—having playfully squirted water into my ears and along my back, having bathed & drunk & come back out—to go off as I please?' So, having plunged into the freshwater lake, he would playfully squirt water into his ears and along his back, and then—having playfully squirted water into his ears and along his back, having bathed & drunk & come back out—he would go off as he pleased. Why is that? Because his large body finds a footing in the depth.

"Then a rabbit or a cat would come along. The thought would occur to it, 'What's the difference between me and a bull elephant? What if I were to plunge into this freshwater lake, to playfully squirt water into my ears and along my back, and then—having playfully squirted water into my ears and along my back, having bathed & drunk & come back out—to go off as I please?' So, without reflecting, he jumps rashly into the freshwater lake, and of him it can be expected that he will either sink to the bottom or float away. Why is that? Because his small body doesn't find a footing in the depth.

"In the same way, whoever would say, 'I, without having gained concentration, will spend time in isolated wilderness & forest lodgings,' of him it can be expected that he will sink to the bottom or float away.

"Imagine, Upāli, a stupid baby boy, lying on his back, playing with his urine & excrement. What do you think? Isn't that totally & completely a childish form of play?"

"Yes, lord."

"Then, as the child grows and his faculties mature, he plays at children's games: toy plows, stick games, somersaults, toy windmills, toy measures, toy carts, and a toy bow & arrow. What do you think? Aren't these forms of play more excellent than the earlier form of play, and more refined?"

"Yes, lord."

"At a later time, as the boy grows and his faculties mature (still further), he enjoys himself provided & endowed with the five strings of sensuality: forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, accompanied with sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, accompanied with sensual desire. What do you think? Aren't these forms of play more excellent than the earlier forms of play, and more refined?"

"Yes, lord."

"Now, Upāli, there is the case where a Tathāgata appears in the world, worthy & rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son or one born in one clan or another hears that Dhamma. Having heard the Dhamma, he gains conviction in the Tathāgata. Being endowed with a gain in conviction, he reflects: 'Household life is confining, a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair & beard, puts on the ochre robes, and goes forth from the household life into homelessness.

Virtue

"When he has thus gone forth, endowed with the monks' training & livelihood, then—abandoning the taking of life—he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way.

"Abandoning the telling of lies, he abstains from telling lies. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.

"Abandoning divisive speech, he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing & pleasing to people at large.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal.

"He abstains from damaging seed & plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents & cosmetics.

"He abstains from high & luxurious beds & seats.

"He abstains from accepting gold & money.

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

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

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

"He is content with a set of robes to provide for his body and alms food to provide for his hunger. Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along.

"Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless.

Sense Restraint

"On seeing a form with the eye, he doesn't grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices for its restraint. He protects the faculty of the eye. He attains restraint with regard to the faculty of the eye. On hearing a sound with the ear.… On smelling an aroma with the nose.… On tasting a flavor with the tongue.… On touching a tactile sensation with the body.… On cognizing an idea with the intellect, he doesn't grasp at any theme or details by which—if he were to dwell without restraint over the faculty of the intellect—evil, unskillful qualities such as greed or distress might assail him. He practices for its restraint. He protects the faculty of the intellect. He attains restraint with regard to the faculty of the intellect. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless.

Mindfulness & Alertness

"When going forward & returning, he makes himself alert. When looking toward & looking away… when bending & extending his limbs… when carrying his outer cloak, his upper robe, & his bowl… when eating, drinking, chewing, & tasting… when urinating &

defecating… when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself alert.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness & alertness, he seeks out a secluded dwelling: a wilderness, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will & anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will & anger. Abandoning sloth & drowsiness, he dwells with an awareness devoid of sloth & drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth & drowsiness. Abandoning restlessness & anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness & anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful qualities. He cleanses his mind of uncertainty.

The Nine Attainments

"Having abandoned these five hindrances—imperfections of awareness that weaken discernment—then, quite secluded from sensuality, secluded from unskillful qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this

extent that they dwell having attained their true aim.

"And further, with the stilling of directed thoughts & evaluations, the monk enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the fading of rapture, the monk remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.'

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—the monk enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and

not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' the monk enters & remains in the dimension of the infinitude of space.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' the monk enters & remains in the dimension of the infinitude of consciousness.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' the monk enters & remains in the dimension of nothingness.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the complete transcending of the dimension of nothingness, the monk enters & remains in the dimension of neither perception nor non-perception.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, but it's not to this extent that they dwell having attained their true aim.

"And further, with the complete transcending of the dimension of neither perception nor non-perception, the monk enters & remains in the cessation of perception & feeling. And as he sees (that) with discernment, effluents are completely ended.

"What do you think, Upāḷi? Isn't this dwelling more excellent than the earlier dwellings, and more refined?"

"Yes, lord."

"It's when seeing this quality within themselves that my disciples spend time in isolated wilderness & forest lodgings, and they dwell having attained their true aim.

"Please, Upāḷi, live with the Saṅgha. Living with the Saṅgha, you will have ease."

Note

1. Ven. Upāli was the monk the Buddha praised as being foremost in his knowledge of the Vinaya. Perhaps it was because of this discourse that he stayed with the Saṅgha, instead of going into the wilderness, and was in a position to memorize and organize the disciplinary rules the Buddha laid down. See AN 7:80.

See also: MN 4; MN 38; AN 5:98; AN 4:263; AN 6:42; AN 9:40

Wrongness
Micchatta Sutta (AN 10:103)

"From wrongness comes failure, not success. And how is it, monks, that from wrongness comes failure, not success?

"In a person of wrong view, wrong resolve comes into being. In a person of wrong resolve, wrong speech. In a person of wrong speech, wrong action. In a person of wrong action, wrong livelihood. In a

person of wrong livelihood, wrong effort. In a person of wrong effort, wrong mindfulness. In a person of wrong mindfulness, wrong concentration. In a person of wrong concentration, wrong knowledge. In a person of wrong knowledge, wrong release.

"This is how from wrongness comes failure, not success.

"From rightness comes success, not failure. And how is it, monks, that from rightness comes success, not failure?

"In a person of right view, right resolve comes into being. In a person of right resolve, right speech. In a person of right speech, right action. In a person of right action, right livelihood. In a person of right livelihood, right effort. In a person of right effort, right mindfulness. In a person of right mindfulness, right concentration. In a person of right concentration, right knowledge. In a person of right knowledge, right release.[1]

"This is how from rightness comes success, not failure."

