



# Buddha Vacanam

THE WORD OF THE BUDDHA

Nyāṇatiloka

## **Buddhavacana Pali English**

## Buddhavacana Pali English



Recommended book number #435

**Cover photo** : Peerasin Duang-in, courtesy of Thai Artists group

**Cover design** : Phrakru Vinayadhara (Chaiyos Buddhivaro)

1<sup>st</sup> printing: July 2024 : 3,000 copies

2<sup>nd</sup> printing: January 2025 : 2,000 copies

**Published by** the Kanlayanatam 100 Prakhon Chai Road, Pak Nam Subdistrict,

Mueang District, Samut Prakan Province 10270 Telephone 0-2702-7353

**Book form** : Sirat Watcharasukjit, Plate Canna Graphic, telephone 08-6314-3651

**Print** : Khumthong Industry and Printing Co., Ltd. Telephone 0-2485-7870-3

**Editor** : Phramaha Keyrati Dhirapanno

dhirapanno@gmail.com

(If you have any corrections or suggestions for future reprints please contact the above email address.)

**Audio version** : Ghosaka

The Gift of Truth Excels all other Gifts.



1. Books in English



2. Chanting audio files (Eng.)



3. Books In Thai



4. Chanting audio files (Thai)



5. Website Kanlayanatam



## Preface

The Word of the Buddha, published originally in German, was the first strictly systematic exposition of all the main tenets of the Buddha's teachings presented in the Master's own words as found in the Sutta Pitaka of the Buddhist Pali Canon

While it may well serve as a first introduction for the beginner, its chief aim is to give the reader who is already more or less acquainted with the fundamental ideas of Buddhism, a dear, concise, and authentic summary of its various doctrines, within the framework of the all-embracing Four Noble Truths, i.e., the truths of suffering (inherent in all existence), its origin, its extinction, and the way leading to its extinction. From the book itself it will be seen how the teachings of the Buddha all ultimately converge upon the one final goal: deliverance from suffering. It was for this reason that on the title page of the first German edition there was printed the passage from the Anguttara Nikāya which says

(Pubbe cāham bhikkhave, etarahi ca : Both previously and now,)  
dukkāñceva paññāpemi, dukkassa ca nirodham.

Not only the fact of suffering do I teach, but also deliverance from it.

The texts, translated from the original Pali, have been selected from the five great collections of discourses which form the Sutta Pitaka. They have been grouped and explained in such a manner as to form one connected whole. Thus the collection, originally compiled for the author's own guidance and orientation in the many voluminous books of the Sutta Pitaka, will prove a reliable guide for students of Buddhism. It should relieve them from the necessity of working their way through all these manifold Pali scriptures, enabling them to acquire a comprehensive and clear view of the whole; and it should help them to relate to the main body of the doctrine the many details they will encounter in subsequent studies.

As the book contains many definitions and explanations of important doctrinal terms together with their Pali equivalents, it can serve as a book of reference and a helpful companion throughout one's study of the Buddha's doctrine.

Nyānatiloka

# Contents

THE FOUR NOBLE TRUTHS . . . . .	Buddha Vacanaṃ	5
I. THE NOBLE TRUTH OF SUFFERING	Dukkhaṃ Ariyasaccaṃ	6
The Five Khandhas, or Groups of Existence . .	pañca khandhā	10
The Group of Corporeality . . . . .	rūpūpādānakhandho	11
The Group of Feeling . . . . .	vedanūpādānakhandho	14
The Group of Perception . . . . .	saññūpādānakhandho	15
The Group of Mental Formations . .	saṅkhārūpādānakhandho	15
The Group of Consciousness . . . .	viñāṇānūpādānakhandho	16
The Three Characteristics of Existence . . . . .	tilakkhaṇaṃ	18
Anattā Doctrine . . . . .		20
The Wheel of Existence . . . . .	samsāro	25
II. THE NOBLE TRUTH OF THE ORIGIN OF SUFFERING.		
	Dukkhasamudayo Ariyasaccaṃ	27
The Threefold Craving . . . . .		28
Origin of Craving . . . . .		28
Dependent Origination of All Phenomena . . . . .		28
Present Karma-Results . . . . .	kammaṃ	30
Future Karma-Results . . . . .		31
Karma As Volition. . . . .		31
Inheritance of Deeds (Karma). . . . .		32
Karma . . . . .		33
III. THE NOBLE TRUTH OF THE EXTINCTION OF SUFFERING		
	Dukkhanirodho Ariyasaccaṃ	33
Dependent Extinction of All Phenomena . . . . .		34
Nibbāna. . . . .		35
The Arahāt, or Holy One . . . . .		36
The Immutable . . . . .		36
IV. THE NOBLE TRUTH OF THE PATH THAT LEADS TO THE EXTINCTION OF SUFFERING	Dukkhanirodhagāminīpaṭipadā Ariyasaccaṃ	37
The Two Extremes, and the Middle Path . . . . .		37
The Eightfold Path Overview . . . . .		37
The Noble Eightfold Path . . . . .		38

RIGHT UNDERSTANDING . . . . .	1) sammādiṭṭhi	39
Understanding The Four Truths . . . . .		39
Understanding Wholesome And Unwholesome. . . . .		40
Understanding The Three Characteristics . . . . .		42
Unprofitable Questions . . . . .		42
Five Fetters . . . . .	pañca samyojana	43
Unwise Considerations . . . . .	ayonisomanasikāro	44
The Six Views about The Self . . . . .	cha attānudiṭṭhi	45
Wise Considerations . . . . .		46
The Sotāpanna or 'Stream-Enterer' . . . . .		46
The Noble Ones . . . . .	ariyapuggalo	46
The Ten Fetters . . . . .	dasa samyojana	47
Mundane And Supramundane Understanding. . . . .	sammādiṭṭhi	49
Conjoined With Other Steps . . . . .		50
Free from All Theories . . . . .		50
The Three Characteristics . . . . .	tilakkhaṇa	51
Views and Discussions about the Ego . . . . .	attānuthiti	52
Past, Present and Future . . . . .	atītānāgatapaccupannaṃ	56
The Two Extremes (Annihilation and Eternity Belief) and The Middle Doctrine . . . . .		58
Dependent Origination . . . . .	Paṭicca-samuppāda	58
Rebirth-Producing Karma . . . . .		60
Cessation of Karma . . . . .		61
RIGHT THOUGHT . . . . .	2) sammāsaṅkappo	63
Mundane and Supramundane Thought. . . . .		63
Conjoined with Other Factors . . . . .		64
RIGHT SPEECH . . . . .	3) sammāvācā	64
Abstaining from Lying . . . . .		64
Abstaining from Tale-bearing . . . . .		65
Abstaining from Harsh Language. . . . .		65
Abstaining from Vain Talk . . . . .		66
Mundane and Supramundane Speech. . . . .		66
Conjoined with Other Factors . . . . .		67
RIGHT ACTION . . . . .	4) sammākammanto	67
Abstaining from Killing . . . . .		67
Abstaining from Stealing . . . . .		68
Abstaining from Unlawful Sexual Intercourse . . . . .		68
Mundane and Supramundane Action . . . . .		69
Conjoined with Other Factors . . . . .		69

RIGHT LIVELIHOOD. . . . .	5) sammāājīvo	70
Mundane and Supramundane Right Livelihood . . .		70
Conjoined with Other Factors . . . . .		71
RIGHT EFFORT . . . . .	6) sammāvāyāmo	71
1. The Effort to Avoid . . . . .	saṃvarappadhānaṃ	72
2. The Effort to Overcome . . . . .	pahānappadhānaṃ	72
Five Methods of Expelling Evil Thoughts . . . . .		73
3. The Effort to Develop. . . . .	bhāvanāppadhānaṃ	74
4. The Effort to Maintain . . . . .	anurakkhaṇāppadhānaṃ	75
RIGHT MINDFULNESS . . . . .	7) sammāsati	76
The Four Foundations of Mindfulness	mahāsatipaṭṭhānasuttaṃ	76
1. Contemplation of the Body . . . . .	Kāyānupassanā	77
Assured of Ten BLESSINGS . . . . .	Kāyagatā-sati ānisamsa	82
2. Contemplation of the Feelings . . . . .	Vedanānupassanā	85
3. Contemplation of the Mind . . . . .	Cittānupassanā	86
4. Contemplation of the Mind-Objects . . . . .	Dhammānupassanā	87
Nibbāna through Ānāpāna-sati . . . . .	Ānāpānasati	90
RIGHT CONCENTRATION . . . . .	8) sammāsamādhi	97
Its Definition . . . . .		98
Its Objects . . . . .		98
Its Requisites . . . . .		98
Its Development . . . . .		99
The Four Absorptions . . . . .	jhāna	99
GRADUAL DEVELOPMENT OF THE EIGHTFOLD PATH IN THE PROGRESS OF THE DISCIPLE . . . . .	Maggabhāvanānupubbā Paṭipadā	101
2) Confidence and Right Thought . . . . .	nekkhammasaṅkappo	102
3) 4) 5) Morality sammākamanto /sammāvācā /sammāājīvo		102
6) Control of the Senses sammāvāyāmo; saṃvarappadhānaṃ		104
7) Mindfulness and Clear Comprehension . . . . .	sammāsati	105
8) The Absorptions . . . . .	sammāsamādhi	105
Absence of the Five Hindrances . . . . .		106
1) Insight . . . . .	sammādiṭṭhi; vipassanā	107
0) Nibbāna . . . . .	nibbānaṃ	107
The Sage at Peace . . . . .	arahattaṃ	109
The True Goal . . . . .	brahmacariyapariyosānaṃ	110
The Buddha's Last Word . . . . .	pacchimavācā	111
Don't be heedless ! . . . . .	mā pamādattha!	112

## Buddha Vacanam THE WORD OF THE BUDDHA

**Namo tassa bhagavato arahato sammāsambuddhassa**

Vuttaṃ kho panetaṃ bhagavatā:

Thus has it been said by the Buddha, the Enlightened One:

“Catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca. Katamesaṃ catunnaṃ? Dukkassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca. Dukkhasamudayassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca. Dukkhanirodhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca. Dukkhanirodhagāminiyā paṭipadāya, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañca (DN 16)

It is through not understanding, not realizing four things, that I, Disciples, as well as you, had to wander so long through this round of rebirths. And what are these four things? They are:

The Noble Truth of Suffering (Dukkha);

The Noble Truth of the Origin of Suffering (Dukkhasamudaya);

The Noble Truth of the Extinction of Suffering (Dukkhanirodha);

The Noble Truth of the Path that leads to the Extinction of Suffering (Dukkhanirodha-gāmini-paṭipadā). DN16.

“Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘Anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsim.

“Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘Anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsim.

(SA 56.11)

As long as the absolutely true knowledge and insight as regards these Four Noble Truths was not quite clear in me, so long was I not sure that I had won that supreme Enlightenment which is unsurpassed in all the world with its heavenly beings, evil spirits and gods, amongst all the hosts of ascetics and



priests, heavenly beings and men. But as soon as the absolute true knowledge and insight as regards these Four Noble Truths had become perfectly clear in me, there arose in me the assurance that I had won that supreme Enlightenment unsurpassed. SN 56:11

‘Adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmā kho panāyaṃ pajā ālayaratāya ālayasammuditāya duddasaṃ idaṃ t̥hānaṃ yadidaṃ -- idappaccayatā paṭiccasamuppādo. Idampi kho t̥hānaṃ duddasaṃ yadidaṃ -- sabbasaṅkhārasamatho sabbūpadhipaṭṭinissaggo taṇhākkhaya virāgo nirodho nibbānaṃ.

And I discovered that profound truth, so difficult to perceive, difficult to understand, tranquilizing and sublime, which is not to be gained by mere reasoning, and is visible only to the wise.

The world, however, is given to pleasure, delighted with pleasure, enchanted with pleasure. Truly, such beings will hardly understand the Doctrine of conditionality, the Dependent Origination (paṭicca-samuppāda) of everything; incomprehensible to them will also be the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment, extinction, Nibbāna.

santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti. Bhavissanti dhammassa aññātāro. (MN 26)

Yet there are beings whose eyes are only a little covered with dust: they will understand the truth. MN 26

### **Dukkhaṃ Ariyasaccaṃ**

#### **THE FIRST TRUTH**

#### **I . THE NOBLE TRUTH OF SUFFERING**

katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanas supāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandhā dukkhā.

What, now, is the Noble Truth of Suffering?

Birth is suffering; Decay is suffering; Death is suffering; Sorrow, Lamentation, Pain, Grief, and Despair are suffering; Association with the disliked; Separation from the liked; Not attaining one wishes, is suffering; in short: the five aggregates subject to clinging (Five Groups of Existence) are suffering.

**katamā ca, bhikkhave, jāti?**

**Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti sañjāti okkanti abhi nibbatti khandhānam pātubhāvo āyatanānam paṭilābho, ayaṃ vuccati, bhikkhave, jāti.**

**What, now, is Birth?**

The birth of beings belonging to this or that order of beings, their being born, their conception and springing into existence, the manifestation of the Groups of Existence, the arising of sense activity: this is called birth.

**Katamā ca, bhikkhave, jarā?**

**Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānam paripāko, ayaṃ vuccati, bhikkhave, jarā.**

**And what is Decay?**

The decay of beings belonging to this or that order of beings; their becoming aged, frail, grey, and wrinkled; the failing of their vital force, the wearing out of the senses: this is called decay.

**Katamañca, bhikkhave, maraṇam?**

**Yaṃ tesam tesam sattānam tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānam maccu maraṇam kālakiriyā khandhānam bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccati, bhikkhave, maraṇam.**

**And what is Death?**

The departing and vanishing of beings out of this or that order of beings. their destruction, disappearance, death, the completion of their life-period, dissolution of the Groups of Existence, the discarding of the body: this is called death.

**Katamo ca, bhikkhave, soko?**

**Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko, ayaṃ vuccati, bhikkhave, soko.**

**And what is Sorrow?**

The sorrow arising through this or that loss or misfortune which one encounters, the worrying oneself, the state of being alarmed, inward sorrow, inward woe: this is called sorrow.

**Katamo ca, bhikkhave, paridevo?**

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccati, bhikkhave paridevo.

And what is Lamentation?

Whatsoever, through this or that loss or misfortune which befalls one, is wail and lament, wailing and lamenting, the state of woe and lamentation: this is called lamentation.

katamañca, bhikkhave, dukkhaṃ?

Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, dukkhaṃ.

And what is Pain?

The bodily pain and unpleasantness, the painful and unpleasant feeling produced by bodily impression: this is called pain.

katamañca, bhikkhave, domanassaṃ?

Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, domanassaṃ.

And what is Grief?

The mental pain and unpleasantness, the painful and unpleasant feeling produced by mental impression: this is called grief.

katamo ca, bhikkhave, upāyāso?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsītattaṃ upāyāsītattaṃ, ayaṃ vuccati, bhikkhave, upāyāso.

And what is Despair?

Distress and despair arising through this or that loss or misfortune which one encounters: distressfulness, and desperation: this is called despair.

katamo ca, bhikkhave, appiyehi sampayogo dukkho?

Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti anattakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā, yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo, ayaṃ vuccati bhikkhave, appiyehi sampayogo dukkho.

And what is 'association with the liked is suffering'?

Here for one who has undesirable, unlovely, disagreeable forms, sounds, odours, tastes, and tactile objects; or for one who has those who do not desire his welfare, his benefit, his comfort, and his security – (and then) having meetings, assembly, connection, and mixing with them: this is called 'association with the liked is suffering'

Katamo ca, bhikkhave, piyehi vippayogo dukkho?

idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā, yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissī bhāvo, ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

And what, is 'separation from the liked is suffering'?

Here for one who has desirable, lovely, agreeable forms, sounds, odours, tastes, and tactile objects; or, for one who has those who do desire his welfare, his benefit, his comfort and his security – mothers, fathers, brothers, or sisters; friends, companions, or blood relatives – (and then) not having meetings, assembly, connection, and mixing with them: this is called 'separation from the liked is suffering'?

katamañca, bhikkhave, yampicchaṃ na labhati tampi dukkhaṃ?

Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati 'Aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyā'ṭi. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati 'Aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā'ṭi. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati 'Aho vata mayaṃ na byādhidhammā assāma, na ca vata no byādhī āgaccheyyū'ṇti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. Maraṇa-dhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati 'Aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā'ṭi. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. Sokaparidevadukkhadomanassupāyāsadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati 'Aho vata mayaṃ na sokaparideva dukkhadomanassupāyāsadhammā assāma, na ca vata no sokaparidevadukkha domanassupāyāsa dhammā āgaccheyyū'ṇti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

And what is 'not attaining one wishes is suffering'?

To beings subject to birth there comes the wish: 'Oh, that we were not subject to birth! That birth would not come to us!' But this is not to be obtained by wishing; this is 'not attaining one wishes is suffering.'

To beings subject to ageing there comes the wish: 'Oh, that we were not subject to ageing! That ageing would not come to us!' But this is not to be obtained by wishing; this is 'not attaining one wishes is suffering.'

To beings subject to sickness there comes the wish: 'Oh, that we were not subject to sickness! That sickness would not come to us!' But this is not to be obtained by wishing; this is 'not attaining one wishes is suffering.'

To beings subject to death there comes the wish: 'Oh, that we were not subject to death! That death would not come to us!' But this is not to be obtained by wishing; this is 'not to get what one wants is suffering.'

To beings subject to sorrow, lamentation, pain, grief, and despair, there comes the wish: 'Oh, that we were not subject to sorrow, lamentation, pain, grief, and despair! That sorrow, lamentation, pain, grief, and despair would not come to us!' But this is not to be obtained by wishing; this is 'not attaining one wishes is suffering.'

**Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā?**

**Seyyathidaṃ -- rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.**

**Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā. idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ. (DN 22)**

And what are the five aggregates subject to clinging that, in brief, are suffering?

They are: the material form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. These are the five aggregates subject to clinging that, in brief, are suffering. This is called the noble truth of suffering.

DN 22

### **pañca khandhā**

## **THE FIVE KHANDHAS, OR GROUPS OF EXISTENCE**

yaṃ kiñci, bhikkhu, rūpaṃ -- atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā -- ayaṃ rūpakkhando. Yā kāci vedanā -- atītānāgata-paccuppannā ajjhattaṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā -- ayaṃ vedanākkhandho. Yā kāci saññā -- atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā -- ayaṃ saññākkhandho. ye keci saṅkhārā -- atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre santike vā -- ayaṃ saṅkhārakkhandho. Yaṃ kiñci viññāṇaṃ -- atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā -- ayaṃ viññāṇakkhandho. (MN 109)

All corporeal phenomena, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near, all belong to the Group of Corporeality; all feelings belong to the Group of Feeling; all perceptions belong to the Group of Perception; all mental formations belong to the Group of Formations; all consciousness belongs to the Group of Consciousness.

MN 109

*These Groups are a fivefold classification in which the Buddha has summed up all the physical and mental phenomena of existence, and in particular, those which appear to the ignorant man as his ego or personality. Hence birth, decay, death, etc. are also included in these five Groups which actually comprise the whole world.*

### **rūpūpādānakkhandho**

## **THE GROUP OF CORPOREALITY**

“Katamo cāvuso, rūpūpādānakkhandho?

Cattāri ca mahābhūtāni, catunnañca mahābhūtānaṃ upādāya rūpaṃ.

What, now, is the ‘Group of Corporeality?’

It is the four primary elements, and corporeality derived from them.

cattāri mahābhūtāni:

THE FOUR ELEMENTS:

“Katamā cāvuso, cattāro mahābhūtā?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

And what are the four Primary Elements? They are the Solid Element, the Fluid Element, the Heating Element, the Vibrating (Windy) Element. MN 28

“Katamā cāvuso, pathavīdhātu? Pathavīdhātu siyā ajjhāttikā, siyā bāhirā. Katamā cāvuso, ajjhāttikā pathavīdhātu? Yaṃ ajjhāttaṃ paccattaṃ kakkhalaṃ kharigataṃ upādinnaṃ, seyyathidaṃ -- kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiññaṃ vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññāmpi kiñci ajjhāttaṃ paccattaṃ kakkhalaṃ kharigataṃ upādinnaṃ. Ayaṃ vuccatāvuso, ajjhāttikā pathavīdhātu.

Yā ceva kho pana ajjhāttikā pathavīdhātu, yā ca bāhirā pathavīdhātu, pathavīdhātūrevesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti -- evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evameva yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.



1. What, now, is the ‘Solid Element’ (pathavī-dhātu)? The solid element may be one’s own, or it may be external. And what is one’s own solid element? Whatever in one’s own person or body there exists of karmically acquired hardness, firmness, such as the hairs of head and body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, stomach, bowels, mesentery, excrement and so on—this is called one’s own solid element.

Now, whether it be one’s own solid element, or whether it be the external solid element, they are both merely the solid element.

And one should understand, according to reality and true wisdom, ‘This does not belong to me; this am I not; this is not my Ego’.

“Katamā cāvuso, āpodhātu? Āpodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ -- pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ -- ayaṃ vuccatāvuso, ajjhattikā āpodhātu.

Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu, āpodhātūvesā. ‘Taṃ nettaṃ mama, nesohamasmi, na meso attā’ti evameṭaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evameṭaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

2. What, now, is the ‘Fluid Element’ (āpo-dhātu)? The fluid element may be one’s own, or it may be external. And what is one’s own fluid element? Whatever in one’s own person or body there exists of karmically acquired liquidity or fluidity, such as bile, phlegm, pus, blood, sweat, fat, tears, skin-grease, saliva, nasal mucus, oil of the joints, urine, and so on—this is called one’s own fluid element.

Now, whether it be one’s own fluid element, or whether it be the external fluid element, they are both merely the fluid element.

And one should understand, according to reality and true wisdom, ‘This does not belong to me; this am I not; this is not my Ego’.

“Katamā cāvuso, tejodhātu? Tejodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ -- yena ca santappati, yena ca jīrīyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ -- ayaṃ vuccatāvuso, ajjhattikā tejodhātu.

Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tejodhātūvesā. ‘Taṃ nettaṃ mama, nesohamasmi, na meso attā’ti evameṭaṃ yathābhūtaṃ

sammappaññāya daṭṭhabbam. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

3. What, now, is the ‘Heating Element’ (tejo-dhātu)? The heating element may be one’s own, or it may be external. And what is one’s own heating element? Whatever in one’s own person or body there exists of karmically acquired heat or hotness, such as that whereby one is heated, consumed, scorched, whereby that which has been eaten, drunk, chewed, or tasted, is fully digested, and so on—this is called one’s own heating element.