NOTE

1. MN 117 states that the path of stream-entry has eight factors, whereas the path to arahantship has these ten.

The Seed
Bīja Sutta (AN 10:104)

"When a person has wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, & wrong release, then whatever bodily deeds he undertakes in line with that view, whatever verbal deeds… whatever mental deeds he undertakes in line with that view, whatever intentions, whatever determinations, whatever vows, whatever fabrications, all lead to what is disagreeable, unpleasing, unappealing, unprofitable, & stressful. Why is that? Because the view is evil.

"Just as when a neem-tree seed, a bitter creeper seed, or a bitter melon seed is placed in moist soil, whatever nutriment it takes from the soil &

the water, all conduces to its bitterness, acridity, & distastefulness. Why is that? Because the seed is evil. In the same way, when a person has wrong view… wrong release, then whatever bodily deeds he undertakes in line with that view, whatever verbal deeds… whatever mental deeds he undertakes in line with that view, whatever intentions, whatever determinations, whatever vows, whatever fabrications, all lead to what is disagreeable, unpleasing, unappealing, unprofitable, & stressful. Why is that? Because the view is evil.

"When a person has right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, & right release, then whatever bodily deeds he undertakes in line with that view, whatever verbal deeds… whatever mental deeds he undertakes in line with that view, whatever intentions, whatever vows, whatever determinations, whatever fabrications, all lead to what is agreeable, pleasing, charming, profitable, & easeful. Why is that? Because the view is auspicious.

"Just as when a sugar cane seed, a rice grain, or a grape seed is placed in moist soil, whatever nutriment it takes from the soil & the water, all conduces to its sweetness, tastiness, & unalloyed delectability. Why is that? Because the seed is auspicious. In the same way, when a person has right view… right release, then whatever bodily deeds he undertakes in line with that view, whatever verbal deeds… whatever mental deeds he undertakes in line with that view, whatever intentions, whatever vows, whatever determinations, whatever fabrications, all lead to what is agreeable, pleasing, charming, profitable, & easeful. Why is that? Because the view is auspicious."

See also: MN 117; MN 126; SN 45:1; AN 3:34

A Purgative
Tikicchā Sutta (AN 10:108)

"Monks, doctors give a purgative for warding off diseases caused by bile, diseases caused by phlegm, diseases caused by the internal wind

property. There is a purging there; I don't say that there's not, but it sometimes succeeds and sometimes fails. So I will teach you the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, distress & despair are freed from sorrow, lamentation, pain, distress & despair. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said: "Now, what is the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, distress & despair are freed from sorrow, lamentation, pain, distress & despair?

"In one who has right view, wrong view is purged away, and the many evil, unskillful mental qualities that come into play in dependence on wrong view are purged away as well, while the many skillful mental qualities that depend on right view go to the culmination of their development.

"In one who has right resolve, wrong resolve is purged away.…

"In one who has right speech, wrong speech is purged away.…

"In one who has right action, wrong action is purged away.…

"In one who has right livelihood, wrong livelihood is purged away.…

"In one who has right effort, wrong effort is purged away.…

"In one who has right mindfulness, wrong mindfulness is purged away.…

"In one who has right concentration, wrong concentration is purged away.…

"In one who has right knowledge, wrong knowledge is purged away.…

"In one who has right release, wrong release is purged away, and the many evil, unskillful mental qualities that come into play in dependence on wrong release are purged away as well, while the many skillful

mental qualities that depend on right release go to the culmination of their development.

"This, monks, is the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, distress & despair are freed from sorrow, lamentation, pain, distress & despair."

See also: SN 45:8; AN 3:22; Iti 112

The Near Shore
Orima Sutta (AN 10:118)

"Monks, I will teach you the near shore & the far shore. Listen & pay close attention. I will speak."

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

The Blessed One said, "And which is the near shore? And which is the far shore?

"Wrong view is the near shore; right view, the far shore.

"Wrong resolve is the near shore; right resolve, the far shore.

"Wrong speech is the near shore; right speech, the far shore.

"Wrong action is the near shore; right action, the far shore.

"Wrong livelihood is the near shore; right livelihood, the far shore.

"Wrong effort is the near shore; right effort, the far shore.

"Wrong mindfulness is the near shore; right mindfulness, the far shore.

"Wrong concentration is the near shore; right concentration, the far shore.

"Wrong knowledge is the near shore; right knowledge, the far shore.

"Wrong release is the near shore; right release, the far shore.

"This, monks, is the near shore; this, the far shore."

Few are the people
who reach the far shore.
    These others
    simply scurry along
    this shore.
But those who practice Dhamma
in line with the well-taught Dhamma,
will cross over the realm of Death
so hard to transcend.

Forsaking dark practices,
    the wise person
should develop the bright,
having gone from home
    to no-home
in seclusion, so hard to enjoy.
There he should wish for delight,
discarding sensuality—
    he who has nothing.
He should cleanse himself—wise—
of what defiles the mind.

Whose minds are well-developed
        in the factors for self-awakening,
who delight in non-clinging,
relinquishing grasping—
    resplendent,
    their effluents ended:
    They, in the world,
    are unbound.[1]

Note

1. These verses = Dhp 85–89.

See also: DN 16; MN 117; SN 35:197; Sn 5

To Cunda the Silversmith
Cunda Kammāraputta Sutta (AN 10:165)

I have heard that on one occasion the Blessed One was staying near Pāva in Cunda the silversmith's mango grove. Then Cunda the silversmith went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him: "Cunda, of whose rites of purification do you approve?"

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

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

"There is the case where the brahmans of the Western lands… get their disciples to undertake their practice thus: 'Come, now, my good man: Get up at the proper time from your bed and touch the earth. If you don't touch the earth, touch wet cow dung. If you don't touch wet cow dung, touch green grass. If you don't touch green grass, worship a fire. If you don't worship a fire, pay homage to the sun with clasped hands. If you don't pay homage to the sun with clasped hands, go down into the water three times by nightfall.' These are the purification rites declared by the brahmans of the Western lands… of which I approve."

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

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

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

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

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

Unskillful Bodily Action

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

Unskillful Verbal Action

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

destroying concentration. He engages in idle chatter. He speaks out of season, speaks what isn't factual, what isn't in accordance with the goal, the Dhamma, & the Vinaya, words that are not worth treasuring. This is how one is made impure in four ways by verbal action.

Unskillful Mental Action

"And how is one made impure in three ways by mental action? There is the case where a certain person is covetous. He covets the belongings of others, thinking, 'O, that what belongs to others would be mine!' He bears ill will, corrupt in the resolves of his heart: 'May these beings be killed or cut apart or crushed or destroyed, or may they not exist at all!' He has wrong view, is warped in the way he sees things: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is how one is made impure in three ways by mental action.

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

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

Skillful Bodily Action

"And how is one made pure in three ways by bodily action? There is the case where a certain person, abandoning the taking of life, abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given. He does not take, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them. Abandoning sexual misconduct, he abstains from sexual misconduct. He does not get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is made pure in three ways by bodily action.

Skillful Verbal Action

"And how is one made pure in four ways by verbal action? There is the case where a certain person, abandoning the telling of lies, abstains from telling lies. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty, if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I don't know.' If he does know, he says, 'I know.' If he hasn't seen, he says, 'I haven't seen.' If he has seen, he says, 'I have seen.' Thus he doesn't consciously tell a lie for his own sake, for the sake of another, or for the sake of any reward. Abandoning divisive speech, he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord. Abandoning harsh

speech, he abstains from harsh speech. He speaks words that are soothing, pleasing to the ear, that are affectionate, that go to the heart, that are polite, appealing & pleasing to people at large. Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is based in fact, what is in accordance with the goal, the Dhamma, & the Vinaya. He speaks words worth treasuring, timely, reasonable, circumscribed, connected with the goal. This is how one is made pure in four ways by verbal action.

Skillful Mental Action

"And how is one made pure in three ways by mental action? There is the case where a certain person is not covetous. He does not covet the belongings of others, thinking, 'O, that what belongs to others would be mine!' He bears no ill will and is not corrupt in the resolves of his heart. (He thinks,) 'May these beings be free from animosity, free from oppression, free from trouble, and may they look after themselves with ease!' He has right view and is not warped in the way he sees things: 'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are contemplatives & brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is how one is made pure in three ways by mental action.

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

cause purity. And further, as a result of being endowed with these ten courses of skillful action, (rebirth among) the devas is declared, (rebirth among) human beings is declared—that or any other good destination."

When this was said, Cunda the silversmith said to the Blessed One: "Magnificent, venerable sir! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

See also: DN 16; MN 41; MN 135; SN 42:6; AN 5:130; AN 5:175; AN 8:40; Dhp 165

To Jāṇussoṇin (On Offerings to the Dead)
Jāṇussoṇin Sutta (AN 10:166)

Then Jāṇussoṇin the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, you know that we brahmans give gifts, make offerings, (saying,) 'May this gift accrue to our dead relatives. May our dead relatives partake of this gift.' Now, Master Gotama, does that gift accrue to our dead relatives? Do our dead relatives partake of that gift?"

"In possible places, brahman, it accrues to them, but not in impossible places."

"And which, Master Gotama, are the possible places? Which are the impossible places?"

"There is the case, brahman, where a certain person takes life, takes what is not given, engages in sexual misconduct, tells lies, engages in divisive speech, engages in abusive speech, engages in idle chatter, is

covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears in hell. He lives there, he remains there, by means of whatever is the food of hell-beings. This is an impossible place for that gift to accrue to one staying there.

"Then there is the case where a certain person takes life, takes what is not given, engages in sexual misconduct, tells lies, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears in the animal womb. He lives there, he remains there, by means of whatever is the food of common animals. This, too, is an impossible place for that gift to accrue to one staying there.

"Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sexual misconduct, refrains from telling lies, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. With the break-up of the body, after death, he reappears in the company of human beings. He lives there, he remains there, by means of whatever is the food of human beings. This, too, is an impossible place for that gift to accrue to one staying there.

"Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sexual misconduct, refrains from telling lies, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. With the break-up of the body, after death, he reappears in the company of the devas. He lives there, he remains there, by means of whatever is the food of devas. This, too, is an impossible place for that gift to accrue to one staying there.

"Then there is the case where a certain person takes life, takes what is not given, engages in sexual misconduct, tells lies, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears in the realms of the hungry ghosts. He lives there, he remains there, by means of whatever is the food of hungry ghosts. He lives there, he remains there, by means of whatever his friends or

relatives give in dedication to him. This is the possible place for that gift to accrue to one staying there.

"But, Master Gotama, if that dead relative does not reappear in that possible place, who partakes of that gift?"

"Other dead relatives, brahman, who have reappeared in that possible place."

"But, Master Gotama, if that dead relative does not reappear in that possible place, and other dead relatives have not reappeared in that possible place, then who partakes of that gift?"

"It's impossible, brahman, it cannot be, that over this long time that possible place is devoid of one's dead relatives.[1] But at any rate, the donor doesn't go without reward.

"Does Master Gotama describe any preparation for the impossible places?"

"Brahman, I do describe a preparation for the impossible places. There is the case where a certain person takes life, takes what is not given, engages in sexual misconduct, tells lies, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. But he gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans. With the break-up of the body, after death, he reappears in the company of elephants. There he receives food, drink, flowers, & various ornaments. It's because he took life, took what is not given, engaged in sexual misconduct, told lies, engaged in divisive speech, engaged in abusive speech, engaged in idle chatter, was covetous, bore ill will, and had wrong views that he reappears in the company of elephants. But it's because he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans that he receives food, drink, flowers, & various ornaments.

"Then there is the case where a certain person takes life… has wrong views. But he gives food… lamps to contemplatives & brahmans. With the break-up of the body, after death, he reappears in the company of horses… in the company of cattle… in the company of poultry. There he receives food, drink, flowers, & various ornaments.[2] It's because he took

life… and had wrong views that he reappears in the company of poultry. But it's because he gave food, drink… & lamps to contemplatives & brahmans that he receives food, drink, flowers, & various ornaments.

"Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sexual misconduct, refrains from telling lies, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. And he gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans. With the break-up of the body, after death, he reappears in the company of human beings. There he experiences the five strings of human sensuality [delightful sights, sounds, smells, tastes, tactile sensations]. It's because he refrained from taking what is not given, refrained from sexual misconduct, refrained from telling lies, refrained from divisive speech, refrained from abusive speech, refrained from idle chatter, was not covetous, bore no ill will, and had right views that he reappears in the company of human beings. And it's because he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans that he experiences the five strings of human sensuality.[3]

"Then there is the case where a certain person refrains from taking life… and has right views. And he gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans. With the break-up of the body, after death, he reappears in the company of devas. There he experiences the five strings of divine sensuality [delightful sights, sounds, smells, tastes, tactile sensations]. It's because he refrained from taking what is not given… and had right views that he reappears in the company of devas. And it's because he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to contemplatives & brahmans that he experiences the five strings of divine sensuality. But at any rate, brahman, the donor doesn't go without reward."

"It's amazing, Master Gotama, it's astounding, how it's enough to make one want to give a gift, enough to make one want to make an offering, where the donor doesn't go without reward."