Now, whether it be one’s own heating element, or whether it be the external heating element, they are both merely the heating element.

And one should understand, according to reality and true wisdom, ‘This does not belong to me; this am I not; this is not my Ego’.

“Katamā cāvuso, vāyodhātu? Vāyodhātu siyā ajjhakkā, siyā bāhirā. Katamā cāvuso, ajjhakkā vāyodhātu? Yaṃ ajjhakkaṃ paccakkaṃ vāyo vāyogakkaṃ upādinnaṃ, seyyathidaṃ -- uddhaṅgamā vātā, adhogaṃ vātā, kucchisayā vātā, koṭṭhāsaya vātā, aṅgamaṅgānusārino vātā, assāso passāso iti, yaṃ vā panaññampi kiñci ajjhakkaṃ paccakkaṃ vāyo vāyogakkaṃ upādinnaṃ -- ayaṃ vuccatāvuso, ajjhakkā vāyodhātu.

Yā ceva kho pana ajjhakkā vāyodhātu, yā ca bāhirā vāyodhātu, vāyodhātu revesā. ‘Taṃ nettaṃ mama nesohamasmi na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti.

4. What, now, is the ‘Vibrating (Windy) Element’ (vāyo-dhātu)?

The vibrating element may be one’s own, or it may be external. And what is one’s own vibrating element? What in one’s own person or body there exists of karmically acquired wind or windiness, such as the upward-going and downward-going winds, the winds of stomach and intestines, the wind permeating all the limbs, in-breathing and out-breathing, and so on—this is called one’s own vibrating element.

Now, whether it be one’s own vibrating element or whether it be the external vibrating element, they are both merely the vibrating element.

And one should understand, according to reality and true wisdom, ‘This does not belong to me; this am I not; this is not my Ego.’

“Seyyathāpi, āvuso, kaṭṭhañca paṭicca valliñca paṭicca tiṇañca paṭicca mattikañca paṭicca ākāso parivārito agāraṃ tveva saṅkhaṃ gacchati; evameva kho, āvuso, aṭṭhiñca paṭicca nhāruñca paṭicca maṃsañca paṭicca cammañca paṭicca ākāso parivārito rūpaṃ tveva saṅkhaṃ gacchati. (MN 28)

Just as one calls ‘hut’ the circumscribed space which comes to be by means of wood and rushes, reeds, and clay, even so we call ‘body’ the circumscribed space that comes to be by means of bones and sinews, flesh and skin.

ettāvatā cattāro mahābhūtā kathitā. Yaṃ pana "catunnaṃ mahābhūtānaṃ upādāya rūpana" ti vā saṅkhittena "upādārūpana"ti vā saṅkhatam, taṃ abhi dhammanayānusārena catuvīsatividham: cakkhu sotaṃ ghānaṃ jivhā kāyo: rūpaṃ saddo gandho raso; itthindriyaṃ purisindriyaṃ jīvitindriyaṃ hadayavatthu kāyaviññatti vacīviññatti ākāśadhātu' rūpassa lahutā, rūpassa mudutā, rūpassa kammaññatā, rūpassupacayo, rūpassa santati, rūpassajaratā, rūpassa aniccatā, kavalīkāro āhāro'ti.

Phoṭṭhabbārammaṇaṃ pana paṭhavī-tejo-vāyo'ti imāsu tīsu dhātūsu anto gadhattā idha visesato na vuttaṃ (Ñāṇatiloka)

*The four Elements (dhātu or mahā-bhūta), popularly called Earth, Water, Fire and Wind, are to be understood as the elementary qualities of matter. They are named in Pali, paṭhavī-dhātu, āpo-dhātu, tejo-dhātu, vāyo-dhātu, and may be rendered as Inertia, Cohesion, Radiation, and Vibration. All four are present in every material object, though in varying degrees of strength. If, e.g., the Earth Element predominates, the material object is called ‘solid’, etc.*

*The ‘Corporeality derived from the four primary elements’ (upādāya rūpa or upādā rūpa) consists, according to the Abhidhamma, of the following twenty-four material phenomena and qualities: eye, ear, nose, tongue, body, visible form, sound, odour, taste, masculinity, femininity, vitality, physical basis of mind (hadaya-vatthu), gesture, speech, space (cavities of ear, nose, etc.), decay, change, and nutriment.*

*Bodily impressions (phoṭṭhabba, the tactile) are not especially mentioned among these twenty-four, as they are identical with the Solid, the Heating and the Vibrating Elements which are cognizable through the sensations of pressure, cold, heat, pain. etc.*

### vedanūpādānakhandho

## THE GROUP OF FEELING

tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā -- imā kho, bhikkhave, tisso vedanāti. (SN 36.1)

There are three kinds of Feeling: pleasant, unpleasant, and neither pleasant nor unpleasant (indifferent). SN 36:1

## saññūpādānakhandho

### THE GROUP OF PERCEPTION

“Katamā ca, bhikkhave, saññā? Chayime, bhikkhave, saññākāyā -- rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.

What, now, is Perception? There are six classes of perception: perception of forms, sounds, odors, tastes, bodily impressions, and of mental objects.

SN 22: 56

## saṅkhārūpādānakhandho

### THE GROUP OF MENTAL FORMATIONS

“Katame ca, bhikkhave, saṅkhārā?

Chayime, bhikkhave, cetanākāyā -- rūpasāñcetanā, saddasāñcetanā, gandhasāñcetanā, rasasāñcetanā, phoṭṭhabbasāñcetanā, dhammasāñcetanā.

What, now, are Mental Formations?

There are six classes of volitions (cetanā): will directed to forms (rūpa-cetanā), to sounds, odors, tastes, bodily impressions, and to mental objects.

SN 22: 56

Ayaṃ suttanta-nayo. Abhidhamme pana paññasamatta-nāmadhammā cetasikanāmena kathitā. Te saṅkhārakkhandhasīsenā tesu tesu kusalākusalāvyā katacittuppādesu yathākkamaṃ yathādhippetam upalabbhanti. Tesam vitthāra kathā visuddhimaggaṃ vā abhidhammatthasaṅgahaṃ vā oloketvā ñātabbā

(Ñāṇatiloka)

*The ‘group of Mental Formations’ (saṅkhāra-khandha) is a collective term for numerous functions or aspects of mental activity which, in addition to feeling and perception, are present in a single moment of consciousness. In the Abhidhamma, fifty Mental Formations are distinguished, seven of which are constant factors of mind. The number and composition of the rest varies according to the character of the respective class of consciousness.*

*In the Discourse on Right Understanding (MN 9) three main representatives of the Group of Mental Formations are mentioned: volition (cetanā), sense impression (phassa), and attention (manasikāra). Of these again, it is volition which, being a principal ‘formative’ factor, is particularly characteristic of the Group of Formations, and therefore serves to exemplify it in the passage given above.*

## THE GROUP OF CONSCIOUSNESS

“Katamañca, bhikkhave, viññāṇaṃ? Chayime, bhikkhave, viññāṇakāyā -- cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. (SN 22.56)

What, now, is consciousness? There are six classes of consciousness: consciousness of forms, sounds, odors, tastes, bodily impressions, and of mental objects (lit.: eye-consciousness, ear-consciousness, etc.). SN 22: 56

### DEPENDENT ORIGINATION OF CONSCIOUSNESS

ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā na āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti.

Now, though one's eye be intact, yet if the external forms do not fall within the field of vision, and no corresponding conjunction (of eye and forms) takes place, in that case there occurs no formation of the corresponding aspect of consciousness.

Ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti

Or, though one's eye be intact, and the external forms fall within the field of vision, yet if no corresponding conjunction takes place; in that case also there occurs no formation of the corresponding aspect of consciousness.

Yato ca kho, āvuso, ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti, evaṃ tajjassa viññāṇa bhāgassa pātubhāvo hoti. yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādā nakkhandhe saṅgahaṃ gacchati,

If, however, one's eye is intact, and the external forms fall within the field of vision, and the corresponding conjunction takes place, in that case there arises the corresponding aspect of consciousness. Whatsoever there is of 'corporeality' (rūpa) on that occasion, this belongs to the Group of Corporeality. MN 28

yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye

tathābhūtaṃ saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati.

Whatsoever there is of 'feeling' (vedanā), this belongs to the Group of Feeling. Whatsoever there is of 'perception' (saññā), this belongs to the Group of Perception. Whatsoever there are of 'mental formations' (saṅkhārā), these belong to the Group of Mental Formations. Whatsoever there is of consciousness (viññāṇa), this belongs to the Group of Consciousness.

MN 28

“So evaṃ pajānāti -- ‘Evañhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hoti. (MN 28)

He understands So this is how there comes to be inclusion, gathering together, and joining together into these five grasping aggregates.

anekapariyāyena hi vo, bhikkhave, paṭicasamuppannaṃ viññāṇaṃ vuttaṃ mayā, aññatra paccayā natthi viññāṇassa sambhavoti.....“Yaṃ yadeva, bhikkhave, paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva viññāṇaṃtveva saṅkhyāṃ gacchati. Cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuvīññāṇaṃtveva saṅkhyāṃ gacchati; sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sota viññāṇaṃtveva saṅkhyāṃ gacchati; ghāṇañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghāṇaviññāṇaṃtveva saṅkhyāṃ gacchati; jivhāñca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇaṃtveva saṅkhyāṃ gacchati; kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇaṃtveva saṅkhyāṃ gacchati; manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇaṃtveva saṅkhyāṃ gacchata (MN 38)

Hence I say: the arising of consciousness is dependent upon conditions; and without these conditions, no consciousness arises. And upon whatsoever conditions the arising of consciousness is dependent, after these it is called Consciousness, whose arising depends on the eye and forms, is called 'eye-consciousness' (cakkhu-viññāṇa).

Consciousness, whose arising depends on the ear and sounds, is called 'ear-consciousness' (sota-viññāṇa).

Consciousness, whose arising depends on the olfactory organ and odors, is called 'nose-consciousness' (ghāṇa-viññāṇa).

Consciousness, whose arising depends on the tongue and taste, is called 'tongue-consciousness' (jivhā-viññāṇa).

Consciousness, whose arising depends on the body and bodily contacts, is called 'body-consciousness' (kāya-viññāṇa).

Consciousness, whose arising depends on the mind and mind objects, is called 'mind-consciousness' (mano-viññāṇa). MN 28



## DEPENDENCY OF CONSCIOUSNESS ON THE FOUR OTHER KHANDHAS

"Yo, bhikkhave, evaṃ vadeyya -- 'Ahamaññaṭṭha rūpā aññaṭṭha vedanāya aññaṭṭha saññāya aññaṭṭha saṅkhārehi viññāṇassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūhiṃ vā vepullaṃ vā paññāpessāmi"ti, netam ṭhānaṃ vijjati.

(SN 22.53)

And it is impossible that any one can explain the coming and going, the passing out of one existence, and the entering into a new existence, or the growth, increase and development of consciousness, independently of corporeality, feeling, perception, and mental formations. SN 22: 53

### tilakkhaṇaṃ

## THE THREE CHARACTERISTICS OF EXISTENCE

Uppādā vā, bhikkhave, tathāgatānaṃ anuppādā vā tathāgatānaṃ, ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā. Sabbe saṅkhārā aniccā. Taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti -- 'Sabbe saṅkhārā aniccā"ti.

Uppādā vā, bhikkhave, tathāgatānaṃ anuppādā vā tathāgatānaṃ ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā. Sabbe saṅkhārā dukkhā. Taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti -- 'Sabbe saṅkhārā dukkhā"ti.

Uppādā vā, bhikkhave, tathāgatānaṃ anuppādā vā tathāgatānaṃ ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā. Sabbe dhammā anattā. Taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti -- 'Sabbe dhammā anattā"ti.

(AN 3.137)

"Monks, whether or not there is the arising of Tathāgatas, this property stands — this steadfastness of the Dhamma, this orderliness of the Dhamma: All processes 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 processes 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 processes 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 processes 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." 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."

taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā"ti? "Aniccaṃ, bhante". "Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā"ti? "Dukkhaṃ, bhante". "Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ -- 'Etaṃ mama, esohamasmi, eso me attā"ti? "No hetuṃ, bhante". "Vedanā... Saññā... Saṅkhārā... Viññāṇaṃ niccaṃ vā aniccaṃ vā"ti? "Aniccaṃ, bhante". "Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā"ti? "Dukkhaṃ, bhante". "Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ -- 'Etaṃ mama, esohamasmi, eso me attā"ti? "No hetuṃ, bhante".

"Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbhaṃ rūpaṃ -- 'Netuṃ mama, nesohamasmi, na meso attā"ti evameva yathā bhūtaṃ sammappaññāya daṭṭhabbaṃ.

What do you think about this, bhikkhus? Is form permanent or impermanent?' 'Impermanent, Venerable Sir.' 'But is that which is impermanent painful or pleasurable?' 'Painful, Venerable Sir.' 'But is it fit to consider that which is impermanent, painful, of a nature to change, as "This is mine, I am this, this is my self"?' 'It is not, Venerable Sir.'

feeling... perception... mental formations...

What do you think about this, bhikkhus? Is consciousness permanent or impermanent?' 'Impermanent, Venerable Sir.' 'But is that which is impermanent painful or pleasurable?' 'Painful, Venerable Sir.' 'But is it fit to consider that which is impermanent, painful, of a nature to change, as "This is mine, I am this, this is my self"?' 'It is not, Venerable Sir.'

Wherefore, bhikkhus, whatever form there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all form should, by means of right wisdom, be seen as it really is, thus: "This is not mine, I am not this, this is not my self."

Yā kāci vedanā atītānāgata paccuppannā ajjhattā vā bahiddhā vā. olārikā vā sukhumā vā hīnā vā paṇītā vā Yā dūre santike vā, sabbā vedanā -- 'Netam mama, nesohamasmi, na meso attā'ti evametam yathābhūtam sammap paññāya daṭṭhabbam.

"Yā kāci saññā. atītānāgatapaccuppannā ajjhattā vā bahiddhā vā. olārikā vā sukhumā vā hīnā vā paṇītā vā Yā dūre santike vā, sabbā saññā -- 'Netam mama, nesohamasmi, na meso attā'ti evametam yathābhūtam sammap paññāya daṭṭhabbam.

"Ye keci saṅkhārā. atītānāgatapaccuppannā ajjhattam vā bahiddhā vā. olārikā vā sukhumā vā hīnā vā paṇītā vā Yā dūre santike vā, sabbe saṅkhārā -- 'Netam mama, neso hamasmi, na meso attā'ti evametam yathābhūtam sammappaññāya daṭṭhabbam.

"Yaṃ kiñci viññāṇam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā paṇītam vā yaṃ dūre santike vā, sabbam viññāṇam -- 'Netam mama, nesohamasmi, na meso attā'ti evametam yathābhūtam sammappaññāya daṭṭhabbam. (SN 22.59)

'Whatever feeling there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all feeling should, by means of right wisdom, be seen as it really is, thus: "This is not mine, I am not this, this is not my self."

'Whatever perception there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all feeling should, by means of right wisdom, be seen as it really is, thus: "This is not mine, I am not this, this is not my self."

'Whatever mental formations there are, past, future, present, internal or external, gross or subtle, inferior or superior, whether they are far or near, all mental formations should, by means of right wisdom, be seen as they really are, thus: "This is not mine, I am not this, this is not my self."

'Whatever consciousness there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness should, by means of right wisdom, be seen as it really is, thus: "This is not mine, I am not this, this is not my self."

## THE ANATTĀ DOCTRINE

*Individual existence, as well as the whole world, are in reality nothing but a process of ever-changing phenomena which are all comprised in the five Groups of Existence. This process has gone on from time immemorial, before one's birth, and also after one's death it will continue for endless periods of time, as long, and as far, as there are conditions for it. As stated in the preceding texts, the five Groups*

*of Existence—either taken separately or combined—in no way constitute a real Ego-entity or subsisting personality, and equally no self, soul or substance can be found outside of these Groups as their ‘owner’. In other words, the five Groups of Existence are ‘not-self’ (anattā), nor do they belong to a Self (anattaniya). In view of the impermanence and conditionality of all existence, the belief in any form of Self must be regarded as an illusion.*

*Just as what we designate by the name of ‘chariot’ has no existence apart from axle, wheels, shaft, body and so forth: or as the word ‘house’ is merely a convenient designation for various materials put together after a certain fashion so as to enclose a portion of space, and there is no separate house-entity in existence: in exactly the same way, that which we call a ‘being’ or an ‘individual’ or a ‘person’, or by the name ‘I’, is nothing but a changing combination of physical and psychological phenomena, and has no real existence in itself.*

*This is, in brief, the Anattā Doctrine of the Buddha, the teaching that all existence is void (suñña) of a permanent self or substance. It is the fundamental Buddhist doctrine not found in any other religious teaching or philosophical system. To grasp it fully, not only in an abstract and intellectual way, but by constant reference to actual experience, is an indispensable condition for the true understanding of the Buddha-Dhamma and for the realization of its goal. The Anattā-Doctrine is the necessary outcome of the thorough analysis of actuality, undertaken, e.g. in the Khandha Doctrine of which only a bare indication can be given by means of the texts included here.*

“Seyyathāpi, bhikkhave, ayaṃ gaṅgā nadī mahantaṃ pheṇapiṇḍaṃ āvaheyya. Tameva cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, pheṇapiṇḍe sāro? Evameva kho, bhikkhave, yaṃ kiñci rūpaṃ atītānāgata paccuppannaṃ. Pe. Yaṃ dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, rūpe sāro?

Suppose that a large glob of foam were floating down this Ganges River, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a glob of foam? In the same way, a monk sees, observes, & appropriately examines any form that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in form?. SN 22: 95

“Seyyathāpi, bhikkhave, saradasamaye thullaphusitake deve vassante udake udakapubbulaṃ uppajjati ceva nirujjhati ca. Tamenam cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, udakapubbule sāro? Evameva kho, bhikkhave, yā kāci vedanā atītānāgatapaccuppannā. Pe. Yā dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, vedanāya sāro?

"Now suppose that in the autumn — when it's raining in fat, heavy drops — a water bubble were to appear & disappear on the water, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a water bubble? In the same way, a monk sees, observes, & appropriately examines any feeling that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in feeling?

“Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse ṭhite majjhanhike kāle marīcikā phandati. Tamenam cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya. Pe. Kiñhi siyā, bhikkhave, marīcikāya sāro? Evameva kho, bhikkhave, yā kāci saññā atītānāgatapaccuppannā. Pe. Yā dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, saññāya sāro?

"Now suppose that in the last month of the hot season a mirage were shimmering, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a mirage? In the same way, a monk sees, observes, & appropriately examines any perception that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in perception?

"Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ ādāya vanaṃ paviseyya. So tattha passeyya mahantaṃ kadalikkhandhaṃ ujuṃ navaṃ akukkukajātaṃ. Tameṇaṃ mūle chindeyya; mūle chetvā agge chindeyya, agge chetvā pattavaṭṭiṃ vinibbhujeyya. So tassa pattavaṭṭiṃ vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṃ! tameṇaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, kadalikkhandhe sāro? Evameva kho, bhikkhave, ye keci saṅkhārā atītānāgatapaccuppannā. Pe. Ye dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, saṅkhāresu sāro?

"Now suppose that a man desiring heartwood, in quest of heartwood, seeking heartwood, were to go into a forest carrying a sharp ax. There he would see a large banana tree: straight, young, of enormous height. He would cut it at the root and, having cut it at the root, would chop off the top. Having chopped off the top, he would peel away the outer skin. Peeling away the outer skin, he wouldn't even find sapwood, to say nothing of heartwood. Then a man with good eyesight would see it, observe it, & appropriately examine it. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a banana tree? In the same way, a monk sees, observes, & appropriately examines any fabrications that are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing them, observing them, & appropriately examining them — they would appear empty, void, without substance: for what substance would there be in fabrications?

"Seyyathāpi, bhikkhave, māyākāro vā māyākārantevāsī vā catumahāpathe māyaṃ vidamseyya. Tameṇaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, māyāya sāro? Evameva kho, bhikkhave, yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ. Pe. Yaṃ dūre santike vā, taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, viññāṇe sāro? (SN 22.95)

"Now suppose that a magician or magician's apprentice were to display a magic trick at a major intersection, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him — seeing it, observing it,



& appropriately examining it — it would appear empty, void, without substance: for what substance would there be in a magic trick? In the same way, a monk sees, observes, & appropriately examines any consciousness that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him — seeing it, observing it, & appropriately examining it — it would appear empty, void, without substance: for what substance would there be in consciousness?

yo, bhikkhave, rūpaṃ abhinandati, dukkhaṃ so abhinandati. Yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi. Yo vedanaṃ abhinandati... Yo saññaṃ abhinandati... Yo saṅkhāre abhinandati... Yo viññāṇaṃ abhinandati, dukkhaṃ so abhinandati. Yo dukkhaṃ abhinandati, aparimutto so dukkhasmāti vadāmi.