"That's the way it is, brahman. That's the way it is. The donor doesn't go without reward."

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

Notes

1. The Vinaya counts as one's relatives all those related back through seven generations past one's grandparents—in other words, all those descended from one's great-great-great-great-great-great-great-grandparents.

2. Apparently, "ornaments" for poultry would consist of brilliant plumage. Similarly, "ornaments" for elephants, horses, & cattle might consist of attractive markings.

3. For some reason, the translation of this sutta in GSB cuts off right here.

See also: MN 135–136; SN 42:6; SN 42:8; Khp 7

The Sublime Attitudes
Brahmavihāra Sutta (AN 10:196)

"Monks, I don't speak of the wiping out of intentional acts that have been done & accumulated without (their results) having been experienced, either in the here & now or in a further state hereafter. Nor do I speak of the act of putting an end to suffering and stress without having experienced (the results of) intentional acts that have been done & accumulated.[1]

"That disciple of the noble ones—thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful—keeps pervading the first direction [the east] with an awareness imbued with goodwill, likewise

the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, expansive, immeasurable, without hostility, without ill will. He discerns, 'Before, this mind of mine was limited & undeveloped. But now this mind of mine is immeasurable & well developed. And whatever action that was done in a measurable way does not remain there, does not linger there.'

"What do you think, monks? If that youth, from childhood, were to develop the awareness-release through goodwill, would he do any evil action?"

"No, lord."

"Not doing any evil action, would he touch suffering?"

"No, lord, for when one does no evil action, from where would he touch suffering?"

"This awareness-release through goodwill should be developed whether one is a woman or a man. Neither a woman nor a man can go taking this body along. Death, monks, is but a gap of a thought away. One (who practices this release of awareness) discerns, 'Whatever evil action has been done by this body born of action, that will all be experienced here [in this life]. It will not come to be hereafter.' Thus developed, the release of awareness through goodwill leads to non-returning for the monk who has gained gnosis here and has penetrated to no higher release.

"That disciple of the noble ones—thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful—keeps pervading the first direction [the east] with an awareness imbued with compassion.…

"That disciple of the noble ones—thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful—keeps pervading the first direction [the east] with an awareness imbued with empathetic joy.…

"That disciple of the noble ones—thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful—keeps pervading the first direction [the east] with an awareness imbued with equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, &

all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, expansive, immeasurable, without hostility, without ill will. He discerns, 'Before, this mind of mine was limited & undeveloped. But now this mind of mine is immeasurable & well developed. And whatever action that was done in a measurable way does not remain there, does not linger there.'

"What do you think, monks? If that youth, from childhood, were to develop the awareness-release through equanimity, would he do any evil action?"

"No, lord."

"Not doing any evil action, would he touch suffering?"

"No, lord, for when one does no evil action, from where would he touch suffering?"

"This awareness-release through equanimity should be developed whether one is a woman or a man. Neither a woman nor a man can go taking this body along. Death, monks, is but a gap of a thought away. One (who practices this release of awareness) discerns, 'Whatever evil action has been done by this body born of action, that will all be experienced here [in this life]. It will not come to be hereafter.' Thus developed, the awareness-release through equanimity leads to non-returning for the monk who has gained gnosis here and has penetrated to no higher release."

Note

1. F. L. Woodward—the translator of the Aṅguttara Tens and Elevens in GSB—notes that this sutta seems patched together from various sources. As proof, he cites the abrupt breaks between this paragraph and the next, and between the next and the one following it.

See also: SN 42:8; SN 46:54; AN 3:99; AN 3:101; AN 4:126

Elevens

What is the Purpose?
Kimattha Sutta (AN 11:1)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Ānanda went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "What is the purpose of skillful virtues? What is their reward?"

"Skillful virtues have freedom from remorse as their purpose, Ānanda, and freedom from remorse as their reward."

"And what is the purpose of freedom from remorse? What is its reward?"

"Freedom from remorse has joy as its purpose, joy as its reward."

"And what is the purpose of joy? What is its reward?"

"Joy has rapture as its purpose, rapture as its reward."

"And what is the purpose of rapture? What is its reward?"

"Rapture has calm as its purpose, calm as its reward."

"And what is the purpose of calm? What is its reward?"

"Calm has pleasure as its purpose, pleasure as its reward."

"And what is the purpose of pleasure? What is its reward?"

"Pleasure has concentration as its purpose, concentration as its reward."

"And what is the purpose of concentration? What is its reward?"

"Concentration has knowledge & vision of things as they have come to be as its purpose, knowledge & vision of things as they have come to be as its reward."

"And what is the purpose of knowledge & vision of things as they have come to be? What is its reward?"

"Knowledge & vision of things as they have come to be has disenchantment as its purpose, disenchantment as its reward."

"And what is the purpose of disenchantment? What is its reward?"

"Disenchantment has dispassion as its purpose, dispassion as its reward."

"And what is the purpose of dispassion? What is its reward?"

"Dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward.

"Thus in this way, Ānanda, skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward. Freedom from remorse has joy as its purpose, joy as its reward. Joy has rapture as its purpose, rapture as its reward. Rapture has calm as its purpose, calm as its reward. Calm has pleasure as its purpose, pleasure as its reward. Pleasure has concentration as its purpose, concentration as its reward. Concentration has knowledge & vision of things as they have come to be as its purpose, knowledge & vision of things as they have come to be as its reward. Knowledge & vision of things as they have come to be has disenchantment as its purpose, disenchantment as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward.

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

See also: DN 2; MN 24; MN 44; SN 12:23

An Act of Will
Cetanā Sutta (AN 11:2)

"For a person endowed with virtue, consummate in virtue, there is no need for an act of will, 'May freedom from remorse arise in me.' It is in

the nature of things that freedom from remorse arises in a person endowed with virtue, consummate in virtue.

"For a person free from remorse, there is no need for an act of will, 'May joy arise in me.' It is in the nature of things that joy arises in a person free from remorse.

"For a joyful person, there is no need for an act of will, 'May rapture arise in me.' It is in the nature of things that rapture arises in a joyful person.

"For a rapturous person, there is no need for an act of will, 'May my body be calm.' It is in the nature of things that a rapturous person grows calm in body.

"For a person calm in body, there is no need for an act of will, 'May I experience pleasure.' It is in the nature of things that a person calm in body experiences pleasure.

"For a person experiencing pleasure, there is no need for an act of will, 'May my mind grow concentrated.' It is in the nature of things that the mind of a person experiencing pleasure grows concentrated.

"For a person whose mind is concentrated, there is no need for an act of will, 'May I know & see things as they have come to be.' It is in the nature of things that a person whose mind is concentrated knows & sees things as they have come to be.