Yo ca kho, bhikkhave, rūpaṃ nābhinandati, dukkhaṃ so nābhinandati. Yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmi. Yo vedanaṃ nābhinandati... Yo saññaṃ nābhinandati... Yo saṅkhāre nābhinandati... Yo viññāṇaṃ nābhinandati, dukkhaṃ so nābhinandati. Yo dukkhaṃ nābhinandati, parimutto so dukkhasmāti vadāmi” (SN 22.29)

Whoever delights in corporeality, he delights in suffering; and whoever delights in suffering, will not be freed from suffering. Thus I say. Whoever delights in feeling... Whoever delights in perception... Whoever delights in mental formations... Whoever delights in consciousness, he delights in suffering; and whoever delights in suffering, will not be freed from suffering. Thus I say. SN 22:29

tīṇi devadūtāni : THE THREE WARNINGS:

na tvaṃ addasa manussesu itthiṃ vā purisaṃ vā āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā jiṇṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantaṃ āturaṃ gatayobbanāṃ khaṇḍadantaṃ palitakesaṃ vilūnaṃ khallitasiraṃ valitaṃ tilakāhatagattana”ti? So evamāha -- ‘Addasaṃ, bhante’”ti. “Tameṇaṃ, bhikkhave, yamo rājā evamāha -- ‘Ambho, purisa, tassa te viññussa sato mahallakassa na etadahosi -- ahampi khomhi jarādhhammo jaraṃ anafīto, handāhaṃ kalyāṇaṃ karomi, kāyena vācāya manasā”ti

Did you never see in the world a man, or a woman, eighty, ninety, or a hundred years old, frail, crooked as a gable-roof, bent down, resting on crutches, with tottering steps, infirm, youth long since fled, with broken teeth, grey and scanty hair or none, wrinkled, with blotched limbs? And did the thought never come to you that you also are subject to decay, that you also cannot escape it?

na tvaṃ addasa manussesu dutiyaṃ devadūtaṃ pātubhūtaṃ"ti? So evamāha -- 'Nāddasaṃ, bhante"ti. "Tameṇaṃ, bhikkhave, yamo rājā evamāha -- 'Ambho purisa, na tvaṃ addasa manussesu itthiṃ vā purisaṃ vā ābādhikaṃ dukkhiṭaṃ bālhagilānaṃ, sake muttakarīse palipannaṃ semānaṃ, aññehi vuṭṭhāpiyamānaṃ, aññehi saṃvesiyamānana"ti? So evamāha -- 'Addasaṃ, bhante""ti. "Tameṇaṃ, bhikkhave, yamo rājā evamāha -- 'Ambho purisa, tassa te viññussa sato mahallakassa na etadahosi -- ahampi khomhi byādhidhammo byādhiṃ anatīto, handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā"ti

Did you never see in the world a man, or a woman who, being sick, afflicted, and grievously ill, wallowing in his own filth, was lifted up by some and put to bed by others? And did the thought never come to you that you also are subject to disease, that you also cannot escape it?

na tvaṃ addasa manussesu itthiṃ vā purisaṃ vā ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātana"ti? So evamāha -- 'Addasaṃ, bhante""ti. "Tameṇaṃ, bhikkhave, yamo rājā evamāha -- 'Ambho purisa, tassa te viññussa sato mahallakassa na etadahosi -- ahampi khomhi maraṇadhammo maraṇaṃ anatīto, handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā"ti (AN 3.36)

Did you never see in the world the corpse of a man, or a woman, one or two or three days after death, swollen up, blue-black in color, and full of corruption? And did the thought never come to you that you also are subject to death, that you also cannot escape it? AN 3: 35

"Sabbe saṅkhārā aniccā""ti, yadā paññāya passati.  
atha nibbindati dukkhe, esa maggo visuddhiyā.

"Sabbe saṅkhārā dukkhā""ti, yadā paññāya passati.  
atha nibbindati dukkhe, esa maggo visuddhiyā.

"Sabbe dhammā anattā""ti, yadā paññāya passati.  
atha nibbindati dukkhe, esa maggo visuddhiyā. (Dhp 277-279)

"All conditioned things are impermanent" — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

"All conditioned things are unsatisfactory" — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

"All things are not-self" — when one sees this with wisdom, one turns away from suffering. This is the path to purification.

**Samsāro**

**SAMSĀRA**

“Anamataggoyam, bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.

Inconceivable is the beginning of this Saṃsāra; not to be discovered is any first beginning of beings, who obstructed by ignorance, and ensnared by craving, are hurrying and hastening through this round of rebirths. SN 15:3

*Saṃsāra—the wheel of existence, lit, the ‘Perpetual Wandering’—is the name given in the Pali scriptures to the sea of life ever restlessly heaving up and down, the symbol of this continuous process of ever again and again being born, growing old, suffering, and dying. More precisely put: Saṃsāra is the unbroken sequence of the fivefold Khandha-combinations, which, constantly changing from moment to moment, follow continually one upon the other through inconceivable periods of time. Of this Samsāra a single life time constitutes only a tiny fraction. Hence, to be able to comprehend the first Noble Truth, one must let one’s gaze rest upon the Saṃsāra, upon this frightful sequence of rebirths. and not merely upon one single life time, which, of course, may sometimes be not very painful.*

*The term ‘suffering’ (dukkha), in the first Noble Truth refers therefore, not merely to painful bodily and mental sensations due to unpleasant impressions, but it comprises in addition everything productive of suffering or liable to it. The Truth of Suffering teaches that, owing to the universal Doctrine of impermanence, even high and sublime states of happiness are subject to change and destruction, and that all states of existence are therefore unsatisfactory, without exception carrying in themselves the seeds of suffering.*

taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ, yaṃ vā vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ amanāpasampayogā manāpavippayogā kandantānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, yaṃ vā catūsu mahāsamuddesu udakaṃ”ti

Which do you think is more: the flood of tears, which weeping and wailing you have shed upon this long way—hurrying and hastening through this round of rebirths, united with the undesired, separated from the desired—this, or the waters of the four oceans? SN 15:3

dīgharattaṃ vo, bhikkhave, mātumaraṇaṃ paccaṇubhūtaṃ; tesaṃ vā mātumaraṇaṃ paccaṇubhontānaṃ amanāpasampayogā manāpavippayogā kandantānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ. Dīgharattaṃ vo, bhikkhave, pitumaraṇaṃ paccaṇubhūtaṃ... Bhātumaraṇaṃ paccaṇubhūtaṃ... Bhaginimaraṇaṃ paccaṇubhūtaṃ... Puttamaraṇaṃ paccaṇubhūtaṃ... Dhītumaraṇaṃ paccaṇubhūtaṃ... Nātibyaṇaṃ paccaṇubhūtaṃ... Bhogabyaṇaṃ paccaṇubhūtaṃ... Dīgharattaṃ vo, bhikkhave, rogabyaṇaṃ paccaṇubhūtaṃ, tesaṃ vo rogabyaṇaṃ paccaṇubhontānaṃ

amanāpasampayogā manāpavippayogā kandantānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ (SN 15.3)

Long have you suffered the death of father and mother, of sons, daughters, brothers, and sisters. And whilst you were thus suffering, you have indeed shed more tears upon this long way than there is water in the four oceans.

taṃ kiṃ maññaṭha, bhikkhave, katamaṃ nu kho bahutaraṃ, yaṃ vā vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ, yaṃ vā catūsu mahāsamuddesu udakaṃ”ti

Which do you think is more: the streams of blood that, through your being beheaded, have flowed upon this long way, these, or the waters of the four oceans?

Dīgharattaṃ vo, bhikkhave, corā gāmaghātāti gahetvā sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ.

Dīgharattaṃ vo, bhikkhave, corā pāripanthikāti gahetvā sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ.

Dīgharattaṃ vo, bhikkhave, corā pāradārikāti gahetvā sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ,

na tveva catūsu mahāsamuddesu udakaṃ.

Taṃ kissa hetu? Anamataggoyaṃ, bhikkhave, saṃsāro. Pe. Alaṃ vimuccitun”ti.

(SN 15.13)

Long have you been caught as robbers, or highway men or adulterers; and, through your being beheaded, verily more blood has flowed upon this long way than there is water in the four oceans.

But how is this possible?

Inconceivable is the beginning of this Saṃsāra; not to be discovered is any first beginning of beings, who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths. SN 15:13

evaṃ dīgharattaṃ vo, bhikkhave, dukkhaṃ paccanubhūtaṃ tibbaṃ paccanubhūtaṃ byasanaṃ paccanubhūtaṃ, kaṭasī vaḍḍhitā. Yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjitun alaṃ vimuccitun”ti. (SN 15.1)

And thus have you long undergone suffering, undergone torment, undergone misfortune, and filled the graveyards full; truly, long enough to be dissatisfied with all the forms of existence, long enough to turn away and free yourselves from them all. SN 15: 1

**Dukkhasamudayo Ariyasaccaṃ**

**THE SECOND TRUTH**

## II. THE NOBLE TRUTH OF THE ORIGIN OF SUFFERING

What, now, is the Noble Truth of the Origin of Suffering?

It is craving, which gives rise to fresh rebirth, and, bound up with pleasure and lust, now here, now there, finds ever-fresh delight. SN 56: 11

### THE THREEFOLD CRAVING

There is the ‘Sensual Craving’ (kāma-taṇhā), the ‘Craving for (Eternal) Existence’ (bhava-taṇhā), the ‘Craving for Self-Annihilation’ (vibhava-taṇhā).

DN 22

*‘Sensual Craving (kāma-taṇhā) is the desire for the enjoyment of the five sense objects.*

*‘Craving for Existence’ (bhava-taṇhā) is the desire for continued or eternal life, referring in particular to life in those higher worlds called Fine-material and Immaterial Existences (rūpa-, and arūpa-bhava). It is closely connected with the so-called ‘Eternity-Belief’ (bhava- or sassata-diṭṭhi), i.e. the belief in an absolute, eternal Ego-entity persisting independently of our body.*

*‘Craving for Self-Annihilation’ (lit., ‘for non-existence’, vibhava-taṇhā) is the outcome of the ‘Belief in Annihilation’ (vibhava- or uccheda-diṭṭhi), i.e. the delusive materialistic notion of a more or less real Ego which is annihilated at death, and which does not stand in any causal relation with the time before death and the time after death.*

### ORIGIN OF CRAVING

But where does this craving arise and take root? Wherever in the world there are delightful and pleasurable things, there this craving arises and takes root. Eye, ear, nose, tongue, body, and mind, are delightful and pleasurable: there this craving arises and takes root.

Visual objects, sounds, smells tastes, bodily impressions, and mind objects, are delightful and pleasurable: there this craving arises and takes root.

Consciousness, sense impression, feeling born of sense impression, perception, will, craving, thinking, and reflecting, are delightful and pleasurable: there this craving arises and takes root.

This is called the Noble Truth of the Origin of Suffering. DN 22

### DEPENDENT ORIGINATION OF ALL PHENOMENA

so cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajati, anupaṭṭhitakāyasati ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti -- yatthassa te pāpakā akusalā dhammā aparisesā

nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānaṃ, tassupādāna paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkha domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Sotena saddaṃ sutvā. Pe. Ghānena gandhaṃ ghāyitvā. Pe. Jivhāya rasaṃ sāyitvā. Pe. Kāyena phoṭṭhabbaṃ phusitvā. Pe. Manasā dhammaṃ viññāya piyarūpe dhamme sārājati, appiyarūpe dhamme byāpajati, anupaṭṭhitakāyasati ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti -- yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanas supāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

(MN 38)

"On seeing a form with the eye, he is infatuated with pleasing forms, and gets upset over unpleasing forms. He dwells with body-mindfulness unestablished, with limited awareness. He doesn't discern, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities cease without remainder. Engaged thus in compliance & opposition, he relishes any feeling he feels — pleasure, pain, neither-pleasure-nor-pain — welcomes it, & remains fastened to it. As he relishes that feeling, welcomes it, & remains fastened to it, delight arises. Now, any delight in feeling is clinging/sustenance. From his 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, and despair come into play. Such is the origination of this entire mass of stress & suffering.

"On hearing a sound with the ear..."On smelling an aroma with the nose...

"On tasting a flavor with the tongue..."On sensing a tactile sensation with the body..."On cognizing an idea with the intellect, he is infatuated with pleasing ideas, and gets upset over unpleasing ideas. He dwells with body-mindfulness unestablished, with limited awareness. He doesn't discern, as it has come to be, the awareness-release & discernment-release where those evil, unskillful qualities cease without remainder. Engaged thus in compliance & opposition, he relishes any feeling he feels — pleasure, pain, neither-pleasure-nor-pain — welcomes it, & remains fastened to it. As he relishes that feeling, welcomes it, & remains fastened to it, delight arises. Now, any



delight in feeling is clinging/sustenance. From his 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.

*Thus, whatever kind of 'Feeling' (vedanā) one experiences—pleasant, unpleasant or indifferent—if one approves of, and cherishes the feeling, and clings to it, then while doing so, lust springs up; but lust for feelings means 'Clinging' (upādāna), and on clinging depends the (present) 'process of Becoming'; on the process of becoming (bhava; here kamma-bhava, Karma process) depends (future) 'Birth' (jāti); and dependent on birth are 'Decay and Death', sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering.*

*The formula of the Dependent Origination (paṭicca-samuppāda) of which only some of the twelve links have been mentioned in the preceding passage, may be regarded as a detailed explanation of the Second Truth.*

### **kammaṃ**

### **PRESENT KARMA-RESULTS**

puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttana vivadati, puttopi mātārā vivadati, pitāpi puttana vivadati, puttopi pitarā vivadati, bhātāpi bhātarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādāpannā aññaṃaññaṃ pāṇīhi upakkamanti, leḍḍūhi upakkamanti, daṇḍehi upakkamanti, satthehi upakkamanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

Truly, due to sensuous craving, conditioned through sensuous craving, impelled by sensuous craving, entirely moved by sensuous craving, kings fight with kings, princes with princes, priests with priests, citizens with citizens; the mother quarrels with the son, the son with the mother, the father with the son, the son with the father; brother quarrels with brother, brother with sister, sister with brother, friend with friend. Thus, given to dissension, quarrelling and fighting, they fall upon one another with fists, sticks, or weapons. And thereby they suffer death or deadly pain.

puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu sandhimpī chindanti, nillopampi haranti, ekāgārikampi karonti, paripanthepi tiṭṭhanti, paradāraṃpi gacchanti. Tameva rājāno gahetvā vividhā kammakāraṇā kārenti --... Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi,

bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

And further, due to sensuous craving, conditioned through sensuous craving, impelled by sensuous craving, entirely moved by sensuous craving, people break into houses, rob, plunder, pillage whole houses, commit highway robbery, seduce the wives of others. Then, the rulers have such people caught, and inflict on them various forms of punishment. And thereby they incur death or deadly pain. Now, this is the misery of sensuous craving, the heaping up of suffering in this present life, due to sensuous craving, conditioned through sensuous craving, caused by sensuous craving, entirely dependent on sensuous craving. MN 13

### FUTURE KARMA-RESULTS

puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu kāyena duccaritaṃ caranti, vācāya duccaritaṃ caranti, manasā duccaritaṃ caranti. Te kāyena duccaritaṃ caritvā, vācāya duccaritaṃ caritvā, manasā duccaritaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Ayampi, bhikkhave, kāmānaṃ ādīnava samparāyiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu. (MN 13)

And further, people take the evil way in deeds, the evil way in words, the evil way in thoughts; and by taking the evil way in deeds, words and thoughts, at the dissolution of the body, after death, they fall into a downward state of existence, a state of suffering, into an unhappy destiny, and the abysses of the hells. But this is the misery of sensuous craving, the heaping up of suffering in the future life, due to sensuous craving, conditioned through sensuous craving, caused by sensuous craving, entirely dependent on sensuous craving. MN 13

na antalikkhe na samuddamajjhe,      na pabbatānaṃ vivaraṃ pavissa.  
na vijjatī so jagatippadeso,      yatthaṭṭhito mucceyya pāpakammā.  
(Dhp 127.)

*Not in the air, nor ocean-midst,  
Nor hidden in the mountain clefts,  
Nowhere is found a place on earth,  
Where man is freed from evil deeds. Dhp. 127*

### KARMA AS VOLITION

cetanāhaṃ, bhikkhave, kammaṃ vadāmi. Cetayitvā kammaṃ karoti  
-- kāyena vācāya manasā. Phasso. bhikkhave, kammānaṃ nidānasambhavo

Atthi, bhikkhave, kammaṃ nirayavedanīyaṃ, atthi kammaṃ tiracchānayaṇi vedanīyaṃ, atthi kammaṃ pettivisayaavedanīyaṃ, atthi kammaṃ manussaloka vedanīyaṃ, atthi kammaṃ devalokavedanīyaṃ.

Tividhāhaṃ, bhikkhave, kammānaṃ vipākaṃ vadāmi -- diṭṭheva dhamme, upapajje vā, apare vā pariyāye. (AN 6.63)

It is volition (cetanā) that I call ‘Karma’ (action). Having willed, one acts by body, speech, and mind. There are actions (kamma) ripening in hells. . . ripening in the animal kingdom. . . ripening in the domain of ghosts. . . ripening amongst men. . . ripening in heavenly worlds. The result of actions (vipāka) is of three kinds: ripening in the present life, in the next life, or in future lives. AN 6: 63

### INHERITANCE OF DEEDS (KARMA)

“Kammassakā, bhikkhave, sattā kammadāyādā kammayonī kammabandhū kammaṇṇisaṇṇā, yaṃ kammaṃ karonti -- kalyāṇaṃ vā pāpakaṃ vā -- tassa dāyādā bhavanti (AN 10.206)

All beings are the owners of their deeds (kamma, Skr: karma), the heirs of their deeds: their deeds are the womb from which they sprang, with their deeds they are bound up, their deeds are their refuge. Whatever deeds they do—good or evil—of such they will be the heirs. AN 10: 206

And wherever the beings spring into existence. there their deeds will ripen; and wherever their deeds ripen, there they will earn the fruits of those deeds, be it in this life, or be it in the next life, or be it in any other future life. AN3: 33

hoti so, bhikkhave, samayo yaṃ mahāsamuddo ussussati visussati na bhavati; na tvevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvaṭaṃ saṃsaraṭaṃ dukkhassa antakiriyaṃ vadāmi.

Hoti so, bhikkhave, samayo yaṃ sineru pabbatarājā ḍayhati vinassati na bhavati; na tvevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvaṭaṃ saṃsaraṭaṃ dukkhassa antakiriyaṃ vadāmi.

Hoti so, bhikkhave, samayo yaṃ mahāpathavī ḍayhati vinassati na bhavati; na tvevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvaṭaṃ saṃsaraṭaṃ dukkhassa antakiriyaṃ vadāmi”. (SN 22.99)

There will come a time when the mighty ocean will dry up, vanish, and be no more. There will come a time when the mighty Sumeru mountain will be devoured by fire. There will come a time when the mighty earth will be devoured by fire, perish, and be no more. But yet there will be no end to the suffering of beings, who, obstructed by ignorance, and ensnared by craving, are hurrying and hastening through this round of rebirths. SN 22: 99

*Craving (taṇhā), however, is not the only cause of evil action, and thus of all the suffering and misery produced thereby in this and the next life; but wherever there is craving, there, dependent on craving, may arise envy, anger, hatred, and many other evil things productive of suffering and misery. And all these selfish, life-affirming impulses and actions, together with the various kinds of misery produced thereby here or thereafter, and even all the five groups of phenomena constituting life—everything is ultimately rooted in blindness and ignorance (avijjā).*

## **KARMA**

*The second Noble Truth serves also to explain the causes of the seeming injustices in nature, by teaching that nothing in the world can come into existence without reason or cause, and that not only our latent tendencies, but our whole destiny, all weal and woe, result from causes (Karma), which we have to seek partly in this life, partly in former states of existence. These causes are the life-affirming activities (kamma, Skr: karma) produced by body, speech and mind. Hence it is this threefold action (kamma) that determines the character and destiny of all beings. Exactly defined Karma denotes those good and evil volitions (kusala-akusala-cetanā), together with rebirth. Thus existence, or better the Process of Becoming (bhava), consists of an active and conditioning ‘Karma Process’ (kamma-bhava), and of its result, the ‘Rebirth Process’ (upapatti-bhava). Here, too, when considering Karma, one must not lose sight of the impersonal nature (anattatā) of existence. In the case of a storm-swept sea, it is not an identical wave that hastens over the surface of the ocean, but it is the rising and falling of quite different masses of water. In the same way it should be understood that there are no real Ego-entities hastening through the ocean of rebirth, but merely life-waves, which, according to their nature and activities (good or evil), manifest themselves here as men, there as animals, and elsewhere as invisible beings. Once more the fact may be emphasized here that correctly speaking, the term ‘Karma’ signifies only the aforementioned kinds of action themselves, and does not mean or include their results.*

### **Dukkhanirodho Ariyasaccaṃ**

## **THE THIRD TRUTH**

### **III. THE NOBLE TRUTH OF THE EXTINCTION OF SUFFERING**

What, now, is the Noble Truth of the Extinction of Suffering?

It is the complete fading away and extinction of this craving, its forsaking and abandonment, liberation and detachment from it. SN 56:11

But where may this craving vanish, where may it be extinguished? Wherever in the world there are delightful and pleasurable things, there this craving may vanish, there it may be extinguished. DN 22

“Yepi hi keci, bhikkhave, anāgaṭamaddhānaṃ. Pe. Etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ aniccato passanti dukkhato passanti anattato

passanti rogato passanti bhayato passanti, te taṇhaṃ pajahanti. Ye taṇhaṃ pajahanti te upadhiṃ pajahanti. Ye upadhiṃ pajahanti te dukkhaṃ pajahanti. Ye dukkhaṃ pajahanti te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmāti vadāmi””ti

(SN 12.66)

Be it in the past, present, or future, whosoever of the monks or priests regards the delightful and pleasurable things in the world as impermanent (aniccaṃ), miserable (dukkhaṃ), and without a self (anattā), as diseases and cankers, it is he who overcomes craving. SN 12: 66

## DEPENDENT EXTINCTION OF ALL PHENOMENA

tassāyeva taṇhāya asesavirāganirodhā upādānanirodho; upādānanirodhā bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarāmaraṇaṃ sokaparideva dukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. (SN 12.43)

And through the total fading away and extinction of Craving (taṇhā), Clinging (upādāna) is extinguished; through the extinction of clinging, the Process of Becoming (bhava) is extinguished; through the extinction of the (karmic) process of becoming, Rebirth (jāti) is extinguished; and through the extinction of rebirth, Decay and Death, sorrow, lamentation, suffering, grief and despair are extinguished. Thus comes about the extinction of this whole mass of suffering. SN 12:43

yo ca kho, bhikkhave, rūpassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṃ vūpasamo jarāmaraṇassa atthaṅgamo. Yo vedanāya... Yo saññāya. .. Yo saṅkhārānaṃ... Yo viññāṇassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṃ vūpasamo jarāmaraṇassa atthaṅgamo” (SN 22.30)

Hence the annihilation, cessation and overcoming of corporeality, feeling, perception, mental formations, and consciousness: this is the extinction of suffering, the end of disease, the overcoming of old age and death. SN22: 30

*The undulatory motion which we call a wave—and which in the ignorant spectator creates the illusion of one and the same mass of water moving over the surface of the lake—is produced and fed by the wind, and maintained by the stored-up energies. Now, after the wind has ceased, and if no fresh wind again whips up the water of the lake, the stored-up energies will gradually be consumed, and thus the whole undulatory motion will come to an end. Similarly, if fire does not get new fuel, it will, after consuming all the old fuel, become extinct.*

*Just in the same way this Five-Khandha-process—which in the ignorant worldling creates the illusion of an Ego-entity— is produced and fed by the life-affirming craving (tanhā), and maintained for some time by means of the stored-up*

life energies. Now, after the fuel (upādāna), i.e. the craving and clinging to life, has ceased, and if no new craving impels again this Five Khandha-process, life will continue as long as there are still life energies stored up, but at their destruction at death, the Five Khandha -process will reach final extinction.

Thus, Nibbāna, or 'Extinction' (Sanskrit: nirvāna; from nir +√vā to cease blowing, become extinct) may be considered under two aspects, namely as:

1. 'Extinction of Impurities' (kilesa-parinibbāna), reached at the attainment of Arahantship, or Holiness, which generally takes place during life-time; in the Suttas it is called 'sa-upādisesa-nibbāna', i.e. 'Nibbāna with the Groups of Existence still remaining'.

2. 'Extinction of the Five-Khandha-process' (khandha-parinibbāna), which takes place at the death of the Arahant, called in the Suttas: 'an-upādisesa-nibbāna' i.e. 'Nibbāna without the Groups remaining'.

## Nibbāna

etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhi paṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ”ti. (AN 3.32)

This, truly, is Peace, this is the Highest, namely the end of all Karma formations, the forsaking of every substratum of rebirth, the fading away of craving. detachment, extinction, Nibbāna. AN 3: 32

“Ratto kho, brāhmaṇa, rāgena abhibhūto... Duṭṭho kho, brāhmaṇa, dosena abhibhūto... Mūlho kho, brāhmaṇa, mohena abhibhūto pariyādinnaṃ attā byābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhaya byābādhāyapi ceteti, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti. Rāge pahīne... Dose pahīne... Mohe pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Evampi kho, brāhmaṇa, sandiṭṭhikaṃ nibbānaṃ hoti akālikaṃ ehipassikaṃ opaneyyikaṃ paccattaṃ veditabbaṃ viññūhī”ti (AN 3.55)

Enraptured with lust, enraged with anger, blinded by delusion, overwhelmed, with mind ensnared, man aims at his own ruin, at the ruin of others, at the ruin of both, and he experiences mental pain and grief. But, if lust, anger, and delusion are given up, man aims neither at his own ruin, nor at the ruin of others, nor at the ruin of both and he experiences no mental pain and grief. Thus is Nibbāna immediate, visible in this life, inviting, attractive, and comprehensible to the wise. AN 3: 55

yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo -- idaṃ vuccati nibbānaṃ”ti. (SN 38.1)

The extinction of greed, the extinction of hate, the extinction of delusion: this, indeed, is called Nibbāna. SN 38:1

## THE ARAHAT, OR HOLY ONE

tassa sammāvimuttassa,      santacittassa bhikkhuno.  
katassa paṭicayo natthi,      karaṇīyaṃ na vijjati.  
selo yathā ekagghano,      vātena na samīrati.  
evaṃ rūpā rasā saddā,      gandhā phassā ca kevalā.  
iṭṭhā dhammā aniṭṭhā ca,      na pavedhenti tādino.  
ṭhitaṃ cittaṃ vippamuttaṃ,      vayañcassānupassatīti. (AN 6.333)

*And for a disciple thus freed, in whose heart dwells peace,  
there is nothing to be added to what has been done,  
and nothing more remains for him to do.  
Just as a rock of one solid mass remains unshaken by the wind,  
even so neither forms, nor sounds, nor odours, nor tastes,  
nor contacts of any kind, neither the desired nor the undesired,  
can cause such a one to waver.  
Steadfast is his mind, gained is deliverance. AN 6:333*

“Saṅkhāya lokasmiṃ paroparāni,  
yassiñjitaṃ natthi kuhiñci loke.  
santo vidhūmo anīgho nirāso,  
atāri so jātijaranti brūmi (AN 3.32 Sn 1048)

*And he who has considered all the contrasts on this earth,  
and is no more disturbed by anything whatever in the world,  
the peaceful One, freed from rage, from sorrow, and from longing,  
he has passed beyond birth and decay. Sn 1048*

## THE IMMUTABLE

“Atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī, na āpo, na tejo, na vāyo, na ākāśānañcāyatanaṃ, na viññāṇaṇcāyatanaṃ, na ākiñcaññāyatanaṃ, na nevasaññā nāsaññāyatanaṃ, nāyaṃ loko, na paraloko, na ubho candimasūriyā. Tatrāpāhaṃ, bhikkhave, neva āgatiṃ vadāmi, na gatiṃ, na ṭhitiṃ, na cutiṃ, na upapattiṃ; appatiṭṭhaṃ, appavattaṃ, anārammaṇamevetam. Esevanto dukkhassā””ti (Ud 8.1)

Truly, there is a realm, where there is neither the solid, nor the fluid, neither heat, nor motion, neither this world, nor any other world, neither sun nor moon. This I call neither arising, nor passing away, neither standing still, nor being born, nor dying. There is neither foothold, nor development, nor any basis. This is the end of suffering. Ud 8:1

atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkataṃ. No cetāṃ, bhikkhave, abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asaṅkataṃ, nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyetha. Yasmā ca kho, bhikkhave, atthi ajātaṃ abhūtaṃ akataṃ asaṅkataṃ, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyati (Ud 8.3)

There is an Unborn, Unoriginated, Uncreated, Unformed. If there were not this Unborn, this Unoriginated, this Uncreated, this Unformed, escape from the world of the born, the originated, the created, the formed, would not be possible. But since there is an Unborn, Unoriginated, Uncreated, Unformed, therefore is escape possible from the world of the born, the originated, the created, the formed. Ud 8:3

### **Dukkhanirodhagāminīpaṭipadā Ariyasaccaṃ**

## **THE FORTH NOBLE TRUTH IV. THE NOBLE TRUTH OF THE PATH THAT LEADS TO THE EXTINCTION OF SUFFERING**

### **THE TWO EXTREMES, AND THE MIDDLE PATH**

dveme, bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati". (SN 56.11)

To give oneself up to indulgence in Sensual Pleasure, the base, common, vulgar, unholy, unprofitable; or to give oneself up to Self-mortification, the painful, unholy, unprofitable: both these two extremes, the Perfect One has avoided, and has found out the Middle Path, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nibbāna. SN 56:11

### **THE EIGHTFOLD PATH**

It is the Noble Eightfold Path, the way that leads to the extinction of suffering, namely:

1. Right Understanding  
Sammā-ditṭhi
2. Right Thought  
Sammā-sankappa

- III. Wisdom  
Paññā



3. Right Speech  
Sammā-vācā
4. Right Action  
Sammā-kammanta
5. Right Livelihood  
Sammā-ājīva

I. Morality  
Sīla

6. Right Effort  
Sammā-vāyāma
7. Right Mindfulness  
Sammā-sati
8. Right Concentration  
Sammā-samādhi

II. Concentration  
Samādhi

This is the Middle Path which the Perfect One has found out, which makes one both see and know, which leads to peace, to discernment, to enlightenment, to Nibbāna. (SN 56.11)

### **THE NOBLE EIGHTFOLD PATH (Ariya-aṭṭhangikamagga)**

*The figurative expression ‘Path’ or ‘Way’ has been sometimes misunderstood as implying that the single factors of that Path have to be taken up for practice, one after the other, in the order given. In that case, Right Understanding, i.e. the full penetration of Truth, would have to be realized first, before one could think of developing Right Thought, or of practising Right Speech, etc. But in reality the three factors (3-5) forming the section ‘Morality’ (sīla) have to be perfected first; after that one has to give attention to the systematic training of mind by practising the three factors (6-8) forming the section ‘Concentrations (samādhi); only after that preparation, man’s character and mind will be capable of reaching perfection in the first two factors (1-2) forming the section of ‘Wisdom’ (paññā ).*

*An initial minimum of Right Understanding, however, is required at the very start, because some grasp of the facts of suffering, etc., is necessary to provide convincing reasons, and an incentive, for a diligent practice of the Path. A measure of Right Understanding is also required for helping the other path factors to fulfil intelligently and efficiently their individual functions in the common task of liberation. For that reason, and to emphasize the importance of that factor, Right Understanding has been given the first place in the Noble Eightfold Path.*

*This initial understanding of the Dhamma, however, has to be gradually developed, with the help of the other path factors, until it reaches finally that highest clarity of Insight (vipassanā) which is the immediate condition for entering the four Stages of Holiness and for attaining Nibbāna.*

*Right Understanding is therefore the beginning as well as the culmination of the Noble Eightfold Path.*

adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpaṭipadā. Tasmā eso dhammo araṇo. (MN 139)

Free from pain and torture is this path, free from groaning and suffering: it is the perfect path. MN 139

eseva maggo natthañño,	dassanassa visuddhiyā.
etañhi tumhe paṭipajjatha,	mārassetaṃ pamohanaṃ.
etañhi tumhe paṭipannā,	dukkhassantaṃ karissatha.
akkhāto vo mayā maggo,	aññāya sallakantaṃ.
tumhehi kiccaṃātappaṃ,	akkhātāro tathāgatā.
paṭipannā pamokkhanti,	jhāyino mārabandhanā. (Dhp 274-276)

*Truly, this is the only path, there is no other path  
to the purity of insight.  
If you follow this path,  
you will put an end to suffering.  
But each one has to struggle for himself,  
the Perfect Ones have only pointed out the way. Dhp. 274- 276*

odahatha, bhikkhave, soṭaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva -- yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ -- brahmacariyapariyosānaṃ diṭṭheva dhamme sayama abhiññā sacchikatvā upasampajja viharissatha (MN 26)

Give ear then, for the Deathless is found. I reveal, I set forth the Truth. As I reveal it to you, so act! And that supreme goal of the holy life, for the sake of which sons of good families rightly go forth from home to the homeless state: this you will, in no long time, in this very life, make known to yourself, realize, and make your own. MN 26

### **1) sammādiṭṭhi**

#### **FIRST FACTOR**

#### **RIGHT UNDERSTANDING**

### **UNDERSTANDING THE FOUR TRUTHS**

“Katamā ca, bhikkhave, sammādiṭṭhi? Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ, ayaṃ vuccati, bhikkhave, sammādiṭṭhi. (DN 22)

What, now, is Right Understanding?

1. To understand suffering; 2. to understand the origin of suffering; 3. to understand the extinction of suffering; 4. to understand the path that leads to the extinction of suffering. This is called Right Understanding DN 22.

## UNDERSTANDING WHOLESOME AND UNWHOLESOME

“Yato kho, āvuso, ariyasāvako akusalañca pajānāti, akusalamūlañca pajānāti, kusalañca pajānāti, kusalamūlañca pajānāti -- ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Again, when the noble disciple understands what is karmically wholesome, and the root of wholesome karma, what is karmically unwholesome, and the root of unwholesome karma, then he has Right Understanding.

katamaṃ panāvuso, akusalaṃ, katamaṃ akusalamūlaṃ,  
katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ?

Pāṇātipāto kho, āvuso, akusalaṃ, adinnādānaṃ akusalaṃ, kāmesumicchācāro akusalaṃ,

musāvādo akusalaṃ, piṣuṇā vācā akusalaṃ, pharusā vācā akusalaṃ, samphap palāpo akusalaṃ,

abhijjhā akusalaṃ, byāpādo akusalaṃ, micchādiṭṭhi akusalaṃ  
-- idaṃ vuccatāvuso akusalaṃ.

Katamañcāvuso, akusalamūlaṃ?

Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ  
-- idaṃ vuccatāvuso, akusalamūlaṃ.

What, now is ‘karmically unwholesome’ (akusala)?

1. Destruction of living beings is karmically unwholesome
2. Stealing is karmically unwholesome Bodily Action
3. Undoctrineful sexual intercourse is karmically unwholesome (kāya-kamma)
4. Lying is karmically unwholesome
5. Tale-bearing is karmically unwholesome Verbal Action
6. Harsh language is karmically unwholesome (vacī-kamma)
7. Frivolous talk is karmically unwholesome
8. Covetousness is karmically unwholesome Mental Action
9. Ill-will is karmically unwholesome (mano-kamma)
10. Wrong views are karmically unwholesome.

These ten are called ‘unwholesome Courses of Action’ (akusala-kamma patha).

And what are the roots of unwholesome karma?

Greed (lobha) is a root of unwholesome karma; Hatred (dosa) is a root of unwholesome karma; Delusion (moha) is a root of unwholesome karma. Therefore, I say, these demeritorious actions are of three kinds: either due to greed, or due to hatred, or due to delusion. MN 9

*As ‘karmically unwholesome’ (akusala) is considered every volitional act of body, speech, or mind, which is rooted in greed, hatred, or delusion. It is regarded as akusala, i.e. unwholesome or unskillful, as it produces evil and painful results in this or some future existence. The state of will or volition is really that which counts as action (kamma). It may manifest itself as action of the body, or speech; if it does not manifest itself outwardly, it is counted as mental action. The state of greed (lobha), as also that of hatred (dosa), is always accompanied by ignorance (or delusion; moha), this latter being the primary root of all evil. Greed and hatred, however, cannot co-exist in one and the same moment of consciousness.*

“Katamañcāvuso, kusalam?

Pāṇātipātā veramaṇī kusalam, adinnādānā veramaṇī kusalam, kāmesumicchācārā veramaṇī kusalam,

musāvādā veramaṇī kusalam, piṣuṇāya vācāya veramaṇī kusalam, pharusāya vācāya veramaṇī kusalam, samphappalāpā veramaṇī kusalam, anabhijjhā kusalam, abyāpādo kusalam, sammādiṭṭhi kusalam

-- idaṃ vuccatāvuso, kusalam.

Katamañcāvuso, kusalamūlam?

Alobho kusalamūlam, adoso kusalamūlam, amoho kusalamūlam

-- idaṃ vuccatāvuso, kusalamūlam. (MN 9)

What, now, is ‘karmically wholesome’ (kusala)?

- |   |               |
|---|---------------|
| 1. To abstain from killing is karmically wholesome                          | Bodily Action |
| 2. To abstain from stealing is karmically wholesome                         | (kāya-kamma)  |
| 3. To abstain from undoctrineful sexual intercourse is karmically wholesome |               |
| 4. To abstain from lying is karmically wholesome                            | Verbal Action |
| 5. To abstain from tale-bearing is karmically wholesome                     | (vacī-kamma)  |
| 6. To abstain from harsh language is karmically wholesome                   |               |
| 7. To abstain from frivolous talk is karmically wholesome                   |               |
| 8. Absence of covetousness is karmically wholesome                          | Mental Action |
| 9. Absence of ill-will is karmically wholesome                              | (mano-kamma)  |
| 10. Right understanding is karmically wholesome                             |               |

These ten are called ‘Good Courses of Action’ (kusala-kammapatha).  
And what are the roots of wholesome karma?

Absence of greed (a-lobha = unselfishness) is a root of wholesome karma; absence of hatred (a-dosa = kindness) is a root of wholesome karma; absence of delusion (a-moha = wisdom) is a root of wholesome karma. MN 9

## UNDERSTANDING THE THREE CHARACTERISTICS

(ti-lakkhaṇa)

aniccaññeva, bhikkhave, bhikkhu rūpaṃ aniccanti passati. Sāssa hoti sammādiṭṭhi. Sammā passaṃ nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati. Aniccaññeva, bhikkhave, bhikkhu vedanaṃ aniccanti passati. Sāssa hoti sammādiṭṭhi. Sammā passaṃ nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati. Anicceyeva, bhikkhave, bhikkhu saññaṃ aniccanti passati. Pe. Anicceyeva bhikkhave, bhikkhu saṅkhāre aniccāti passati. Sāssa hoti sammādiṭṭhi. Sammā passaṃ nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati. Aniccaññeva, bhikkhave, bhikkhu viññāṇaṃ aniccanti passati. Sāssa hoti sammādiṭṭhi. Sammā passaṃ nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṃ vimuttaṃ suvimuttanti vuccati (SN 22.51)

"Bhikkhu, a bhikkhu sees as impermanent form which is actually impermanent that is his right view. Seeing rightly, he experiences revulsion. With the destruction of delight comes the destruction of lust with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated. "A bhikkhu see as impermanent feeling which is actually impermanent... perception which is actually impermanent... volitional formations which are actually impermanent.. consciousness which is actually impermanent that is his right View... With the destruction of delight and lust the mind is liberated and is said to be well liberated. . SN 22:51

## UNPROFITABLE QUESTIONS

yo kho, mālukyaputta, evaṃ vadeyya -- 'Na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati -- "Sassato loko""ti vā, "Asassato loko""ti vā. antavā loko"ti vā, "anantavā loko"ti vā, "taṃ jīvaṃ taṃ sarīra"nti vā, "aññaṃ jīvaṃ aññaṃ sarīra"nti vā, "hoti tathāgato paraṃ maraṇā"ti vā, "na hoti tathāgato paraṃ maraṇā"ti vā, "hoti ca na ca hoti tathāgato paraṃ maraṇā"ti vā. "Neva hoti na na hoti tathāgato paraṃ maraṇā""ti vāti, abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha so puggalo kālaṃ kareyya.

Should any one say that he does not wish to lead the holy life under the Blessed One, unless the Blessed One first tells him whether the world is eternal or temporal, finite or infinite: whether the life-principle is identical with

the body, or something different; whether the Perfect One continues after death, etc.—such a one would die before the Perfect One could tell him all this.

Seyyathāpi, mālukyaputta, puriso sallena viddho assa savisena gālhapalepanena. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhapeyyuṃ. So evaṃ vadeyya -- ‘Na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti; ... evaṃnāmo evaṃgotto iti vā’ti; ... dīgho vā rasso vā majjhimo vā’ti; ... aññātameva taṃ, tena purisena assa, atha so puriso kālaṃ kareyya. Evameva kho, mālukyaputta, yo evaṃ vadeyya -- ‘Na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati -- “Sassato loko”’ti vā ... — abyākatameva taṃ tathāgatena assa, atha so puggalo kālaṃ kareyya. (MN 63)

It is as if a man were pierced by a poisoned arrow and his friends, companions or near relations should send for a surgeon; but that man should say: ‘I will not have this arrow pulled out, until I know, who the man is that has wounded me: whether he is a noble man, a priest, a tradesman, or a servant’; or: ‘what his name is, and to what family he belongs’; or: ‘whether he is tall, or short, or of medium height’. Truly, such a man would die before he could adequately learn all this. MN 63

“sassato loko”’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘No asassato loko”’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘No sassato loko”’ti vā, mālukyaputta, diṭṭhiyā sati, ‘Asassato loko”’ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparideva dukkhadomanassupāyāsā; yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

(MN 63)

For, whether the theory exists, or whether it does not exist, that the world is eternal, or temporal, or finite or infinite—yet certainly, there exists birth, there exists decay, there exist death, sorrow, lamentation, pain, grief, and despair, the extinction of which, attainable even in this present life, I make known unto you. MN 63

attano sukhamesāno, abbahe sallamattano. (Sn 592)

*Therefore, the man who seeks his own welfare, should pull out this arrow—this arrow of lamentation, pain, and sorrow. Sn. 592*

## FIVE FETTERS

(Saṃyojana)

idhānanda, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido

sappurisdhamme avinīto sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati sakkāyadiṭṭhiparetena; uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa sā sakkāyadiṭṭhi thāmagatā appaṭivinītā orambhāgiyaṃ saṃyojanaṃ. Vicikicchāpariyuṭṭhitena cetasā viharati... Sīlabbataparāmāsa pariyuṭṭhitena cetasā viharati... Kāmarāga pariyuṭṭhitena cetasā viharati... Byāpādapariyuṭṭhitena cetasā viharati byāpāda paretena; uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti. (MN 64)

Suppose for instance, that there is an unlearned worldling, void of regard for holy men, ignorant of the teaching of holy men, untrained in the noble doctrine. And his heart is possessed and overcome by Self-illusion, by Scepticism, by Attachment to mere Rule and Ritual, by Sensual Lust, and by Ill-will; and how to free himself from these things, he does not in reality know.

MN 64

*Self-Illusion (sakkāya-diṭṭhi) may reveal itself as:*

1. 'Eternalism': bhava- or sassata-diṭṭhi, lit. 'Eternity-Belief', i.e. the belief that one's Ego, Self or Soul exists independently of the material body, and continues even after the dissolution of the latter.
2. 'Annihilationism': vibhava- or uccheda-diṭṭhi, lit. 'Annihilation-Belief', i.e. the materialistic belief that this present life constitutes the Ego, and hence that it is annihilated at the death of the material body.

### ayonisomanasikāro

## UNWISE CONSIDERATIONS

so manasikaraṇīye dhamme appajānanto amanasikaraṇīye dhamme appajānanto, ye dhammā na manasikaraṇīyā, te dhamme manasi karoti, ye dhammā manasikaraṇīyā te dhamme na manasi karoti. (MN 2)

Not knowing what is worthy of consideration, and what is unworthy of consideration, he considers the unworthy, and not the worthy.

"So evaṃ ayoniso manasi karoti -- 'Aho siṃ nu kho ahaṃ atītamaddhānaṃ? Na nu kho aho siṃ atītamaddhānaṃ? Kiṃ nu kho aho siṃ atītamaddhānaṃ? Kathaṃ nu kho aho siṃ atītamaddhānaṃ? Kiṃ hutvā kiṃ aho siṃ nu kho ahaṃ atītamaddhānaṃ? Bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Na nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Etarahi vā paccuppannamaddhānaṃ ajjhattaṃ kathaṃkathī hoti -- 'Ahaṃ nu kho siṃ? No nu kho siṃ? Kiṃ nu kho siṃ? Kathaṃ nu kho siṃ? Ayaṃ nu kho satto kuto āgato? So kuhiṃ gāmi bhavissatī' ti? (MN 2)

And unwisely he considers thus: ‘Have I been in the past? Or, have I not been in the past? What have I been in the past? How have I been in the past? From what state into what state did I change in the past? Shall I be in the future? Or, shall I not be in the future? What shall I be in the future? How shall I be in the future? From what state into what state shall I change in the future?’ And the present also fills him with doubt; ‘Am I? Or, am I not? What am I? How am I? This being, whence has it come? Whither will it go?’ MN 2

### cha attānudiṭṭhi

## THE SIX VIEWS ABOUT THE SELF

“Tassa evaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati. ‘Atthi me attā’<sup>ti</sup> vā assa saccato thetato diṭṭhi uppajjati; ‘Natthi me attā’<sup>ti</sup> vā assa saccato thetato diṭṭhi uppajjati; ‘Attanāva attānaṃ sañjānāmī’<sup>ti</sup> vā assa saccato thetato diṭṭhi uppajjati; ‘Attanāva anattānaṃ sañjānāmī’<sup>ti</sup> vā assa saccato thetato diṭṭhi uppajjati; ‘Anattanāva attānaṃ sañjānāmī’<sup>ti</sup> vā assa saccato thetato diṭṭhi uppajjati; atha vā panassa evaṃ diṭṭhi hoti -- ‘Yo me ayaṃ attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti so kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tattheva ṭhassatī’<sup>ti</sup> (MN 2)

And with such unwise considerations, he adopts one or other of the six views, and it becomes his conviction and firm belief: ‘I have a Self’, or: ‘I have no Self’, or: ‘With the Self I perceive the Self’, or: ‘With that which is no Self, I perceive the Self’; or: ‘With the Self I perceive that which is no Self’. Or, he adopts the following view: ‘This my Self, which can think and feel, and which, now here, now there, experiences the fruit of good and evil deeds: this my Self is permanent, stable, eternal, not subject to change, and will thus eternally remain the same’. MN 2

attani vā, bhikkhave, sati attaniyaṃ me ti assā<sup>”</sup>ti? “Evaṃ, bhante”.