"For a person who knows & sees things as they have come to be, there is no need for an act of will, 'May I feel disenchantment.' It is in the nature of things that a person who knows & sees things as they have come to be feels disenchantment.

"For a person who feels disenchantment, there is no need for an act of will, 'May I grow dispassionate.' It is in the nature of things that a person who feels disenchantment grows dispassionate.

"For a dispassionate person, there is no need for an act of will, 'May I realize the knowledge & vision of release.' It is in the nature of things that a dispassionate person realizes the knowledge & vision of release.

"In this way, dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Knowledge &

vision of things as they have come to be has disenchantment as its purpose, disenchantment as its reward. Concentration has knowledge & vision of things as they have come to be as its purpose, knowledge & vision of things as they have come to be as its reward. Pleasure has concentration as its purpose, concentration as its reward. Calm has pleasure as its purpose, pleasure as its reward. Rapture has calm as its purpose, calm as its reward. Joy has rapture as its purpose, rapture as its reward. Freedom from remorse has joy as its purpose, joy as its reward. Skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward.

"In this way, mental qualities lead on to mental qualities, mental qualities bring mental qualities to their consummation, for the sake of going from the near to the Further Shore."

To Sandha
Sandha Sutta (AN 11:10)

On one occasion the Blessed One was staying near Nādika in the Brick Hall. Then Ven. Sandha went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Sandha, practice the absorption *[jhāna]* of a thoroughbred horse, not the absorption of an unbroken colt. And how is an unbroken colt absorbed?

"An unbroken colt, tied to the feeding trough, is absorbed with the thought, 'Barley grain! Barley grain!' Why is that? Because as he is tied to the feeding trough, the thought does not occur to him, 'I wonder what task the trainer will have me do today? What should I do in response?' Tied to the feeding trough, he is simply absorbed with the thought, 'Barley grain! Barley grain!'

"In the same way, there are cases where an unbroken colt of a man, having gone to the wilderness, to the foot of a tree, or to an empty dwelling, dwells with his awareness overcome by sensual passion, obsessed with sensual passion. He does not discern the escape, as it has

come to be, from sensual passion once it has arisen. Making that sensual passion the focal point, he absorbs himself with it, besorbs, resorbs, & supersorbs himself with it.

"He dwells with his awareness overcome by ill will…sloth & drowsiness… restlessness & anxiety…uncertainty, obsessed with uncertainty. He does not discern the escape, as it has come to be, from uncertainty once it has arisen. Making that uncertainty the focal point, he absorbs himself with it, besorbs, resorbs, & supersorbs himself with it.

"He is absorbed dependent on earth… liquid… fire… wind… the sphere of the infinitude of space… the sphere of the infinitude of consciousness… the sphere of nothingness… the sphere of neither perception nor non-perception… this world… the next world… whatever is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect. That is how an unbroken colt of a man is absorbed.

"And how is a thoroughbred absorbed? An excellent thoroughbred horse tied to the feeding trough, is not absorbed with the thought, 'Barley grain! Barley grain!' Why is that? Because as he is tied to the feeding trough, the thought occurs to him, 'I wonder what task the trainer will have me do today? What should I do in response?' Tied to the feeding trough, he is not absorbed with the thought, 'Barley grain! Barley grain!' The excellent thoroughbred horse regards the feel of the spur as a debt, an imprisonment, a loss, a piece of bad luck.

"In the same way, an excellent thoroughbred of a man, having gone to the wilderness, to the foot of a tree, or to an empty dwelling, dwells with his awareness not overcome by sensual passion, not obsessed with sensual passion. He discerns the escape, as it has come to be, from sensual passion once it has arisen.

"He dwells with his awareness not overcome by ill will… sloth & drowsiness… restlessness & anxiety… uncertainty, obsessed with uncertainty. He discerns the escape, as it has come to be, from uncertainty once it has arisen.

"He is absorbed dependent neither on earth, liquid, heat, wind, the sphere of the infinitude of space, the sphere of the infinitude of

consciousness, the sphere of nothingness, the sphere of neither perception nor non-perception, this world, the next world, nor on whatever is seen, heard, sensed, cognized, attained, sought after, or pondered by the intellect—and yet he is absorbed. And to this excellent thoroughbred of a man, absorbed in this way, the gods, together with Indra, the Brahmās, & Pajāpati, pay homage even from afar:

> 'Homage to you, O thoroughbred man.
> Homage to you, O superlative man—
> you of whom we don't know even what it is
> dependent on which
> you're absorbed.'"

When this was said, Ven. Sandha said to the Blessed One, "But in what way, lord, is the excellent thoroughbred of a man absorbed when he is absorbed dependent neither on earth, liquid, heat, wind, the sphere of the infinitude of space, the sphere of the infinitude of consciousness, the sphere of nothingness, the sphere of neither perception nor non-perception, this world, the next world, nor on whatever is seen, heard, sensed, cognized, attained, sought after, or pondered by the intellect—and yet he is absorbed, so that to this excellent thoroughbred of a man, absorbed in this way, the gods, together with Indra, the Brahmās, & Pajāpati, pay homage even from afar:

> 'Homage to you, O thoroughbred man.
> Homage to you, O superlative man—
> you of whom we don't know even what it is
> dependent on which
> you're absorbed.'"

"There is the case, Sandha, where for an excellent thoroughbred of a man the perception of earth with regard to earth has ceased to exist; the perception of liquid with regard to liquid… the perception of fire with regard to fire… the perception of wind with regard to wind… the perception of the sphere of the infinitude of space with regard to the sphere of the infinitude of space… the perception of the sphere of the infinitude of consciousness with regard to the sphere of the infinitude of

consciousness… the perception of the sphere of nothingness with regard to the sphere of nothingness… the perception of the sphere of neither perception nor non-perception with regard to the sphere of neither perception nor non-perception… the perception of this world with regard to this world… the next world with regard to the next world… and whatever is seen, heard, sensed, cognized, attained, sought after, or pondered by the intellect: the perception of that has ceased to exist.

"Absorbed in this way, the excellent thoroughbred of a man is absorbed dependent neither on earth, liquid, fire, wind, the sphere of the infinitude of space, the sphere of the infinitude of consciousness, the sphere of nothingness, the sphere of neither perception nor non-perception, this world, the next world, nor on whatever is seen, heard, sensed, cognized, attained, sought after, or pondered by the intellect—and yet he is absorbed. And to this excellent thoroughbred of a man, absorbed in this way, the gods, together with Indra, the Brahmās, & Pajāpati, pay homage even from afar:

> 'Homage to you, O thoroughbred man.
> Homage to you, O superlative man—
> you of whom we don't know even what it is
> dependent on which
> you're absorbed.'"

See also: MN 108; MN 138; MN 143; SN 22:79; AN 3:97; AN 4:24; AN 4:111; AN 8:13—14; AN 9:37; AN 10:6—7

To Mahānāma (1)
Mahānāma Sutta (AN 11:12)

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time many monks were at work making robes for the Blessed One, (thinking,) "When the robes are finished, at the end of the three months (of the Rains retreat), the Blessed One will set out wandering." Mahānāma the

Sakyan heard that many monks were at work making robes for the Blessed One, (thinking,) "When the robes are finished, at the end of the three months, the Blessed One will set out wandering." So he approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "I have heard that many monks are at work making robes for the Blessed One, (thinking,) 'When the robes are finished, at the end of the three months, the Blessed One will set out wandering.' For those of us living by means of various dwelling places (for the mind), by means of which dwelling place should we live?"

"Excellent, Mahānāma, excellent! It is fitting for clansmen like you to approach the Tathāgata and ask, 'For those of us living by means of various dwelling places (for the mind), by means of which dwelling place should we live?'

"One who is aroused to practice is one of conviction, not without conviction. One aroused to practice is one with persistence aroused, not lazy. One aroused to practice is one of established mindfulness, not muddled mindfulness. One aroused to practice is centered in concentration, not uncentered. One aroused to practice is discerning, not undiscerning.

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

[1] "There is the case where you recollect the Tathāgata: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' At any time when a disciple of the noble ones is recollecting the Tathāgata, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Tathāgata. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma,[1] gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Buddha.'

[2] "Then there is the case where you recollect the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' At any time when a disciple of the noble ones is recollecting the Dhamma, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Dhamma. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Dhamma.'

[3] "Then there is the case where you recollect the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types (of noble disciples) when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.' At any time when a disciple of the noble ones is recollecting the Saṅgha, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Saṅgha. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the

body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Saṅgha.'

[4] "Then there is the case where you recollect your own virtues: '(They are) untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, conducive to concentration.' At any time when a disciple of the noble ones is recollecting virtue, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on virtue. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of virtue.'

[5] "Then there is the case where you recollect your own generosity: 'It is a gain, a great gain for me, that—among people overcome with the stain of possessiveness—I live at home, my awareness cleansed of the stain of possessiveness, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms.' At any time when a disciple of the noble ones is recollecting generosity, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on generosity. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of generosity.'

[6] "Then you should recollect the devas: "There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Devas of the Hours, the Contented Devas, the Devas who delight in creation, the Devas [Muses?] who wield power over the creations of others, the Devas of Brahmā's Retinue, the devas beyond them. Whatever conviction they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of discernment is present in me as well. At any time when a disciple of the noble ones is recollecting the conviction, virtue, learning, generosity, and discernment found both in himself and the devas, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the (qualities of the) devas. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahānāma, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the devas.'"

NOTE

1. See AN 7:64.

See also: SN 6:2; SN 11:3; SN 55:21–22; SN 55:54; AN 3:71; AN 10:92; Khp 6; Iti 90

To Mahānāma (2)
Mahānāma Sutta (AN 11:13)

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time Mahānāma the Sakyan had recovered from being ill, was not long recovered from his illness. And at that time many monks were at work making robes for the Blessed One, (thinking,) "When the robes are finished, at the end of the three months (of the Rains retreat), the Blessed One will set out wandering." Mahānāma the Sakyan heard that many monks were at work making robes for the Blessed One, (thinking,) "When the robes are finished, at the end of the three months, the Blessed One will set out wandering." So he approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "I have heard that many monks are at work making robes for the Blessed One, (thinking,) 'When the robes are finished, at the end of the three months, the Blessed One will set out wandering.' For those of us living by means of various dwelling places (for the mind), by means of which dwelling place should we live?"

"Excellent, Mahānāma, excellent! It is fitting for clansmen like you to approach the Tathāgata and ask, 'For those of us living by means of various dwelling places (for the mind), by means of which dwelling place should we live?'

"One who is aroused to practice is one of conviction, not without conviction. One aroused to practice is one with persistence aroused, not lazy. One aroused to practice is one of established mindfulness, not muddled mindfulness. One aroused to practice is centered in concentration, not uncentered. One aroused to practice is discerning, not undiscerning.

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

[1] "There is the case where you recollect the Tathāgata: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.' At any time when a disciple of the noble ones is recollecting the Tathāgata, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Tathāgata. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of the Buddha while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

[2] "Then there is the case where you recollect the Dhamma: 'The Dhamma is well taught by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be experienced by the observant for themselves.' At any time when a disciple of the noble ones is recollecting the Dhamma, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Dhamma. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of the Dhamma while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

[3] "Then there is the case where you recollect the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well…who have practiced straight-forwardly…who have practiced methodically… who have practiced masterfully—in other words, the four types (of noble disciples) when taken as pairs, the eight when taken as individual types —they are the Saṅgha of the Blessed One's disciples: deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, the incomparable field of merit for the world.' At any time when a disciple of the noble ones is recollecting the Saṅgha, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Saṅgha. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of the Saṅgha while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

[4] "Then there is the case where you recollect your own virtues: '(They are) untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, conducive to concentration.' At any time when a disciple of the noble ones is recollecting virtue, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on virtue. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of virtue while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

[5] "Then there is the case where you recollect your own generosity: 'It is a gain, a great gain for me, that—among people overcome with the stain of possessiveness—I live at home, my awareness cleansed of the stain of possessiveness, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms.' At any time when a disciple of the noble ones is recollecting generosity, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on generosity. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of generosity while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

[6] "Then you should recollect the devas: 'There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Devas of the Hours, the Contented Devas, the Devas Delighting in Creation, the Devas Wielding Power over the Creations of Others, the Devas of Brahmā's Retinue, the devas beyond them. Whatever conviction they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with, so that—when falling away from this life—they re-arose there, the same sort of discernment is present in me as well.' At any time when a disciple of the noble ones is recollecting the conviction, virtue, learning, generosity, and discernment found both in himself and the

devas, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the (qualities of the) devas. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one whose mind is enraptured, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahānāma, you should develop this recollection of the devas while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children."

Goodwill
Mettā Sutta (AN 11:16)

"Monks, for one whose awareness-release through goodwill is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, eleven benefits can be expected. Which eleven?

"One sleeps easily, wakes easily, dreams no evil dreams. One is dear to human beings, dear to non-human beings. The devas protect one. Neither fire, poison, nor weapons can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and—if penetrating no higher—is headed for a Brahmā world.