“Attaniye vā, bhikkhave, sati attā me ti assā<sup>”</sup>ti? “Evaṃ, bhante”.

“Attani ca, bhikkhave, attaniye ca saccato thetato anupalabbhamāne, yampi taṃ diṭṭhiṭṭhānaṃ -- ‘So loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tattheva ṭhassāmī’<sup>ti</sup> -- nanāyaṃ, bhikkhave, kevalo paripūro bāladdhammo<sup>”</sup>ti?

“Kiñhi no siyā, bhante, kevalo hi, bhante, paripūro bāladdhammo<sup>”</sup>ti. (MN 22)

If there really existed the Self, there would also exist some-thing which belonged to the Self. As, however, in truth and reality neither the Self, nor anything belonging to the Self, can be found, is it not therefore really an utter



fools' doctrine to say: 'This is the world, this am I; after death I shall be permanent, persisting, and eternal'? MN 22

idaṃ vuccati, bhikkhave, diṭṭhigataṃ diṭṭhigahanam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam. Diṭṭhisamyojanasammutto, bhikkhave, assutavā puthujjano na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; 'Na parimuccati dukkhasmā' ti vadāmi.

These are called mere views, a thicket of views, a puppet show of views, a toil of views, a snare of views; and ensnared in the fetter of views the ignorant worldling will not be freed from rebirth, from decay, and from death, from sorrow, pain, grief and despair; he will not be freed, I say, from suffering. MN 2

## WISE CONSIDERATIONS

"Sutavā ca kho, bhikkhave, ariyasāvako -- ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto -- manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti. So manasikaraṇīye dhamme pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā na manasikaraṇīyā te dhamme na manasi karoti, ye dhammā manasikaraṇīyā te dhamme manasi karoti. (MN 2)

The learned and noble disciple, however, who has regard for holy men, knows the teaching of holy men, is well trained in the noble doctrine; he understands what is worthy of consideration, and what is unworthy. And knowing this, he considers the worthy, and not the unworthy.

"So 'Idaṃ dukkhana' ti yoniso manasi karoti, 'Ayaṃ dukkhasamudayo' ti yoniso manasi karoti, 'Ayaṃ dukkhanirodho' ti yoniso manasi karoti, 'Ayaṃ dukkha nirodhagāminī paṭipadā' ti yoniso manasi karoti. Tassa evaṃ yoniso manasikaroto tīṇi samyojanāni pahīyanti -- sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso. (MN 2)

What suffering is, he wisely considers; what the origin of suffering is, he wisely considers; what the extinction of suffering is, he wisely considers; what the path is that leads to the extinction of suffering, he wisely considers.

MN 2

**ariyapuggalo**

## THE NOBLE ONES

### THE SOTAPANNA OR 'STREAM-ENTERER'

yesaṃ bhikkhūnaṃ tīṇi samyojanāni pahīnāni, sabbe te sotāpannā, avinipāta dhammā, niyatā sambodhiparāyanā. (MN 22)

And by thus considering, three fetters vanish, namely;  
Self illusion, Scepticism, and Attachment to mere Rule and Ritual.  
But those disciples, in whom these three fetters have vanished, they all have  
'entered the Stream' (sotāpanna). MN 22

*One who is freed from the first three Fetters is called a 'Stream - Enterer' (in Pali: Sotāpanna) i.e. one who has entered the stream leading to Nibbāna. He has unshakable faith in the Buddha, Dhamma, and Sangha, and is incapable of breaking the five Moral Precepts. He will be reborn seven times, at the utmost, and not in a state lower than the human world.*

*One who has overcome the fourth and the fifth Fetters in their grosser form, is called a Sakadāgāmi, lit. 'Once-Returner' i.e. he will be reborn only once more in the Sensuous Sphere (kāmaloka), and thereafter reach Holiness.*

*An Anāgāmi, lit. 'Non-Returner', is wholly freed from the first five Fetters which bind one to rebirth in the Sensuous Sphere; after death, while living in the Fine-Material Sphere (rūpa-loka), he will reach the goal.*

*An Arahāt, i.e. the perfectly 'Holy One', is freed from all the ten Fetters.*

*Each of the aforementioned four stages of Holiness consists of the 'Path' (magga) and the 'Fruition', e.g. 'Path of Stream Entry' (sotāpattimagga) and 'Fruition of Stream Entry' (sotāpattiphala). Accordingly there are eight types, or four pairs, of 'Noble Individuals' (ariya-puggala).*

*The 'Path' consists of the single moment of entering the respective attainment. By 'Fruition' are meant those moments of consciousness which follow immediately thereafter as the result of the 'Path', and which under certain circumstances, may repeat innumerable times during life-time.*

**Ime dasa samyojanāni nāma : sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso kāmarāgo byāpādo rūparāgo arūparāgo māno uddhaccaṃ avijjā (ñānatiloka)**

### **THE TEN FETTERS** (Saṃyojana)

*There are ten 'Fetters'—saṃyojana—by which beings are bound to the wheel of existence. They are:*

- 1. Self-Illusion (sakkāya-diṭṭhi)*
- 2. Scepticism (vicikicchā)*
- 3. Attachment to mere Rule and Ritual (sīlabbata-parāmāsa)*
- 4. Sensual Lust (kāmarāga)*
- 5. Ill-Will (vyāpāda)*
- 6. Craving for Fine-Material Existence (rūpa-rāga)*
- 7. Craving for Immaterial Existence (arūpa-rāga)*
- 8. Conceit (māna)*
- 9. Restlessness (uddhacca)*
- 10. Ignorance (avijjā).*

pathabyā ekarajjena,  
sabbalokādhīpaccena,

saggassa gamanena vā.  
sotāpattiphalaṃ varaṃ. (Dhp 178)

*More than any earthly power,  
More than all the joys of heaven,  
More than rule o'er all the world,  
Is the Entrance to the Stream. Dhp. 178*

katamo ca puggalo sakadāgāmī? Idhekacco puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.

Who is Once-Returner ? One who has overcome the fourth and the fifth Fetters in their grosser form, is called a Sakadāgāmī, lit. 'Once-Returner' i.e. he will be reborn only once more in the Sensuous Sphere (kāmaloka), and thereafter reach Holiness.

Katamo ca puggalo anāgāmī? Idhekacco puggalo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvattidhammo tasmā lokā (pugagala eka nidesa 40 41)

Who is Non-Returner ? An Anāgāmī, lit. 'Non-Returner', is wholly freed from the first five Fetters which bind one to rebirth in the Sensuous Sphere; after death, while living in the Fine-Material Sphere (rūpa-loka), he will reach the goal and not coming back from that world.

kāmarāgabyāpādānaṃ anavasesappahānāya paṭipanno puggalo anāgāmiphala sacchikiriyaṃ paṭipanno. Yassa puggalassa kāmarāgabyāpādā anavasesā pahīnā -- ayaṃ vuccati puggalo "Anāgāmī".

The person practices to completely destroy Sensual Lust (kāmarāga) and Ill-Will (vyāpāda) for realising the Fruit of Anāgāmī. With the completely destruction of Sensual Lust and Ill-Will this person is called Anāgāmī.

rūparāgārūparāgamānuddhaccāvijjāya anavasesappahānāya paṭipanno puggalo arahattaphalasacchikiriyaṃ paṭipanno. Yassa puggalassa rūparāgo arūparāgo māno uddhaccaṃ avijjā anavasesā pahīnā -- ayaṃ vuccati puggalo "Arahā".

(pugagala eka nidesa 4950)

The person practices to completely destroy Craving for Fine-Material Existence (rūpa-rāga), Craving for Immaterial Existence (arūpa-rāga), Conceit (māna), Restlessness (uddhacca), and Ignorance (avijjā). for realising the Fruit of Arahatta. With the completely destruction of all the ten Fetters this person is called An Arahāt, i.e. the perfectly "Holy One"

## sammādiṭṭhi

### Mundane & Supramundane UNDERSTANDING

sammādiṭṭhiṃpahaṃ, bhikkhave, dvāyaṃ vadāmi --

atthi, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā;

atthi, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.

Therefore, I say, Right Understanding is of two kinds:

1. The ‘Mundane’ (lokiya), practised by the ‘Worldling’ (puthujjana), i.e. by all those who have not yet reached the first stage of Holiness; which yields worldly fruits and brings good results.
2. The ‘Supramundane’ (lokuttara) practised by the ‘Noble Ones’ (ariya-puggala); which is not of the world, but is Supramundane and conjoined with the path.

Katamā ca, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā?

‘Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukatadukkaṭānam kammānam phalam vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī’ti -- ayam, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā.

1. The view that alms and offerings are not useless; that there is fruit and result, both of good and bad actions; that there are such things as this life, and the next life; that father and mother, as also spontaneously born beings (in the heavenly worlds), are no mere words; that there are in the world monks and priests, who are spotless and perfect, who can explain this life and the next life, which they themselves have understood: this is called the ‘Mundane Right Understanding’ (lokiya-sammā-diṭṭhi), which yields worldly fruits and brings good results.

“Katamā ca, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariya maggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ -- ayam vuccati, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.

2. But whatsoever there is of wisdom, of penetration, of right understanding conjoined with the ‘Path’ (of the Sotāpanna, Sakadāgāmi, Anāgāmi, or Arahant)—the mind being turned away from the world and conjoined with the path, the holy path being pursued: this is called the ‘Supramundane Right Understanding’ (lokuttara-sammā-diṭṭhi), which is not of the world, but is Supramundane and conjoined with the path.

## CONJOINED WITH OTHER STEPS

So micchādiṭṭhiyā pahānāya vāyamati, sammādiṭṭhiyā, upasampadāya, svāssa hoti sammāvāyāmo. So sato micchādiṭṭhiṃ pajahati, sato sammādiṭṭhiṃ upasampajja viharati, sāssa hoti sammāsati. Itiyime tayo dhammā sammādiṭṭhiṃ anuparidhāvanti anuparivattanti, seyyathidaṃ -- sammādiṭṭhi, sammāvāyāmo, sammāsati. (MN 117)

Now, in understanding wrong understanding as wrong and right understanding as right, one practises '*Right Understanding*' (1st factor); and in making efforts to overcome wrong understanding, and to arouse right understanding, one practises '*Right Effort*' (6th factor); and in overcoming wrong understanding with attentive mind, and dwelling with attentive mind in the possession of right understanding one practises '*Right Mindfulness*' (7th factor). Hence, there are three things that accompany and follow upon right understanding, namely: Right Understanding, Right Effort, and Right Mindfulness. MN117

## FREE FROM ALL THEORIES

"Atthi pana bhoṭo gotamassa kiñci diṭṭhigatana"ti? "Diṭṭhigatanti kho, vaccha, apanītametaṃ tathāgatassa. Diṭṭhañhetuṃ, vaccha, tathāgatena -- 'Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo"ti. Tasmā tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabbāhaṃkāramamaṃkāramānānusayānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimuttoti vadāmi"ti. (MN 72)

Now, if any one should put the question, whether I admit any theory at all, he should be answered thus: The Perfect One is free from any theory, for the Perfect One has understood what corporeality is, and how it arises and passes away. He has understood what feeling is, and how it arises and passes away. He has understood what perception is, and how it arises and passes away. He has understood what the mental formations are, and how they arise and pass away. He has understood what consciousness is, and how it arises and passes away. Therefore I say, the Perfect One has won complete deliverance through the extinction, fading-away, disappearance, rejection, and getting rid of all opinions and conjectures, of all inclination to the vain-glory of 'I' and 'mine'. MN 72

## THE THREE CHARACTERISTICS

uppādā vā, bhikkhave, tathāgatānaṃ anuppādā vā tathāgatānaṃ, ñhitāva sā dhātu dhammaññhitatā dhammaniyāmatā. Sabbe saṅkhārā aniccā. Taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paññhapeti vivarati vibhajati uttānīkaroti -- 'Sabbe saṅkhārā aniccā' ti. Uppādā vā, bhikkhave, tathāgatānaṃ anuppādā vā tathāgatānaṃ ñhitāva sā dhātu dhammaññhitatā dhammaniyāmatā. Sabbe saṅkhārā dukkhā. Taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paññhapeti vivarati vibhajati uttānīkaroti -- 'Sabbe saṅkhārā dukkhā' ti. Uppādā vā, bhikkhave, tathāgatānaṃ anuppādā vā tathāgatānaṃ ñhitāva sā dhātu dhammaññhitatā dhammaniyāmatā. Sabbe dhammā anattā. Taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paññhapeti vivarati vibhajati uttānīkaroti -- 'Sabbe dhammā anattā' ti.

(AN 3.137)

Whether The Tathāgata appear in the world, or whether The Tathāgata do not appear in the world, it still remains a firm condition, an immutable fact and fixed Doctrine: that all formations are impermanent (aniccaṃ), that all formations are subject to suffering (dukkhaṃ); that everything is without a Self (anattā). 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 formations are impermanent (aniccaṃ)", that "all formations are subject to suffering (dukkhaṃ)"; that "everything is without a Self (anattā)". AN 3:137

*In Pali : sabbe sankhārā aniccā, sabbe sankhārā dukkhā, sabbe dhammā anattā. The word 'sankhārā' (formations) comprises here all things that are conditioned or 'formed' (sankhata-dhamma), i.e. all possible physical and mental constituents of existence. The word 'dhammā', however, has a still wider application and is all embracing, as it comprises also the so-called Unconditioned ('unformed', asankhata), i.e. Nibbāna.*

*For this reason, it would be wrong to say that all dhammas are impermanent and subject to change, for the Nibbāna-dhamma is permanent and free from change. And for the same reason, it is correct to say that not only all the sankhāras (=sankhatadhamma), but that all the dhammas (including the asankhatadhamma) lack an Ego (anattā).*

rūpaṃ, bhikkhave, niccaṃ dhuvam sassataṃ avipariṇāmadhammaṃ natthi sammatam loke paṇḍitānaṃ; ahampi taṃ 'Natthī' ti vadāmi. Vedanā. Saññā. Saṅkhārā. Viññāṇam niccaṃ dhuvam sassataṃ avipariṇāmadhammaṃ natthi sammatam loke paṇḍitānaṃ; ahampi taṃ 'Natthī' ti vadāmi. Idaṃ kho, bhikkhave, natthisammatam loke paṇḍitānaṃ; ahampi taṃ 'Natthī' ti vadāmi'. (SN 22.94)

A corporeal phenomenon, a feeling, a perception, a mental formation, a consciousness, which is permanent and persistent, eternal and not subject to change, such a thing the wise men in this world do not recognize; and I also say that there is no such thing. SN 22:94

aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammaṃ attato upagaccheyya. Netam ṭhānaṃ vijjati. Ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano kañci dhammaṃ attato upagaccheyya. Ṭhānametaṃ vijjati””ti (AN 1.268-277)

It is impossible that a being possessed of right understanding should regard anything as the Self. But it is possible that a non enlightened person can regard something as the Self. AN 1:268-277

### Attānuthiti

## VIEWS AND DISCUSSIONS ABOUT THE EGO

“Tatrānanda, yo so evamāha -- ‘Vedanā me attā’”ti, so evamassa vacanīyo -- ‘Tisso kho imā, āvuso, vedanā -- sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā. Imāsaṃ kho tvaṃ tissannaṃ vedanānaṃ katamaṃ attato samanupassasī’”ti? Yasmiṃ, ānanda, samaye sukhaṃ vedanaṃ vedeti, neva tasmिṃ samaye dukkhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti; sukhaṃyeva tasmिṃ samaye vedanaṃ vedeti. Yasmiṃ, ānanda, samaye dukkhaṃ vedanaṃ vedeti, neva tasmिṃ samaye sukhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti; dukkhaṃyeva tasmिṃ samaye vedanaṃ vedeti. Yasmiṃ, ānanda, samaye adukkhamasukhaṃ vedanaṃ vedeti, neva tasmिṃ samaye sukhaṃ vedanaṃ vedeti, na dukkhaṃ vedanaṃ vedeti; adukkhamasukhaṃyeva tasmिṃ samaye vedanaṃ vedeti.

Now, if someone should say that feeling is his Self, he should be answered thus: ‘There are three kinds of feeling: pleasurable, painful, and indifferent feeling. Which of these three feelings do you consider as your Self?’ Because, at the moment of experiencing one of these feelings, one does not experience the other two.

“Sukhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Dukkhopi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Adukkhamasukhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Tassa sukhaṃ vedanaṃ vediyamānassa ‘Eso me attā’”ti hoti. Tassāyeva sukhāya vedanāya nirodhā ‘Byagā me attā’”ti hoti. Dukkhaṃ vedanaṃ vediyamānassa ‘Eso

me attā"ti hoti. Tassāyeva dukkhāya vedanāya nirodhā 'Byagā me attā"ti hoti. Adukkhamasukhaṃ vedanaṃ vediyamānassa 'Eso me attā"ti hoti. Tassāyeva adukkhamasukhāya vedanāya nirodhā 'Byagā me attā"ti hoti. Iti so diṭṭheva dhamme aniccasukhadukkhavokiṇṇaṃ uppādavayadhammaṃ attānaṃ samanupassamāno samanupassati, yo so evamāha -- 'Vedanā me attā"ti. Tasmātihānanda, etena petaṃ nakkhamati -- 'Vedanā me attā"ti samanupassituṃ.

These three kinds of feeling are impermanent, of dependent origin, are subject to decay and dissolution, to fading-away and extinction. Whosoever, in experiencing one of these feelings, thinks that this is his Self, must after the extinction of that feeling, admit that his Self has become dissolved. And thus he will consider his Self already in this present life as impermanent, mixed up with pleasure and pain, subject to arising and passing away. If any one should say that feeling is not his Ego, and that his Self is inaccessible to feeling, he should be asked thus: 'Now, where there is no feeling, is it then possible to say: "This am I?"

"Tatrānanda, yo so evamāha -- 'Na heva kho me vedanā attā, appaṭisaṃvedano me attā"ti, so evamassa vacanīyo -- 'Yattha panāvuso, sabbaso vedayitaṃ natthi api nu kho, tattha "Ayamahamasmī"ti siyā"ti? "No hetam, bhante". "Tasmātihānanda, etena petaṃ nakkhamati -- 'Na heva kho me vedanā attā, appaṭisaṃvedano me attā"ti samanupassituṃ. (DN 15)

Or, another might say: 'Feeling, indeed, is not my Self, but it also is untrue that my Self is inaccessible to feeling, for it is my Self that feels, my Self that has the faculty of feeling'. Such a one should be answered thus: 'Suppose that feeling should become altogether totally extinguished; now, if after the extinction of feeling, no feeling whatever exists there, is it then possible to say: "This am I?" DN15

cakkhu attā"ti yo vadeyya taṃ na upapajjati. Cakkhussa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'Attā me uppajjati ca veti cā"ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati -- 'Cakkhu attā"ti yo vadeyya. Iti cakkhu anattā.

"If anyone were to say, 'The eye is the self,' that wouldn't be tenable. The arising & falling away of the eye is discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'The eye is the self.' So the eye is not-self.

"rūpā attā"ti yo vadeyya taṃ na upapajjati. Rūpānaṃ uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'Attā me uppajjati ca veti cā"ti



iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati -- 'Rūpā attā'ti yo vadeyya. Iti cakkhu anattā, rūpā anattā. (MN 148)

If anyone were to say, 'Forms are the self,' that wouldn't be tenable. The arising & falling away of the forms are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'The form are the self.' So the eye is not-self and forms are not-self.

“cakkhuviññāṇaṃ attā'ti yo vadeyya taṃ na upapajjati. Cakkhuviññāṇassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'Attā me uppajjati ca veti cā'ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati -- 'Cakkhuviññāṇaṃ attā'ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā.

If anyone were to say, 'Consciousness at the eye is the self,' that wouldn't be tenable. The arising & falling away of the consciousness is discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'The consciousness is the self.' So the eye is not-self, forms are not-self, consciousness at the eye is not-self.

“cakkhusamphasso attā'ti yo vadeyya taṃ na upapajjati. Cakkhusamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'Attā me uppajjati ca veti cā'ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati -- 'Cakkhusamphasso attā'ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā.

If anyone were to say, 'Contact at the eye is the self,' that wouldn't be tenable. The arising & falling away of the contact are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'The contact is the self.' So the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self.

“vedanā attā'ti yo vadeyya taṃ na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'Attā me uppajjati ca veti cā'ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati -- 'Vedanā attā'ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhu samphasso anattā, vedanā anattā.

If anyone were to say, 'Feeling is the self,' that wouldn't be tenable. The arising & falling away of the feeling are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.'

That's why it wouldn't be tenable if anyone were to say, 'The feeling is the self.' So the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self, feeling is not self.

“taṇhā attā”ti yo vadeyya taṃ na upapajjati. Taṇhāya uppādupi vayopi paññāyati. Yassa kho pana uppādupi vayopi paññāyati, ‘Attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati -- ‘Taṇhā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā, taṇhā anattā... iti mano anattā, dhammā anattā, mano viññāṇaṃ anattā, mano samphasso anattā, vedanā anattā, taṇhā anattā. (MN 148)

If anyone were to say, 'Craving is the self,' that wouldn't be tenable. The arising & falling away of craving are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.' Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self, feeling is not self, craving is not-self.

... Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self, feeling is not self, craving is not-self.

varam, bhikkhave, assutavā puthujjano imaṃ cātumahābhūtikaṃ kāyaṃ attato upagaccheyya, na tveva cittaṃ. Taṃ kissa hetu? Dissatāyaṃ, bhikkhave, cātumahābhūtikaṃ kāyo ekampi vassaṃ tiṭṭhamāno dvepi vassāni tiṭṭhamāno tīpi vassāni tiṭṭhamāno cattāripi vassāni tiṭṭhamāno pañcapi vassāni tiṭṭhamāno dasapi vassāni tiṭṭhamāno vīsati vassāni tiṭṭhamāno tiṃsampi vassāni tiṭṭhamāno cattārīsampi vassāni tiṭṭhamāno paññāsampi vassāni tiṭṭhamāno vassasatampi tiṭṭhamāno, bhiyyopi tiṭṭhamāno. Yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, taṃ rattiyā ca divasassa ca aññadeva uppajjati aññaṃ nirujjhati. (SN 12.62)

It would be better for the unlearned worldling to regard his body, built up of the four elements, as his Self, rather than his mind. For it is evident that the body may last for a year, for two years, for three, four, five, or ten years, or even for a hundred years and more; but that which is called thought, or mind, or consciousness, arises continuously, during day and night, as one thing, and passes away as another thing. SN 12: 62

tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam rūpaṃ -- ‘Netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. Yā kāci vedanā ... Yā kāci saññā ... Ye

keci saṅkhārā ... Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbhaṃ viññāṇaṃ -- 'Netāṃ mama, nesohamasmi, na meso attā'ti evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. (SN 22.59)

Therefore, whatsoever there is of corporeality, of feeling, of perception, of mental formations, of consciousness whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near: of this one should understand according to reality and true wisdom: 'This does not belong to me; this am I not; this is not my Self. SN 22: 59

*'To show the impersonality and utter emptiness of existence, Vism XVI 90 quotes the following verse:*

*Mere suffering exists, no sufferer is found,  
The deed is, but no doer of the deed is there.  
Nibbāna is, but not the man that enters it.  
The path is, but no traveller on it is seen'.*

### **atītānāgatapaccuppannaṃ**

### **PAST, PRESENT AND FUTURE**

"Sace taṃ, citta, evaṃ puccheyyūṃ -- 'Ahosi tvaṃ atītamaddhānaṃ, na tvaṃ nāhosi; bhavissasi tvaṃ anāgamaddhānaṃ, na tvaṃ na bhavissasi; atthi tvaṃ etarahi, na tvaṃ natthī'ti, evaṃ puṭṭho tvaṃ, citta, kinti byākareyyāsi'ti?

Evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyaṃ — ahosāham atītamaddhānaṃ. Naham na ahosim, bhavissāmāham anāgamaddhānaṃ, nāham na bhavissāmi; atthāham etarahi, nāham natthīti

If now, any one should ask: 'Have you been in the past, and is it untrue that you have not been? Will you be in the future, and is it untrue that you will not be? Are you, and is it untrue that you are not?' — you may reply that you have been in the past, and that it is untrue that you have not been; that you will be in the future, and that it is untrue that you will not be; that you are, and that it is untrue that you are not.

'Yo me ahosi atīto attapaṭilābho, sova me attapaṭilābho tasmim samaye sacco ahosi, mogho anāgato, mogho paccuppanno. Yo me bhavissati anāgato attapaṭilābho, sova me attapaṭilābho tasmim samaye sacco bhavissati, mogho atīto, mogho paccuppanno. Yo me etarahi paccuppanno attapaṭilābho, sova me attapaṭilābho sacco, mogho atīto, mogho anāgato'ti. (DN 9)

In the past only that past existence was real, but unreal the future and present existence. In the future only the future existence will be real, but

unreal the past and the present existence. Now only the present existence is real, but unreal, the past and future existence. DN 9

yo paṭiccasamuppādaṃ passati so dhammaṃ passati; yo dhammaṃ passati so paṭiccasamuppādaṃ passatīti. (MN 28)

Verily, he who perceives the 'Dependent Origination' (paṭicca samuppāda), perceives the truth; and he who perceives the truth, perceives the Dependent Origination. MN 28

seyyathāpi, citta, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo. Yasmiṃ samaye khīraṃ hoti, neva tasmīṃ samaye dadhīti saṅkhaṃ gacchati,... na sappimaṇḍoti saṅkhaṃ gacchati; khīraṃ tveva tasmīṃ samaye saṅkhaṃ gacchati. Yasmiṃ samaye dadhi hoti. Pe. Navanītaṃ hoti. Sappi hoti. Sappimaṇḍo hoti, neva tasmīṃ samaye khīranti saṅkhaṃ gacchati, na dadhīti saṅkhaṃ gacchati, na navanītanti saṅkhaṃ gacchati, na sappīti saṅkhaṃ gacchati; sappimaṇḍo tveva tasmīṃ samaye saṅkhaṃ gacchati.

For just as from the cow comes milk, from milk curd, from curd butter, from butter ghee, from ghee the skim of ghee; and when it is milk, it is not counted as curd, or butter, or ghee, or skim of ghee, but only as milk; and when it is curd, it is only counted as curd

Evameva kho, citta, yasmiṃ samaye olāriko attapaṭilābho hoti. neva tasmīṃ samaye manomayo attapaṭilābhoti saṅkhaṃ gacchati; na arūpo attapaṭilābhoti saṅkhaṃ gacchati; olāriko attapaṭilābho tveva tasmīṃ samaye saṅkhaṃ gacchati. Yasmiṃ, citta, samaye manomayo attapaṭilābho hoti... Yasmiṃ, citta, samaye arūpo attapaṭilābho hoti, neva tasmīṃ samaye olāriko attapaṭilābhoti saṅkhaṃ gacchati, na manomayo attapaṭilābhoti saṅkhaṃ gacchati; arūpo attapaṭilābho tveva tasmīṃ samaye saṅkhaṃ gacchati.

just so was my past existence at that time real, but unreal the future and present existence; and my future existence will be at that time real, but unreal the past and present existence; and my present existence is now real, but unreal the past and future existence.

Imā kho citta, lokasamaññā lokaniruttiyo lokavohārā lokapaññattiyo, yāhi tathāgato voharati aparāmasana<sup>'''</sup>ti. (DN 9)

All these are merely popular designations and expressions, mere conventional terms of speaking, mere popular notions. The Perfect One indeed makes use of these, without however clinging to them. DN 9

abyākataṃ bhagavatā : The questions that the blessed one do not answer.

Rūpaṃ kho, āvuso, ajānato apassato yathābhūtaṃ, rūpasamudayaṃ ajānato apassato yathābhūtaṃ, rūpanirodhaṃ ajānato apassato yathābhūtaṃ, 'Hoti tathāgato paraṃ maraṇā''tipissa hoti; 'Na hoti tathāgato paraṃ maraṇā''tipissa hoti; 'Hoti ca na ca hoti tathāgato paraṃ maraṇā''tipissa hoti; 'Neva hoti na na hoti tathāgato paraṃ maraṇā''tipissa hoti. Vedanaṃ... Saññaṃ... Saṅkhāre... Viññāṇaṃ ajānato apassato yathābhūtaṃ, viññāṇasamudayaṃ ajānato apassato yathābhūtaṃ, viññāṇanirodhaṃ ajānato apassato yathābhūtaṃ, viññāṇanirodhagāminiṃ paṭipadaṃ ajānato apassato yathābhūtaṃ, 'Hoti tathāgato paraṃ maraṇā''tipissa hoti; 'Na hoti tathāgato paraṃ maraṇā''tipissa hoti; 'Hoti ca na ca hoti tathāgato paraṃ maraṇā''tipissa hoti; 'Neva hoti na na hoti tathāgato paraṃ maraṇā''tipissa hoti. (SN 44.4)

Thus, he who does not understand corporeality, feeling, perception, mental formations and consciousness according to reality (i.e. as void of a personality, or Ego) nor understands their arising, their extinction, and the way to their extinction, he is liable to believe, either that the Perfect One continues after death, or that he does not continue after death, and so forth.

SN 44: 4

## **THE TWO EXTREMES (ANNIHILATION AND ETERNITY BELIEF) AND THE MIDDLE DOCTRINE**

taṃ jīvaṃ taṃ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti. Aññaṃ jīvaṃ aññaṃ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti. Ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti

(SN 12.35)

Truly, if one holds the view that the vital principle (jīva; 'Soul') is identical with this body, in that case a holy life is not possible; and if one holds the view that the vital principle is something quite different from the body, in that case also a holy life is not possible. Both these two extremes the Perfect One has avoided, and he has shown the Middle Doctrine of dependent origination.

SN 12:35

### **Paṭicca-samuppāda**

## **DEPENDENT ORIGATION**

avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā salāyatanaṃ; salāyatanaṃ paccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti. (SN 12.1)

On Ignorance (avijjā) depend the ‘Karma-formations’(sankhārā). On the Karma-formations depends ‘Consciousness’ (viññāṇa; starting with rebirth-consciousness in the womb of the mother). On Consciousness depends the ‘Mental and Physical Existence’ (nāma-rūpa). On the mental and physical existence depend the ‘Six Sense Organs’ (saḷāyatana). On the six sense-organs depends ‘Sensorial Impression’ (phassa). On sensorial impression depends ‘Feeling’ (vedanā). On feeling depends ‘Craving’ (taṇhā). On craving depends ‘Clinging’ (upādāna). On clinging depends the ‘Process of Becoming’ (bhava). On the process of becoming (here: kamma-bhava, or karma process) depends ‘Rebirth’ (jāti). On rebirth depend ‘Decay and Death’ (jarā-marana), sorrow, lamentation, pain, grief and despair.

Thus arises this whole mass of suffering.

This is called the noble truth of the origin of suffering. SN 12:1

Na hettha devo brahmā vā  
suddhadhammā pavattanti

samsārassatthi kārako  
hetusambhārapaccayā

“No god, no Brahma can be called  
The maker of this wheel of life:  
Empty phenomena roll on,  
Dependent on conditions all.”

(Vism XIX.20)

yato kho, bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppadā neva puññābhisaṅkhāraṃ abhisaṅkharoti na apuññābhisaṅkhāraṃ abhisaṅkharoti na āneñjābhisaṅkhāraṃ abhisaṅkharoti. (SN 12.51)

A disciple, however, in whom Ignorance (avijjā) has disappeared and wisdom arisen, such a disciple heaps up neither meritorious, nor demeritorious, nor imperturbable Karma formations. SN 12: 51

*The term sankhārā has been rendered here by ‘Karma Formations’ because, in the context of the Dependent Origination, it refers to karmically wholesome and unwholesome volition (cetanā), or volitional activity, in short, Karma. The threefold division of it, given in the preceding passage, comprises karmic activity in all spheres of existence, or planes of consciousness. The ‘meritorious karma-formations’ extend also to the Fine-Material Sphere (rūpāvacara), while the ‘imperturbable karma-formations’ (aneñjābhisaṅkhārā) refer only to the Immaterial Sphere (arūpāvacara).*

“Avijjāya tveva asesavirāganirodhā saṅkhāranirodhā; saṅkhāranirodhā viññāṇanirodhā; viññāṇanirodhā nāmarūpanirodhā; nāmarūpanirodhā salāyatana nirodho; salāyatananirodhā phassanirodhā; phassanirodhā vedanānirodho; vedanānirodhā taṇhānirodho; taṇhānirodhā upādānanirodhā; upādānanirodhā

bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarāmaṇaṃ sokaparideva dukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī” (SN 12.1)

Thus, through the entire fading away and extinction of this ‘Ignorance’, the ‘Karma-formations’ are extinguished. Through the extinction of Karma-formations, ‘Consciousness’ (rebirth) is extinguished. Through the extinction of consciousness, the ‘Mental and Physical Existence’ is extinguished. Through the extinction of the mental and physical existence, the ‘Six Sense-Organs’ are extinguished. Through the extinction of the six sense-organs, ‘Sensorial Impression’ is extinguished. Through the extinction of sensorial impression, ‘Feeling’ is extinguished. Through the extinction of feeling, ‘Craving’ is extinguished. Through the extinction of craving, ‘Clinging’ is extinguished. Through the extinction of clinging, the ‘Process of Becoming’ is extinguished. Through the extinction of the process of becoming, ‘Rebirth’ is extinguished. Through the extinction of rebirth, ‘Decay and Death’, sorrow, lamentation, pain, grief and despair are extinguished.

Thus takes place the extinction of this whole mass of suffering.

This is called the noble truth of the extinction of suffering. SN 12:1

## REBIRTH-PRODUCING KARMA

“Avijjānīvaraṇānaṃ kho, āvuso, sattānaṃ taṇhāsaṃyojanānaṃ tatratatrā bhinandanā -- evaṃ āyatiṃ punabbhavābhiniḍḍanti hotī”ti. (MN 43)

Truly, because beings, obstructed by ignorance (avijjā) and ensnared by craving (taṇhā) seek ever fresh delight, now here, now there, therefore fresh rebirth continually comes to be. MN 43

“Yaṃ, bhikkhave, lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ... dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ... mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ, yatthassa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati. Yattha taṃ kammaṃ vipaccati tattha tassa kammaṃ vipākāṃ paṭisaṃvedeti, diṭṭhe vā dhamme upapajja vā apare vā pariyāye. (AN 3.33)

And the action (kamma) that is done out of greed, hatred and delusion (lobha, dosa, moha), that springs from them, has its source and origin in them: this action ripens wherever one is reborn, and wherever this action ripens there one experiences the fruits of this action, be it in this life, or the next life, or in some future life. AN 3: 33

## CESSATION OF KARMA

“Avijjāvirāgā kho, āvuso, vijjuppādā taṇhānirodhā -- evaṃ āyatīṃ punabbhavā bhinibbatti na hotī”ti. (MN 43)

However, through the fading away of ignorance, through the arising of wisdom, through the extinction of craving, no future rebirth takes place again. MN 43

“Yaṃ, bhikkhave, alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ... adosapakataṃ kammaṃ adosajaṃ adosanidānaṃ adosasaṃudayaṃ... amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ amohasaṃudayaṃ, mohe vigate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinnaṃūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatīṃ anuppādadhammaṃ. (AN 3.33)

For the actions which are not done out of greed, hatred and delusion, which have not sprung from them, which have not their source and origin in them: such actions, through the absence of greed, hatred and delusion, are abandoned, rooted out, like a palm-tree torn out of the soil, destroyed, and not able to spring up again. AN 3: 33

yena maṃ pariyāyena sammā vadamāno vadeyya -- ‘Ucchedavādo samaṇo gotamo, ucchedāya dhammaṃ deseti, tena ca sāvake vinetī”ti? Ahañhi, sīha, ucchedaṃ vadāmi rāgassa dosassa mohassa; anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ ucchedaṃ vadāmi. (AN 8.12)

In this respect one may rightly say of me: that I teach annihilation, that I propound my doctrine for the purpose of annihilation, and that I herein train my disciples; for certainly I do teach annihilation—the annihilation, namely, of greed, hatred and delusion, as well as of the manifold evil and unwholesome things. AN 8:12

*The following diagram shows at a glance how the twelve links of the formula extend over three consecutive existences, past, present, and future:*

Past Existence	1. Ignorance (avijjā) 2. Karma-Formations (saṅkhārā)	Karma Process (kamma-bhava) 5 causes: 1, 2, 8, 9, 10
----------------	---	---



Present Existence	3. Consciousness (viññāṇa) 4. Mental and Physical Existence (nāmarūpa) 5. Sense Organs (salāyatana) 6. Sense-Impression (phassa) 7. Feeling (vedanā)  8. Craving (taṇhā) 9. Clinging (upādāna) 10. Process of Existence (bhava)	Rebirth-Process (upapatti-bhava) 5 results: 3-7       Karma Process (kamma-bhava) 5 causes: 1, 2, 8, 9, 10
Future Existence	11. Rebirth (jāti) 12. Decay and Death (jarā-marana)	Rebirth-Process (upapatti-bhava) 5 results: 3-7

*The links 1-2, together with 8-10, represent the Karma-Process, containing the five karmic causes of rebirth.*

*The links 3-7, together with 11-12, represent the Rebirth-Process, containing the five Karma-Results.*

*The Paṭicca Samuppāda, lit, the Dependent Origination, is the doctrine of the conditionality of all physical and mental phenomena, a doctrine which, together with that of Impersonality (anattā), forms the indispensable condition for the real understanding and realization of the Buddha's teaching. It shows that the various physical and mental life-processes, conventionally called personality, man, animal, etc., are not a mere play of blind chance, but the outcome of causes and conditions. Above all, the Paṭicca-Samuppāda explains how the arising of rebirth and suffering is dependent upon conditions; and, in its second part, it shows how, through the removal of these conditions, all suffering must disappear. Hence, the Paṭicca-Samuppāda serves to elucidate the second and the third Noble Truths, by explaining them from their very foundations upwards, and giving them a fixed philosophical form. Accordingly it is said in the Patisambhidā-Magga:*

*Five causes were there in past,  
Five fruits we find in present life.  
Five causes do we now produce,  
Five fruits we reap in future life.*

*(Vis. Magga XVII)*

## 2) sammāsaṅkappo

### SECOND FACTOR RIGHT THOUGHT

“Katamo ca, bhikkhave, sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasāṅkappo avihimsāsaṅkappo, ayaṃ vuccati bhikkhave, sammāsaṅkappo. (DN 22)

What, now, is Right Thought?

1. Thought free from lust (nekkhamma-sankappa).
2. Thought free from ill-will (avyāpāda-sankappa).
3. Thought free from cruelty (avihimsā-sankappa).

This is called Right Thought. DN 22

“Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāsaṅkappaṃ ‘Micchāsaṅkappo’ti pajānāti, sammāsaṅkappaṃ ‘Sammāsaṅkappo’ti pajānāti, sāssa hoti sammādiṭṭhi.

"Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong resolve as wrong resolve, and right resolve as right resolve. This is one's right view.

“Katamo ca, bhikkhave, micchāsaṅkappo? Kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo -- ayaṃ, bhikkhave, micchāsaṅkappo.

And what is wrong resolve? Being resolved on sensuality, on ill will, on harmfulness. This is wrong resolve.

### MUNDANE AND Supramundane THOUGHT

“Katamo ca, bhikkhave, sammāsaṅkappo?

What now, is Right Thought?

Sammāsaṅkappapaṃhamaṃ, bhikkhave, dvāyaṃ vadāmi -- atthi, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko? Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo -- ‘Ayaṃ, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko’.

Now, Right Thought, I tell you, is of two kinds:

1. Thought free from lust, from ill-will, and from cruelty—this is called ‘Mundane Right Thought’ (lokiya Sammā-sankappa), which yields worldly fruits and brings good results.

2. But, whatsoever there is of thinking, considering, reasoning, thought, ratiocination, application—the mind being holy, being turned away from the world, and conjoined with the path, the holy path being pursued—these ‘verbal operations’ of the mind (vacī-sankhārā) are called the ‘Supramundane Right Thought’ (lokuttara-Sammā-sankappa), which is not of the world, but is Supramundane, and conjoined with the path.

### CONJOINED WITH OTHER FACTORS

“Katamo ca, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo? Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā vacīsaṅkhāro -- ayaṃ, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo. So micchāsaṅkappassa pahānāya vāyamati, sammāsaṅkappassa upasampadāya, svāssa hoti sammāvāyāmo. So sato micchāsaṅkappaṃ pajahati, sato sammāsaṅkappaṃ upasampajja viharati; sāssa hoti sammāsaṅkappo. Itiyime tayo dhammā sammāsaṅkappaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ -- sammādiṭṭhi, sammāvāyāmo, sammāsaṅkappo. (MN 117)

Now, in understanding wrong thought as wrong, and right thought as right, one practises Right Understanding (1st factor); and in making efforts to overcome wrong thought and to arouse right thought, one practises Right Effort (6th factor); and in overcoming wrong thought with attentive mind, and dwelling with attentive mind in possession of right thought, one practises Right Mindfulness (7th factor). Hence there are three things that accompany and follow upon Right Thought, namely: Right Understanding, Right Effort, and Right Mindfulness. MN 117

### 3) sammāvācā

#### THIRD FACTOR RIGHT SPEECH

#### ABSTAINING FROM LYING

ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhāgato vā parisāgato vā, ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā, abhinīto sakkhipuṭṭho -- ‘Ehambho purisa, yaṃ jānāsi taṃ vadehī’ti, so ajānaṃ vā āha -- ‘Na jānāmi’ti, jānaṃ vā āha -- ‘Jānāmi’ti, apassaṃ vā āha -- ‘Na passaṃ’ti, passaṃ vā āha -- ‘Passāmi’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsita hoti. (MN 41)

Herein someone avoids lying and abstains from it. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, not a deceiver of men.

Being at a meeting, or amongst people, or in the midst of his relatives, or in a society, or in the king's court, and called upon and asked as witness to tell what he knows, he answers, if he knows nothing: 'I know nothing', and if he knows, he answers: 'I know'; if he has seen nothing, he answers: 'I have seen nothing', and if he has seen, he answers: 'I have seen'. Thus he never knowingly speaks a lie, either for the sake of his own advantage, or for the sake of another person's advantage, or for the sake of any advantage whatsoever. AN 10:176

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

Pisunaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedaṃ, na amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedaṃ; iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpiṃ vācam bhāsītā hoti. (AN 10.176)

### **ABSTAINING FROM TALE-BEARING**

2. He avoids tale-bearing, and abstains from it. What he has heard here, he does not repeat there, so as to cause dissension there; and what he has heard there, he does not repeat here, so as to cause dissension here. Thus he unites those that are divided; and those that are united, he encourages. Concord gladdens him, he delights and rejoices in concord; and it is concord that he spreads by his words.

### **ABSTAINING FROM HARSH LANGUAGE**

3. He avoids harsh language, and abstains from it. He speaks such words as are gentle, soothing to the ear, loving, such words as go to the heart, and are courteous, friendly, and agreeable to many.

ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyumaṃ, tatrāpi yo mano padūseyya, na me so tena sāsanakaro. Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ -- 'Na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma tadārammaṇaṃ sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggaṭena appamāṇena averena abyābajjhena pharitvā viharissāmā' ti. Evañhi vo, bhikkhave, sikkhitabbaṃ. (MN 21)

‘Even, O monks, should robbers and murderers saw through your limbs and joints, whosoever should give way to anger thereat would not be following my advice. For thus ought you to train yourselves: ‘Undisturbed shall our mind remain, no evil words shall escape our lips; friendly and full of sympathy shall we remain, with heart full of love, and free from any hidden malice; and that person shall we penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred’. MN 21

### ABSTAINING FROM VAIN TALK

samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī attavādī dhammavādī vinayavādī; nidhānavatīṃ vācaṃ bhāsītā hoti kālena sāpadesaṃ pariyantavatīṃ atthasaṃhitāṃ. (AN 10.176)

He avoids vain talk, and abstains from it. He speaks at the right time, in accordance with facts, speaks what is useful, speaks of the Doctrine and the Discipline: his speech is like a treasure, uttered at the right moment, accompanied by arguments, moderate and full of sense. This is called Right Speech. AN 10:176

“Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāvācaṃ ‘Micchāvācā’ti pajānāti, sammāvācaṃ ‘Sammāvācā’ti pajānāti; sāssa hoti sammādiṭṭhi. Katamā ca, bhikkhave, micchāvācā? Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo -- ayaṃ, bhikkhave, micchāvācā.

"Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong speech as wrong speech, and right speech as right speech. This is one's right view. And what is wrong speech? Lying, divisive tale-bearing, abusive speech, & idle chatter. This is wrong speech.

### MUNDANE AND Supramundane SPEECH

Katamā ca, bhikkhave, sammāvācā?

What now, is Right Speech?

Sammāvācaṃpahaṃ, bhikkhave, dvāyaṃ vadāmi -- atthi, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā; atthi, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā.

Right Speech. I tell you, is of two kinds: ‘Mundane Right Speech’ (lokiya-Sammā-vācā), which yields worldly fruits and brings good results.

‘Supramundane Right Speech’ (lokuttara-Sammā-vācā), which is not of the world, but is Supramundane, and conjoined with the path.

... Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī -- ayaṃ, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā.

1. Abstaining from lying, from tale-bearing, from harsh language, and from vain talk; this is called ‘Mundane Right Speech’ (lokiya-Sammā-vācā), which yields worldly fruits and brings good results.

... Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato catūhi vacīduccaritehi āraṭi virati paṭivirati veramaṇī -- ayaṃ, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā.

2. But the avoidance of the practice of this fourfold wrong speech, the abstaining, desisting. refraining therefrom—the mind being holy, being turned away from the world, and conjoined with the path, the holy path being pursued—this is called the ‘Supramundane Right Speech’ (lokuttara-Sammā-vācā), which is not of the world, but is Supramundane, and conjoined with the path.

### CONJOINED WITH OTHER FACTORS

So micchāvācāya pahānāya vāyamati, sammāvācāya upasampadāya; svāssa hoti sammāvāyāmo. So sato micchāvācaṃ pajahati, sato sammāvācaṃ upasampajja viharati; sāssa hoti sammāsaṭi. Itiyime tayo dhammā sammāvācaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ -- sammādiṭṭhi, sammāvāyāmo, sammāsaṭi. (MN 117)

Now, in understanding wrong speech as wrong, and right speech as right, one practises Right Understanding (1st factor) ; and in making efforts to overcome wrong speech and to arouse right speech, one practises Right Effort (6th factor) ; and in overcoming wrong speech with attentive mind, and dwelling with attentive mind in possession of right speech, one practises Right Mindfulness (7th factor). Hence, there are three things that accompany and follow upon Right Speech, namely: Right Understanding, Right Effort, and Right Mindfulness. MN 117

#### 4) sammākammanto

### FOURTH FACTOR RIGHT ACTION

### ABSTAINING FROM KILLING

idha, bhikkhave, ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.

1. Herein someone avoids the killing of living beings, and abstains from it. Without stick or sword, conscientious, full of sympathy, he is desirous of the welfare of all living beings.

### **ABSTAINING FROM STEALING**

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti. Yaṃ taṃ parassa paravittū pakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti.

2. He avoids stealing, and abstains from it; what another person possesses of goods and chattels in the village or in the wood, that he does not take away with thievish intent.

### **ABSTAINING FROM UNLAWFUL SEXUAL INTERCOURSE**

“Kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti. Yā tā mātu rakkhitā... Antamaso mālāgulaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti.

(AN 10.176)

3. He avoids unlawful sexual intercourse, and abstains from it. He has no intercourse with such persons as are still under the protection of father, mother, brother, sister or relatives, nor with married women, nor female convicts, nor lastly, with betrothed girls. This is called Right Action.

AN 10:176

“Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchākammantaṃ ‘Micchākammanto’ti pajānāti, sammākammantaṃ ‘Sammākammanto’ti pajānāti; sāssa hoti sammādiṭṭhi.

Katamo ca, bhikkhave, micchākammanto? Pāṇātipāto, adinnādānaṃ, kāmesu micchācāro -- ayaṃ, bhikkhave, micchākammanto.

"Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong action as wrong action, and right action as right action. This is one's right view.

And what is wrong action? Killing, taking what is not given, illicit sex. This is wrong action.

Katamo ca, bhikkhave, sammākammanto?

What, now, is Right Action?

## MUNDANE AND Supramundane ACTION

Sammākammanṭaṃpahaṃ, bhikkhave, dvāyaṃ vadāmi -- atthi, bhikkhave, sammākammanṭo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammākammanṭo ariyo anāsavo lokuttaro maggaṅgo.

Now, Right Action, I tell you, is of two kinds: ‘Mundane Right Action’ (lokiya-Sammā-kammanṭa) which yields worldly fruits and brings good results. ‘Supramundane Right Action’ (lokuttara-Sammā-kammanṭa), which is not of the world, but is Supramundane, and conjoined with the path.

... Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī -- ayaṃ, bhikkhave, sammākammanṭo sāsavo puññabhāgiyo upadhivepakko

1. Abstaining from killing, from stealing, and from unlawful sexual intercourse: this is called the ‘Mundane Right Action’ (lokiya-Sammā-kammanṭa) which yields worldly fruits and brings good results.

...Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato tīhi kāyaduccaritehi āraṭi virati paṭivirati veramaṇī -- ayaṃ, bhikkhave, sammākammanṭo ariyo anāsavo lokuttaro maggaṅgo.

2. But the avoidance of the practice of this threefold wrong action, the abstaining, desisting, refraining therefrom—the mind being holy. being turned away from the world, and conjoined with the path, the holy path being pursued—this is called the ‘Supramundane Right Action’ (lokuttara-Sammā-kammanṭa), which is not of the world, but is Supramundane, and conjoined with the path.

## CONJOINED WITH OTHER FACTORS

So micchākammanṭassa pahānāya vāyamati, sammākammanṭassa upasampadāya; svāssa hoti sammāvāyāmo. So sato micchākammanṭaṃ pajahati, sato sammā kammanṭaṃ upasampajja viharati; sāssa hoti sammāsaṭi. Itiyime tayo dhammā sammākammanṭaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ -- sammādiṭṭhi, sammāvāyāmo, sammāsaṭi. (MN 117)

Now in understanding wrong action as wrong, and right action as right, one practises Right Understanding (1st factor): and in making efforts to overcome wrong action, and to arouse right action, one practises Right Effort (6th factor); and in overcoming wrong action with attentive mind, and dwelling with attentive mind in possession of right action, one practises Right Mindfulness (7th factor). Hence, there are three things that accompany and follow upon Right Action, namely: Right Understanding, Right Effort and Right Mindfulness. MN 117



## 5) sammāājīvo

### FIFTH FACTOR RIGHT LIVELIHOOD

Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvitam kappeti, ayaṃ vuccati, bhikkhave, sammāājīvo. (DN 22)

When the noble disciple, avoiding a wrong way of living, gets his livelihood by a right way of living, this is called Right Livelihood. DN 22

“Pañcimā, bhikkhave, vaṇijjā upāsakena akaraṇīyā. Katamā pañca? Sattavaṇijjā, sattavaṇijjā, maṃsavaṇijjā, majjavaṇijjā, visavaṇijjā -- imā kho, bhikkhave, pañca vaṇijjā upāsakena akaraṇīyā” (AN 5.177)

Five trades should be avoided by a disciple: trading in arms, in living beings, in flesh, in intoxicating drinks, and in poison’. AN 5:177

*ye yodhājīvā macchakā luddakā te pi micchāājīvo (ñāṇatiloka)*

*Included are the professions of a soldier, a fisherman, a hunter, etc.*

“Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāājīvaṃ ‘Micchāājīvo’ti pajānāti, sammāājīvaṃ ‘Sammāājīvo’ti pajānāti; sāssa hoti sammādiṭṭhi.

Katamo ca, bhikkhave, micchāājīvo? Kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābham nijigīsanatā -- ayaṃ, bhikkhave, micchāājīvo.

"Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong livelihood as wrong livelihood, and right livelihood as right livelihood. This is one's right view.

And what is wrong livelihood? Scheming, persuading, hinting, belittling, & pursuing gain with gain. (To practise deceit, treachery, soothsaying, trickery, usury) This is wrong livelihood. MN 117

Katamo ca, bhikkhave, sammāājīvo?

What, now, is Right Livelihood?

### MUNDANE AND Supramundane RIGHT LIVELIHOOD

Sammāājīvaṃpahaṃ, bhikkhave, dvāyaṃ vadāmi -- atthi, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo.

Now, Right Livelihood, I tell you, is of two kinds: Mundane Right Livelihood' (lokiya-Sammā-ājīva), which yields worldly fruits and brings good results. 'Supramundane Right Livelihood' (lokuttara-Sammā-ājīva), which is not of the world. but is Supramundane, and conjoined with the path.

... Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikam kappeti -- ayaṃ, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko.

1. When the noble disciple, avoiding wrong living, gets his livelihood by a right way of living: this is called 'Mundane Right Livelihood' (lokiya-Sammā-ājīva), which yields worldly fruits and brings good results.

...Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato micchāājīvā ārati virati paṭivirati veramaṇī -- ayaṃ, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo.

2. But the avoidance of wrong livelihood, the abstaining, desisting, refraining therefrom—the mind being holy, being turned away from the world, and conjoined with the path, the holy path being pursued—this is called the 'Supramundane Right Livelihood' (lokuttara-Sammā-ājīva), which is not of the world. but is Supramundane, and conjoined with the path.

## CONJOINED WITH OTHER FACTORS

so micchāājīvassa pahānāya vāyamati, sammāājīvassa upasampadāya; svāssa hoti sammāvāyāmo. So sato micchāājīvaṃ pajahati, sato sammāājīvaṃ upasampajja viharati; sāssa hoti sammāsaṭi. Itiyime tayo dhammā sammāājīvaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ -- sammādiṭṭhi, sammāvāyāmo, sammāsaṭi. (MN 117)

Now. in understanding wrong livelihood as wrong, and right livelihood as right, one practises *Right Understanding* (1st factor); and in making efforts to overcome wrong livelihood, to establish right livelihood, one practises *Right Effort* (6th factor); and in overcoming wrong livelihood with attentive mind, and dwelling with attentive mind in possession of right livelihood, one practises *Right Mindfulness* (7th factor). Hence, there are three things that accompany and follow upon *Right Livelihood*, namely: *Right Understanding*, *Right Effort*, and *Right Mindfulness*. MN 117

### 6) sammāvāyāmo

### SIXTH FACTOR RIGHT EFFORT

Catulo ca bhikkhave sammāvāyāmo

What, now. is Right Effort?

“Cattārimāni, bhikkhave, padhānāni. Katamāni cattāri?

Samvarappadhānaṃ, pahānappadhānaṃ,  
bhāvanāppadhānaṃ, anurakkhaṇāp padhānaṃ.

There are Four Great Efforts; the effort to avoid, the effort to overcome,  
the effort to develop, and the effort to maintain. AN 4: 14

## I. THE EFFORT TO AVOID

(Samvara-padhāna)

katamañca, bhikkhave, samvarappadhānaṃ?

What, now is the effort to Avoid?

Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ  
anuppādāya chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti  
padahati.

Herein the disciple rouses his will to avoid the arising of evil, unwholesome  
things that have not yet arisen; and he makes efforts, stirs up his energy;  
exerts his mind and strives

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti  
nānubyañjanaggāhī. Yadvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ  
abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa samvarāya  
paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye samvaraṃ āpajjati. Sotena  
saddaṃ sutvā... Ghānena gandhaṃ ghāyitvā... Jivhāya rasaṃ sāyitvā... Kāyena  
phoṭṭhabbaṃ phusitvā... Manasā dhammaṃ viññāya na nimittaggāhī hoti  
nānubyañjanaggāhī, yadvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ  
abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa samvarāya  
paṭipajjati, rakkhati manindriyaṃ, manindriye samvaraṃ āpajjati. Idaṃ vuccati,  
bhikkhave, samvarappadhānaṃ.

Thus, when he perceives a form with the eye, a sound with the ear, and an  
odor with the nose, a taste with the tongue, an impression with the body, or  
an object with the mind, he neither adheres to the whole, nor to its parts.  
And he strives to ward off that through which evil and unwholesome things,  
greed and sorrow, would arise, if he remained with unguarded senses; and  
he watches over his senses, restrains his senses. Possessed of this noble  
‘Control over the Senses’ he experiences inwardly a feeling of joy, into which  
no evil thing can enter. This is called the effort to Avoid.

## 2. THE EFFORT TO OVERCOME

(Pahāna-padhāna)

“Katamañca, bhikkhave, pahānappadhānaṃ?

What, now, is the effort to Overcome?

Idha, bhikkhave, bhikkhu uppannaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

There the disciple rouses his will to overcome the evil, unwholesome things that have already arisen; and he makes effort, stirs up his energy, exerts his mind and strives.

Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti; uppannaṃ byāpādavitaṃ... Uppannaṃ vihiṃsāvitakkaṃ... Uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Idaṃ vuccati, bhikkhave, pahānap padhānaṃ. (AN 4.14)

He does not retain any thought of sensual lust, ill-will or harmful, or any other evil and unwholesome states that may have arisen; he abandons them, dispels them, destroys them. causes them to disappear.

## FIVE METHODS OF EXPELLING EVIL THOUGHTS

“Adhicittamanuyuttaṃ, bhikkhave, bhikkhunā pañca nimittāni kālena kālaṃ manasi kātabbāni.

The Bhikkhu that strives for the high mind should contemplate these Five Signs from time to time.

Katamāni pañca?

What are these five?

Idha, bhikkhave, bhikkhuno yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittaṃ manasi kātabbaṃ kusālūpasamhitāṃ.

If, whilst regarding a certain object, there arise in the disciple, on account of it, evil and unwholesome thoughts connected with greed, hatred and delusion, then the disciple

(1) should, by means of this object, gain another and wholesome object.

tesaṃ vā vitakkānaṃ ādīnava upaparikkhitabbo – ‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti.

(2) Or, he should reflect on the misery of these thoughts; ‘Unwholesome, truly, are these thoughts! Blamable are these thoughts! Of painful result are these thoughts!’

tassa vā tesam vitakkānaṃ asatimanasikāro āpajjitabbo

(3) Or he should pay no attention to these thoughts.

tesam vā vitakkānaṃ vitakkasaṅkhārasaṅṭhānaṃ manasikātabbaṃ

(4) Or, he should consider the compound nature of these thoughts.

dantebhi vā dantamādhāya , jivhāya tāluma āhacca, cetasā cittaṃ  
abhiniggaṇhitabbaṃ abhinippīṭetabbaṃ abhisantāpetabbaṃ

5) Or, with teeth clenched and tongue pressed against the gums, he should with his mind restrain, suppress and root out these thoughts;

Tassa... ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi  
mohūpasamhitāpi te pahīyanti te abbhatthaṃ gacchanti. tesam pahānā  
ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati (MN 20)

and in doing so these evil and unwholesome thoughts of greed, hatred and delusion will dissolve and disappear; and the mind will inwardly become settled and calm, composed and concentrated.

This is called the effort to Overcome. MN 20

### 3. THE EFFORT TO DEVELOP

(Bhāvanā-padhāna)

“Katamañca, bhikkhave, bhāvanāppadhānaṃ?

What, now, is the effort to Develop?

Idha, bhikkhave, bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya  
chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Herein the disciple rouses his will to arouse wholesome things that have not yet arisen; and he makes effort, stirs up his energy, exerts his mind and strives.

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ  
nirodhanissitaṃ vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti...  
Vīriyasambojjhaṅgaṃ bhāveti... Pīṭisambojjhaṅgaṃ bhāveti... Passaddhi samboj  
jhaṅgaṃ bhāveti... Samādhisambojjhaṅgaṃ bhāveti... Upekkhāsambojjhaṅgaṃ

bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Idaṃ vuccati, bhikkhave, bhāvanāppadhānaṃ.

Thus he develops the 'Elements of Enlightenment' (bojjhanga), based on solitude, on detachment, on extinction, and ending in deliverance, namely: 'Mindfulness' (sati), 'Investigation of the Doctrine' (dhamma-vicaya), 'Energy' (viriya), 'Rapture' (pīti), 'Tranquillity' (passaddhi), 'Concentration' (samādhi), and 'Equanimity' (upekkhā). This is called the effort to Develop.

#### 4. THE EFFORT TO MAINTAIN (Anurakkhaṇa-padhāna)

"Katamañca, bhikkhave, anurakkhaṇāppadhānaṃ?

What, now, is the effort to Maintain?

Idha, bhikkhave, bhikkhu uppannaṃ kusalānaṃ dhammānaṃ t̥hitiyā asamosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Herein the disciple rouses his will to maintain the wholesome things that have already arisen, and not to allow them to disappear, but to bring them to growth, to maturity and to the full perfection of development (bhāvanā); and he makes effort, stirs up his energy, exerts his mind and strives.

Idha, bhikkhave, bhikkhu uppannaṃ bhaddakaṃ samādhinimittaṃ anurakkhati aṭṭhikasāññaṃ pulavakasaññaṃ vinīlakasaññaṃ vicchiddakasaññaṃ uddhumātaka saññaṃ. Idaṃ vuccati, bhikkhave, anurakkhaṇāppadhānaṃ. (AN 4.14)

Thus, for example, he keeps firmly in his mind a favorable object of concentration that has arisen, such as the mental image of a skeleton, of a corpse infested by worms, of a corpse blue-black in color, of a festering corpse, of a corpse riddled with holes, of a corpse swollen up.

This is called the effort to Maintain. AN 4: 14

saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato ayamanudhammo hoti -- 'Satthā bhagavā, sāvakohamasmi; jānāti bhagavā, nāhaṃ jānāmī'ti. Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato rulhanīyaṃ satthusāsanaṃ hoti ojavantaṃ. Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato ayamanudhammo hoti -- 'Kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamaṇa pattabbaṃ na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ bhavissatī'ti (MN 70)

Truly, for a disciple who is possessed of faith and has penetrated the Teaching of the master, it is fit to think: ‘Though skin sinews and bones wither away, though flesh and blood of my body dry up, I shall not give up my efforts till I have attained whatever is attainable by manly perseverance, energy and endeavour.’ This is called Right Effort. MN 70

*The effort of Avoiding, Overcoming,  
Of Developing and Maintaining:  
These four great efforts have been shown  
By him, the Scion of the Sun.  
And he who firmly clings to them,  
May put an end to suffering. AN 4: 14*

### 7) sammā sati

## SEVENTH FACTOR RIGHT MINDFULNESS

**mahāsatipaṭṭhānasuttaṃ** (DN 22 / MN 10)

## THE FOUR FOUNDATIONS OF MINDFULNESS

“Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyaṃ yadidaṃ cattāro satipaṭṭhānā.

“Katame cattāro?

The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realization of Nibbāna, is by the ‘Four Foundations of Mindfulness’.

And which are these four?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Herein the disciple dwells in contemplation of the Body, in contemplation of Feeling, in contemplation of the Mind, in contemplation of the Mind-Objects; ardent, clearly comprehending them and mindful, after putting away worldly greed and grief.

## 1. CONTEMPLATION OF THE BODY

### WATCHING OVER IN- AND OUT-BREATHING

(ānāpānappabbam) “Kathañca pana bhikkhave bhikkhu kāye kāyānupassī viharati? Idha bhikkhave bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkam ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So satova assasati satova passasati. Dīghaṃ vā assasanto ‘Dīghaṃ assasāmīti pajānāti dīghaṃ vā passasanto ‘Dīghaṃ passasāmīti pajānāti. Rassam vā assasanto ‘Rassam assasāmīti pajānāti rassam vā passasanto ‘Rassam passasāmīti pajānāti. ‘Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati ‘Sabbakāya paṭisaṃvedī passasissāmīti sikkhati. ‘Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati ‘Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

But how does the disciple dwell in contemplation of the body?

Herein the disciple retires to the forest, to the foot of a tree, or to a solitary place, seats himself with legs crossed, body erect, and with mindfulness fixed before him, mindfully he breathes in, mindfully he breathes out. When making a long inhalation, he knows: ‘I make a long inhalation’; when making a long exhalation, he knows: ‘I make a long exhalation’. When making a short inhalation, he knows: ‘I make a short inhalation’: when making a short exhalation, he knows: ‘I make a short exhalation’.

Clearly perceiving the entire (breath-) body, I shall breathe in’: thus he trains himself; ‘Clearly perceiving the entire (breath-) body, I shall breathe out’: thus he trains himself. ‘Calming this bodily function (kāya-saṅkhāra), I shall breathe in’: thus he trains himself; ‘Calming this bodily function. I shall breathe out’: thus he trains himself.

“Seyyathāpi bhikkhave dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto ‘Dīghaṃ añchāmīti pajānāti rassam vā añchanto ‘Rassam añchāmīti pajānāti evameva kho bhikkhave bhikkhu dīghaṃ vā assasanto ‘Dīghaṃ assasāmīti pajānāti dīghaṃ vā passasanto ‘Dīghaṃ passasāmīti pajānāti rassam vā assasanto ‘Rassam assasāmīti pajānāti rassam vā passasanto ‘Rassam passasāmīti pajānāti. ‘Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati ‘Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati ‘Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati ‘Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

Iti ajjhattaṃ vā kāye kāyānupassī viharati bahiddhā vā kāye kāyānupassī viharati ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati vayadhammānupassī vā kāyasmim viharati samudayavaya dhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā



hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu kāye kāyānupassī viharati.

Thus he dwells in contemplation of the body, either with regard to his own person, or to other persons, or to both, he beholds how the body arises; beholds how it passes away; beholds the arising and passing away of the body. A body is there—this clear awareness is present in him, to the extent necessary for knowledge and mindfulness, and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the body.

*‘A body is there, but no living being, no individual, no woman, no man, no self, and nothing that belongs to a self; neither a person. nor anything belonging to a person. (Comm.)*

*‘Mindfulness of Breathing’ (ānāpāna-sati) is one of the most important meditative exercises. It may be used for the development of Tranquillity (samatha-bhāvanā), i.e. for attaining the four Absorptions for the development of Insight (vipassanā-bhāvanā) or for a combination of both practices. Here, in the context of sati paṭṭhāna, it is principally intended for tranquillization and concentration preparatory to the practice of Insight, which may be undertaken in the following way. After a certain degree of calm and concentration, or one of the Absorptions, has been attained through regular practice of mindful breathing, the disciple proceeds to examine the origin of breath. He sees that the inhalations and exhalations are conditioned by the body consisting of the four material elements and the various corporeal phenomena derived from them, e.g. the five sense organs, etc. Conditioned by fivefold sense-impression arises consciousness, and together with it the three other ‘Groups of Existence’, i.e. Feeling, Perception, and mental Formations. Thus the meditator sees clearly: ‘There is no ego-entity or self in this so called personality, but it is only a corporeal and mental process conditioned by various factors’. Thereupon he applies the Three Characteristics to these phenomena, understanding them thoroughly as impermanent subject to suffering, and impersonal.*

#### THE FOUR POSTURES

(iriyāpathapabbam) “Puna caparam bhikkhave bhikkhu gacchanto vā ‘Gacchāmi’ti pajānāti ṭhito vā ‘Ṭhitomhi’ti pajānāti nisinno vā ‘Nisinnomhi’ti pajānāti sayāno vā ‘Sayānomhi’ti pajānāti yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti. Iti ajjhataṃ ... kāye kāyānupassī viharati.