"These are the eleven benefits that can be expected for one whose awareness-release through goodwill is cultivated, developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken."

See also: MN 97; SN 42:8; SN 46:54; AN 4:67; AN 4:125—126; AN 4:178; AN 5:27; AN 8:70; AN 10:196; Khp 9; Iti 22

Glossary

Pali-English

Abhidhamma: (1) In the discourses of the Pali Canon, this term simply means "higher Dhamma," and a systematic attempt to define the Buddha's teachings and understand their interrelationships. (2) A later collection of treatises collating lists of categories drawn from the teachings in the discourses, added to the Canon several centuries after the Buddha's life.

Arahant: A "worthy one" or "pure one;" a person whose mind is free of defilement and thus is not destined for further rebirth. A title for the Buddha and the highest level of his noble disciples.

Āsava: Effluent; fermentation. Four qualities—sensuality, views, becoming, and ignorance—that "flow out" of the mind and create the flood of the round of death and rebirth.

Asura: A member of a race of beings who, like the Titans in Greek mythology, battled the devas for sovereignty in heaven and lost.

Bodhisatta: "A being (striving) for awakening;" the term used to describe the Buddha before he actually became Buddha, from his first aspiration to Buddhahood until the time of his full awakening. Sanskrit form: *Bodhisattva.*

Brahmā: An inhabitant of the heavenly realms of form or formlessness.

Brahman: In common usage, a brahman is a member of the priestly caste, which claimed to be the highest caste in India, based on birth. In a specifically Buddhist usage, "brahman" can also mean an arahant, conveying the point that excellence is based, not on birth or race, but on the qualities attained in the mind.

Deva/devatā: Literally, "shining one." An inhabitant of the terrestrial or heavenly realms higher than the human.

Dhamma: (1) Event; action; (2) a phenomenon in & of itself; (3) mental quality; (4) doctrine, teaching; (5) *nibbāna* (although there are passages describing nibbāna as the abandoning of all dhammas). Sanskrit form: *Dharma.*

Jhāna: Mental absorption. A state of strong concentration focused on a single sensation or mental notion. This term is derived from the verb *jhāyati,* which means to burn with a steady, still flame.

Kamma: Intentional act. Sanskrit form: *Karma.*

Māra: The personification of temptation and all forces, within and without, that create obstacles to release from *saṁsāra.*

Nāga: A magical serpent, technically classed as a common animal, but possessing many of the powers of a deva, including the ability to take on human shape. Sometimes this term is used metaphorically, in the sense of "Great One," to indicate an arahant.

Nibbāna: Literally, the "unbinding" of the mind from passion, aversion, and delusion, and from the entire round of death and rebirth. As this term also denotes the extinguishing of a fire, it carries connotations of stilling, cooling, and peace. "Total nibbāna" in some contexts denotes the experience of awakening; in others, the final passing away of an arahant. Sanskrit form: *Nirvāṇa.*

Niganṭha: Literally, one without ties. An ascetic in the Jain religion.

Paṭicca-samuppāda: Dependent co-arising; dependent origination. A map showing the way ignorance and craving interact with the aggregates *(khandha)* and sense media *(āyatana)* to bring about stress and suffering. As the interactions are complex, there are several different versions of paṭicca samuppāda given in the suttas. In the most common one, the map starts with ignorance. In another common one (given in DN 15), the map starts with the interrelation between name *(nāma)* and form *(rūpa)* on the one hand, and sensory consciousness on the other.

Pāṭimokkha: Basic code of monastic discipline, composed of 227 rules for monks and 311 for nuns.

Pavāraṇā: Invitation; a monastic ceremony marking the end of the rains retreat on the full moon in October. During the ceremony, each monk invites his fellow monks to accuse him of any offenses they may have suspected him of having committed.

Samaṇa: Contemplative. Literally, a person who abandons the conventional obligations of social life in order to find a way of life more "in tune" *(sama)* with the ways of nature.

Saṁsāra: Transmigration; the process of wandering through repeated states of becoming, with their attendant death and rebirth.

Saṁvega: A sense of chastened dismay over the meaninglessness and futility of life as it is ordinarily lived, combined with a strong sense of urgency in looking for a way out.

Saṅgha: On the conventional *(sammati)* level, this term denotes the communities of Buddhist monks and nuns. On the ideal *(ariya)* level, it denotes those followers of the Buddha, lay or ordained, who have attained at least stream-entry.

Tādin: "Such," an adjective to describe one who has attained the goal. It indicates that the person's state is indefinable but not subject to change or influences of any sort.

Tathāgata: Literally, "one who has become authentic *(tatha-āgata)* or is truly gone *(tathā-gata)*": an epithet used in ancient India for a person who has attained the highest religious goal. In Buddhism, it usually denotes the Buddha, although occasionally it also denotes any of his arahant disciples.

Uposatha: Observance day, coinciding with the full moon, new moon, and half moons. Lay Buddhists often observe the eight precepts on this day. Monks recite the Pāṭimokkha on the full moon and new moon uposathas.

Vinaya: The monastic discipline, whose rules and traditions comprise six volumes in printed text.

Yakkha: Spirit; a lower level of deva—sometimes friendly to human beings, sometimes not—often dwelling in trees or other wild places.

English-Pali

Although I have tried to be as consistent as possible in rendering Pali terms into English, there are a few cases where a single English term will not do justice to all the meanings of a Pali term. Although the rule of one English equivalent per one Pali word makes for consistency, any truly bilingual person will know that such a rule can create ludicrous distortions in translation. Thus, while I have generally tried to avoid using one English term to translate two different Pali terms, there are cases where I have found it necessary to render single Pali terms with two or more English terms, depending on context. *Citta* in some cases is rendered as mind, in others as heart, and in still others as intent. Similarly, *loka* is rendered either as cosmos or world, *manas* as intellect or heart, *āyatana* as medium or dimension, *upādāna* as clinging or sustenance, and dhamma as phenomenon, quality, or principle. If you see the word *heart* in a prose passage, it is translating *citta;* if in a passage of poetry, it is translating *manas.*

Also, for some of the Pali terms playing a central role in the teaching, I have chosen equivalents that do not follow general usage. In the following list I have marked these equivalents with asterisks. Explanations for these choices are provided at the end of the list.

acceptance — *upasampadā*

acquisition — *upadhi*

aggregate — *khandha*

alertness — *sampajañña*

appropriate attention — *yoniso manasikāra*

awakening — *bodhi*

awareness — *cetas*

awareness-release — *cetovimutti*

becoming — *bhava*

clear knowing — *vijjā*

clinging* — *upādāna*

compunction — *ottappa*
contemplative — *samaṇa*
conviction — *saddhā*
cosmos — *loka*
craving — *taṇhā*
dependent co-arising — *paṭicca samuppāda*
desire — *chanda*
dimension — *āyatana*
directed thought — *vitakka*
discern — *pajānāti*
discernment — *paññā*
discernment-release — *paññāvimutti*
discrimination — *vimaṁsā*
disenchantment — *nibbidā*
dispassion — *virāga*
effluent* — *āsava*
emptiness — *suññatā*
enlightened one* — *dhīra*
establishing of mindfulness — *satipaṭṭhāna*
evaluation — *vicāra*
fabricated — *saṅkhata*
fabrication — *saṅkhāra*
fetter — *saṁyojana*
gnosis — *aññā*
goodwill — *mettā*
habit — *sīla*
heart — *manas; citta*

identity — *sakkāya*
inconstant* — *anicca*
insight — *vipassanā*
intellect — *manas*
intent — *citta*
intention — *cetanā*
medium — *āyatana*
mind — *citta*
not-self — *anattā*
objectification* — *papañca*
obsession* — *anusaya*
origination — *samudaya*
perception — *saññā*
persistence — *viriya*
phenomenon — *dhamma*
precept — *sīla*
property — *dhātu*
quality — *dhamma*
release — *vimutti*
resolve — *saṅkappa*
self-awakening — *sambodhi*
self-identification — *sakkāya*
sensuality — *kāma*
shame — *hiri*
skillful — *kusala*
stream-entry — *sotāpatti*
stress* — *dukkha*

sustenance* — *upādāna*

theme — *nimitta*

tranquility — *samatha*

transcendent — *lokuttara*

unbinding* — *nibbāna*

unfabricated — *asaṅkhata*

virtue — *sīla*

world — *loka*

Acquisition: Upadhi literally means "belongings," "baggage," "paraphernalia." In the suttas, it means the mental baggage that the mind carries around. The Cūḷaniddesa, a late canonical work, lists ten types of *upadhi:* craving, views, defilement, action, misconduct, nutriment (physical and mental), irritation, the four physical properties sustained in the body (earth, water, wind, and fire), the six external sense media, and the six forms of corresponding sensory consciousness. The state without upadhi or acquisitions is unbinding.

Aggregate: Any of the five types of phenomena that serve as objects of clinging and as bases for a sense of self: form, feeling, perception, mental fabrications, and consciousness.

Becoming: The processes of giving rise, within the mind, to states of being that allow for physical or mental birth on any of three levels: the level of sensuality, the level of form, and the level of formlessness.

Clinging/sustenance: The Pali term *upādāna,* which is used both on the physical and psychological levels, carries a double meaning on both levels. On the physical level, it denotes both the fuel of a fire and to the fire's act of clinging to its fuel. On the psychological level, it denotes both the sustenance for becoming that the mind clings to, and to the act of clinging to its sustenance. To capture these double meanings, I have sometimes rendered *upādāna* as clinging, sometimes as sustenance, and sometimes as both.

Enlightened one: Throughout these suttas I have rendered *buddha* as "Awakened," and *dhīra* as "enlightened." As Jan Gonda points out in his book, *The Vision of the Vedic Poets,* the word *dhīra* was used in Vedic and Buddhist poetry to mean a person who has the heightened powers of mental vision needed to perceive the "light" of the underlying principles of the cosmos, together with the expertise to implement those principles in the affairs of life and to reveal them to others. A person enlightened in this sense may also be awakened in the formal Buddhist sense, but is not necessarily so.

Fabrication: Saṅkhāra literally means "putting together," and carries connotations of jerry-rigged artificiality. It is applied to physical and to mental processes, as well as to the products of those processes. Various English words have been suggested as renderings for *saṅkhāra,* such as "formation," "determination," "force," and "constructive activity." However, "fabrication," in both of its senses, as the process of fabrication and the fabricated things that result, seems the best equivalent for capturing the connotations as well as the denotations of the term.

Inconstant: The usual rendering for *anicca* is "impermanent." However, the antonym of the term, *nicca,* carries connotations of constancy and reliability; and as *anicca* is used to emphasize the point that conditioned phenomena are unreliable as a basis for true happiness, this seems a useful rendering for conveying this point.

Objectification: The term *papañca* has entered popular usage in Buddhist circles to indicate obsessive, runaway thoughts that harass the mind. But in the suttas, the term is used to indicate, not the amount of thinking that harasses the mind, but the categories used in a particular type of thinking that harasses the mind and extends outward to create conflict with others. Sn 4:14 states that the root of the categories of *papañca* is the perception, "I am the thinker." From this self-objectifying thought, in which one takes on the identity of a being, a number of categories can be derived: being/not-being, me/not-me, mine/not-mine, doer/done-to, feeder/food. This last pair of categories comes from the fact that, as a being, one has to lay claim to food, both physical and mental, to maintain that being (Khp 4). Thinking in terms of these categories inevitably leads to conflict, as different beings fight over their

food. Because this harassment and conflict come from a self-objectifying thought that leads to the objectification of others as well, *objectification* seems to be the best English equivalent for *papañca.*

Obsession: Anusaya is usually translated as "underlying tendency" or "latent tendency." These translations are based on the etymology of the term, which literally means, "to lie down with." However, in actual usage, the related verb *(anuseti)* means to be obsessed with something, for one's thoughts to return and "lie down with it" (or, in our idiom, to "dwell on it") over and over again.

Stress: The Pali term *dukkha,* which is traditionally translated in the commentaries as, "that which is hard to bear," is notorious for having no truly adequate equivalent in English, but stress—in its basic sense as a strain on body or mind—seems as close as English can get. In the Canon, dukkha applies both to physical and to mental phenomena, ranging from the intense stress of acute anguish or pain to the innate burdensomeness of even the most subtle mental or physical fabrications.

Unbinding: Because *nibbāna* is used to denote not only the Buddhist goal, but also the extinguishing of a fire, it is usually rendered as "extinguishing" or, even worse, "extinction." However, a close look at ancient Indian views of the workings of fire (see *The Mind Like Fire Unbound)* shows that people of the Buddha's time felt that a fire, in going out, did not go out of existence but was simply freed from its agitation and attachment to its fuel. Thus, when applied to the Buddhist goal, the primary connotation of *nibbāna* is one of release and liberation. According to the commentaries, the literal meaning of the word *nibbāna* is "unbinding," and as this is a rare case where the literal and contextual meanings of a term coincide, this seems to be the ideal English equivalent.

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