And further, whilst going, standing, sitting, or lying down, the disciple understands (according to reality) the expressions; ‘I go’; ‘I stand’; ‘I sit’; ‘I lie down’; he understands any position of the body.

*‘The disciple understands that there is no living being, no real Ego, that goes, stands, etc., but that it is by a mere figure of speech that one says: “I go”, “I stand” and so forth’. (Comm.)*

## MINDFULNESS AND CLEAR COMPREHENSION

(sampajānapabbam) “Puna caparam bhikkhave bhikkhu abhikkante paṭikkante sampajānakārī hoti ālokite vilokite sampajānakārī hoti samiñjite pasārite sampajānakārī hoti saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti asite pīte khāyite sāyite sampajānakārī hoti uccārapassāvakamme sampajānakārī hoti gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.  
Iti ajjhataṃ vā kāye kāyānupassī viharati... evampi kho bhikkhave bhikkhu kāye kāyānupassī viharati.

And further, the disciple acts with clear comprehension in going and coming; he acts with clear comprehension in looking forward and backward; acts with clear comprehension in bending and stretching (any part of his body); acts with clear comprehension in carrying alms bowl and robes; acts with clear comprehension in eating, drinking, chewing and tasting; acts with clear comprehension in discharging excrement and urine; acts with clear comprehension in walking, standing, sitting, falling asleep, awakening; acts with clear comprehension in speaking and keeping silent.

*In all that the disciple is doing, he has a clear comprehension:*

*1. of his intention, 2. of his advantage, 3. of his duty, 4. of the reality. (Comm.)*

## CONTEMPLATION OF LOATHSOMENESS

(paṭikūlamanasikārapabbam) “Puna caparam bhikkhave bhikkhu imameva kāyaṃ uddham pādatalā adho kesamatthakā tacapariyantam pūram nānappakārassa asucino paccavekkhati ‘Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam nhāru aṭṭhi aṭṭhimiñjam vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaḡaṇam udariyam karīsam pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta’nti.

And further, the disciple contemplates this body from the sole of the foot upward, and from the top of the hair downward, with a skin stretched over it, and filled with manifold impurities: ‘This body has hairs of the head and of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, stomach, bowels, mesentery, and excrement; bile, phlegm, pus, blood, sweat, lymph, tears, skin-grease, saliva, nasal mucus, oil of the joints, and urine.’

“Seyyathāpi bhikkhave ubhatomukhā putoli pūrā nānāvihitassa dhaññassa seyyathidaṃ sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tameva cakkhumā puriso muñcivā paccavekkheyya ‘Ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti. Evameva kho bhikkhave bhikkhu imameva kāyaṃ uddham pādatalā adho kesamatthakā tacapariyantam pūram nānappakārassa asucino paccavekkhati ‘Atthi imasmim kāye kesā lomā nakhā dantā taco mutta’nti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati... evampi kho bhikkhave bhikkhu kāye kāyānupassī viharati.

Just as if there were a sack, with openings at both ends, filled with various kinds of grain—with paddy, beans, sesamum and husked rice—and a man not blind opened it and examined its contents, thus: ‘That is paddy, these are beans, this is sesamum, this is husked rice’: just so does the disciple investigate this body.

## ANALYSTS OF FOUR ELEMENTS

(dhātumanasikārapabbhaṃ) “Puna caparaṃ bhikkhave bhikkhu imameva kāyaṃ yathāñhiṭṭhaṃ yathāpaṇihitaṃ dhātuso paccavekkhati ‘Atthi imasmiṃ kāye pathavī dhātu āpodhātu tejodhātu vāyodhātū’ti.

And further, the disciple contemplates this body, however it may stand or move, with regard to the elements; ‘This body consists of the solid element, the liquid element, the heating element and the vibrating element’.

“Seyyathāpi bhikkhave dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe bilaso vibhajitvā nisinno assa evameva kho bhikkhave bhikkhu imameva kāyaṃ yathāñhiṭṭhaṃ yathāpaṇihitaṃ dhātuso paccavekkhati ‘Atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

“Iti ajjhattaṃ vā kāye kāyānupassī viharati... evampi kho bhikkhave bhikkhu kāye kāyānupassī viharati.

Just as if a skilled butcher or butcher’s apprentice, who had slaughtered a cow and divided it into separate portions, were to sit down at the crossroads just so does the disciple contemplate this body with regard to the elements.

*In Vism XIII, 2 this simile is explained as follows: When a butcher rears a cow, brings it to the place of slaughter, binds it to a post, makes it stand up, slaughters it and looks at the slaughtered cow, during all that time he has still the notion ‘cow’. But when he has cut up the slaughtered cow, divided it into pieces, and sits down near it to sell the meat, the notion, ‘cow’ ceases in his mind, and the notion ‘meat’ arises. He does not think that he is selling a cow or that people buy a cow, but that it is meat that is sold and bought. Similarly, in an ignorant worldling, whether monk or layman, the concepts ‘being’, ‘man’, ‘personality’, etc., will not cease until he has mentally dissected this body of his, as it stands and moves, and has contemplated it according to its component elements. But when he has done so, the notion ‘personality’, etc., will disappear, and his mind will become firmly established in the Contemplation of the Elements.*

## CEMETERY MEDITATIONS

(navasivathikapabbhaṃ) “Puna caparaṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā

uddhumātakam vinīlakam vipubbakajātam. So imameva kāyam upasaṃharati 'Ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito'ti.

"Iti ajjhataṃ vā kāye kāyānupassī viharati... evampi kho bhikkhave bhikkhu kāye kāyānupassī viharati.

1. And further, just as if the disciple were looking at a corpse thrown on a charnel-ground, one, two, or three days dead, swollen up, blue-black in color, full of corruption—so he regards his own body: 'This body of mine also has this nature, has this destiny, and cannot escape it.

"Puna caparam bhikkhave bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imameva kāyam upasaṃharati 'Ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito'ti.

"Iti ajjhataṃ vā kāye kāyānupassī viharati... evampi kho bhikkhave bhikkhu kāye kāyānupassī viharati.

2. And further, just as if the disciple were looking at a corpse thrown on a charnel-ground, eaten by crows, hawks or vultures, by dogs or jackals, or devoured by all kinds of worms—so he regards his own body; 'This body of mine also has this nature, has this destiny, and cannot escape it.'

"Puna caparam bhikkhave bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samamsalohitaṃ nhārusambandham... aṭṭhika saṅkhalikaṃ nimamsalohitamakkhitaṃ nhārusambandham... aṭṭhikasaṅkhalikaṃ apagatamamsalohitaṃ nhārusambandham... aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena goppakaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭṭhikaṃ. So imameva kāyam upasaṃharati 'Ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito'ti.

"Iti ajjhataṃ vā kāye kāyānupassī viharati... evampi kho bhikkhave bhikkhu kāye kāyānupassī viharati.

3. And further, just as if the disciple were looking at a corpse thrown on a charnel-ground, a framework of bones, flesh hanging from it, bespattered with blood, held together by the sinews;

4. A framework of bone, stripped of flesh, bespattered with blood, held together by the sinews;

5. A framework of bone, without flesh and blood, but still held together by the sinews;

6. Bones, disconnected and scattered in all directions, here a bone of the hand, there a bone of the foot, there a shin bone, there a thigh bone, there a pelvis, there the spine, there the skull—so he regards his own body: ‘This body of mine also has this nature, has this destiny, and cannot escape it.’

“Puna caparaṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni... aṭṭhikāni puñjakitāni terovassikāni... aṭṭhikāni pūtīni cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati ‘Ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati bahiddhā vā kāye kāyānupassī viharati ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati vayadhammānupassī vā kāyasmim viharati samudaya vayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu kāye kāyānupassī viharati.

7. And further, just as if the disciple were looking at bones lying in the charnel-ground, bleached and resembling shells;

8. Bones heaped together, after the lapse of years;

9. Bones weathered and crumbled to dust—so he regards his own body: ‘This body of mine also has this nature, has this destiny, and cannot escape it.’ Thus he dwells in contemplation of the body, either with regard to his own person, or to other persons, or to both. He beholds how the body arises; beholds how it passes away; beholds the arising and passing away of the body. ‘A body is there’: this clear awareness is present in him, to the extent necessary for knowledge and mindfulness; and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the body. DN 22

### **Kāyagatā-sati ānisamsa (MN 119)**

#### **ASSURED OF TEN BLESSINGS**

kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya dasānisamsā pāṭikaṅkhā.

1) aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ abhibhuyya viharati.

2) “Bhayabheravasaho hoti, na ca taṃ bhayabheravaṃ sahati, uppannaṃ bhaya bheravaṃ abhibhuyya viharati.

3)“Khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātā tapasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ adhivāsakajātiko hoti.

4)“Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāma lābhī hoti akicchālābhī akasiralābhī.

5)“So anekavihiṭṭhaṃ iddhiṭṭhaṃ paccaṇubhoti -- ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ tirokuṭṭhaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse. Pathaviyāpi ummujja nimujjaṃ karoti seyyathāpi udake. Udaṇṇepi abhiṭṭhaṃ gacchati seyyathāpi pathaviyā. Ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo. Imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parāmasati parimajjati. Yāva brahmalokāpi kāyena vasaṃ vatteti.

6)“Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca, ye dūre santike ca.

7)“Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāgaṃ vā cittaṃ ‘Sarāgaṃ cittaṇ’ti pajānāti, vītarāgaṃ vā cittaṃ... Sadosaṃ vā cittaṃ. Vītadosaṃ vā cittaṃ. Samohaṃ vā cittaṃ. Vītamohaṃ vā cittaṃ. Saṃkhittaṃ vā cittaṃ. Vikkhittaṃ vā cittaṃ. Mahaggataṃ vā cittaṃ. Amahaggataṃ vā cittaṃ. Suttaraṃ vā cittaṃ. Anuttaraṃ vā cittaṃ. Samāhitaṃ vā cittaṃ. Asamāhitaṃ vā cittaṃ. Vimuttaṃ vā cittaṃ. Avimuttaṃ vā cittaṃ ‘Avimuttaṃ cittaṇ’ti pajānāti.

8)“So anekavihiṭṭhaṃ pubbenivāsaṃ anussarati, seyyathidaṃ -- ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni -- ‘Amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrapāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ suddesaṃ anekavihiṭṭhaṃ pubbenivāsaṃ anussarati.

9)“Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

10)“Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati.

“Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime dasānisamsā pāṭikaṅkhā””ti (MN 119)

Once the contemplation of the body is practised, developed, often repeated, has become one’s habit, one’s foundation, is firmly established, strengthened and perfected; the disciple may expect ten blessings:

1. Over delight and discontent he has mastery; he does not allow himself to be overcome by discontent; he subdues it, as soon as it arises.
2. He conquers fear and anxiety; he does not allow himself to be overcome by fear and anxiety; he subdues them, as soon as they arise.
3. He endures cold and heat, hunger and thirst; wind and sun, attacks by gadflies, mosquitoes and reptiles; patiently he endures wicked and malicious speech, as well as bodily pains that befall him, though they be piercing, sharp, bitter, unpleasant, disagreeable, and dangerous to life.
4. The four Absorptions’ (jhāna) which purify the mind, and bestow happiness even here, these he may enjoy at will, without difficulty, without effort.

#### SIX ‘PSYCHICAL POWERS’ (Abhiññā)

5. He may enjoy the different ‘Magical Powers (iddhi-vidhā).
6. With the ‘Heavenly Ear’ (dibba-sota), the purified, the superhuman, he may hear both kinds of sounds, the heavenly and the earthly, the distant and the near.
7. With the mind he may obtain ‘Insight into the Hearts of Other Beings’ (parassa-cetopariya-ñāṇa), of other persons.
8. He may obtain ‘Remembrances of many Previous Births’ (pubbe-nivāsā nussati-ñāṇa).
9. With the ‘Heavenly Eye’ (dibba-cakkhu), purified and superhuman, he may see beings vanish and reappear, the base and the noble, the beautiful and the ugly, the happy and the unfortunate; he may perceive how beings are reborn according to their deeds.
10. He may, through the ‘Cessation of Passions’ (āsavakkhaya), come to know for himself, even in this life, the stainless deliverance of mind, the deliverance through wisdom. MN 119

*The last six blessings (5-10) are the 'Psychical Powers' (abhiññā). The first five of them are mundane (lokiya) conditions, and may therefore be attained even by a 'worldling' (puthujjana), whilst the last Abhiññā is supra-mundane (lokuttara) and exclusively the characteristic of the Arahāt, or Holy One. It is only after the attainment of all the four Absorptions (jhāna) that one may fully succeed in acquiring the five worldly 'Psychical Powers'. There are four iddhipāda, or 'Bases for obtaining Magical Powers', namely: concentration of Will, concentration of Energy, concentration of Mind, and concentration of Investigation.*

## Vedanānupassanā

### 2. CONTEMPLATION OF THE FEELINGS

"Kathañca pana bhikkhave bhikkhu vedanāsu vedanānupassī viharati? Idha bhikkhave bhikkhu sukhaṃ vā vedanaṃ vedayamāno 'Sukhaṃ vedanaṃ vedayāmīti pajānāti dukkhaṃ vā vedanaṃ vedayamāno 'Dukkhaṃ vedanaṃ vedayāmīti pajānāti. Adukkhamasukhaṃ vā vedanaṃ vedayamāno 'Adukkhamasukhaṃ vedanaṃ vedayāmīti pajānāti. Sāmisam vā sukhaṃ vedanaṃ vedayamāno 'Sāmisam sukhaṃ vedanaṃ vedayāmīti pajānāti nirāmisam vā sukhaṃ vedanaṃ vedayamāno 'Nirāmisam sukhaṃ vedanaṃ vedayāmīti pajānāti. Sāmisam vā dukkhaṃ vedanaṃ vedayamāno 'Sāmisam dukkhaṃ vedanaṃ vedayāmīti pajānāti nirāmisam vā dukkhaṃ vedanaṃ vedayamāno 'Nirāmisam dukkhaṃ vedanaṃ vedayāmīti pajānāti. Sāmisam vā adukkhmasukhaṃ vedanaṃ vedayamāno 'Sāmisam adukkhmasukhaṃ vedanaṃ vedayāmīti pajānāti nirāmisam vā adukkhmasukhaṃ vedanaṃ vedayamāno 'Nirāmisam adukkhmasukhaṃ vedanaṃ vedayāmīti pajānāti. Iti ajjhataṃ vā vedanāsu vedanānupassī viharati bahiddhā vā vedanāsu vedanānupassī viharati ajjhatabhiddhā vā vedanāsu vedanānupassī viharati. Samudayadhammānupassī vā vedanāsu viharati vayadhammānupassī vā vedanāsu viharati samudayavayadhammānupassī vā vedanāsu viharati. 'Atthi vedanāti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.

But how does the disciple dwell in contemplation of the feelings?

In experiencing feelings, the disciple knows: 'I have an agreeable feeling'; or: 'I have a disagreeable feeling', or: 'I have an indifferent feeling'; or: 'I have a worldly agreeable feeling', or: 'I have an unworldly agreeable feeling', or: 'I have a worldly disagreeable feeling', or: 'I have an unworldly disagreeable feeling', or: 'I have a worldly indifferent feeling', or: 'I have an unworldly indifferent feeling'. Thus he dwells in contemplation of the feelings, either with regard to his own person, or to other persons, or to both. He beholds how the feelings arise; beholds how they pass away; beholds the arising and



passing away of the feelings. 'Feelings are there': this clear awareness is present in him, to the extent necessary for knowledge and mindfulness; and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the feelings. DN 22

*The disciple understands that the expression 'I feel' has no validity except as a conventional expression (vohāravacana); he understands that, in the absolute sense (paramattha), there are only feelings, and that there is no Ego, no experiencer of the feelings.*

### Cittānupassanā

## 3. CONTEMPLATION OF THE MIND

"Kathañca pana bhikkhave bhikkhu citte cittānupassī viharati? Idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ 'Sarāgaṃ citta'nti pajānāti vītarāgaṃ vā cittaṃ 'Vītarāgaṃ citta'nti pajānāti. Sadosaṃ vā cittaṃ 'Sadosaṃ citta'nti pajānāti vītadosaṃ vā cittaṃ 'Vītadosaṃ citta'nti pajānāti. Samohaṃ vā cittaṃ 'Samohaṃ citta'nti pajānāti vītamohaṃ vā cittaṃ 'Vītamohaṃ citta'nti pajānāti. Saṅkhittaṃ vā cittaṃ 'Saṅkhittaṃ citta'nti pajānāti vikkhittaṃ vā cittaṃ 'Vikkhittaṃ citta'nti pajānāti. Mahaggataṃ vā cittaṃ 'Mahaggataṃ citta'nti pajānāti amahaggataṃ vā cittaṃ 'Amahaggataṃ citta'nti pajānāti. Sauttaraṃ vā cittaṃ 'Sauttaraṃ citta'nti pajānāti anuttaraṃ vā cittaṃ 'Anuttaraṃ citta'nti pajānāti. Samāhitaṃ vā cittaṃ 'Samāhitaṃ citta'nti pajānāti asamāhitaṃ vā cittaṃ 'Asamāhitaṃ citta'nti pajānāti. Vimuttaṃ vā cittaṃ 'Vimuttaṃ citta'nti pajānāti. Avimuttaṃ vā cittaṃ 'Avimuttaṃ citta'nti pajānāti. Iti ajjhataṃ vā citte cittānupassī viharati bahiddhā vā citte cittānupassī viharati ajjhatabahiddhā vā citte cittānupassī viharati. Samudayadhammānupassī vā cittasmiṃ viharati vayadhammānupassī vā cittasmiṃ viharati samudayavayadhammānupassī vā cittasmiṃ viharati 'Atthi citta'nti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati evampi kho bhikkhave bhikkhu citte cittānupassī viharati.

But how does the disciple dwell in contemplation of the mind?

Herein the disciple knows the greedy mind as greedy, and the not greedy mind as not greedy; knows the hating mind as hating, and the not hating mind as not hating; knows the deluded mind as deluded and the undeluded mind as undeluded. He knows the cramped mind as cramped, and the scattered mind as scattered; knows the developed mind as developed, and the undeveloped mind as undeveloped; knows the surpassable mind as surpassable and the unsurpassable mind as unsurpassable; knows the concentrated mind as concentrated, and the unconcentrated mind as unconcentrated; knows the freed mind as freed, and the unfreed mind as unfreed.

*Citta (mind) is here used as a collective term for the cittas, or moments of consciousness. Citta being identical with viññāṇa, or consciousness, should not be translated by 'thought'. 'Thought' and 'thinking' correspond rather to the 'verbal operations of the mind': vitakka (thought-conception) and vicāra (discursive thinking), which belong to the Sankhārakkhandha.*

Thus he dwells in contemplation of the mind, either with regard to his own person, or to other persons, or to both. He beholds how consciousness arises; beholds how it passes away; beholds the arising and passing away of consciousness. 'Mind is there'; this clear awareness is present in him, to the extent necessary for knowledge and mindfulness; and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the mind.

### Dhammānupassanā

## 4. CONTEMPLATION OF THE MIND-OBJECTS

### THE FIVE HINDRANCES

(nīvaraṇapabbam) "Kathañca pana bhikkhave bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathañca pana bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?"

But how does the disciple dwell in contemplation of mind objects? Herein the disciple dwells in contemplation of the mind objects, namely of the 'Five Hindrances.'

"Idha bhikkhave bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ 'Atthi me ajjhataṃ kāmacchando'ti pajānāti asantaṃ vā ajjhataṃ kāmacchandaṃ 'Natthi me ajjhataṃ kāmacchando'ti pajānāti yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti tañca pajānāti. "Santaṃ vā ajjhataṃ byāpādaṃ... thinamiddhaṃ... uddhaccakukkuccaṃ... vicikicchāṃ 'Atthi me ajjhataṃ vicikicchā'ti pajānāti asantaṃ vā ajjhataṃ vicikicchāṃ 'Natthi me ajjhataṃ vicikicchā'ti pajānāti yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti.

"Iti ajjhataṃ vā dhammesu dhammānupassī viharati...

1. He knows when there is 'Lust' (kāmacchanda) in him: 'In me is lust'; knows when there is 'Anger' (vyāpāda) in him: 'In me is anger'; knows when

there is ‘Torpor and Sloth’ (thīnamiddha) in him: ‘In me is torpor and sloth’; knows when there is ‘Restlessness and Mental Worry’ (uddhacca-kukkucca) in him: ‘In me is restlessness and mental worry’; knows when there are ‘Doubts’ (vicikicchā) in him: ‘In me are doubts’. He knows when these hindrances are not in him: ‘In me these hindrances are not’. He knows how they come to arise; knows how, once arisen, they are overcome; and he knows how they do not rise again in the future.

*For example, ‘Lust’ arises through unwise thinking on the agreeable and delightful. It may be suppressed by the following six methods: fixing the mind upon an idea that arouses disgust; contemplation of the loathsomeness of the body; controlling one’s six senses; moderation in eating; friendship with wise and good men; right instruction. Lust and anger are for ever extinguished upon attainment of Anāgāmi ship; ‘Restlessness’ is extinguished by reaching Arahatship; ‘Mental Worry’, by reaching Sotapannaship.*

## THE FIVE GROUPS OF EXISTENCE

(khandhapabbam) “Puna caparam bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu. Kathañca pana bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu? Idha bhikkhave bhikkhu ‘Iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo; iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo; iti saññā iti saññāya samudayo iti saññāya atthaṅgamo; iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthaṅgamo iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo’ti iti ajjhataṃ vā dhammesu dhammānupassī viharati...

And further: the disciple dwells in contemplation of the mind-objects, namely of the five ‘Groups of Existence’. He knows what ‘Corporeality’ (rūpa) is, how it arises, how it passes away; knows what ‘Feeling’ (vedanā) is, how it arises, how it passes away; knows what ‘Perception’ (saññā) is, how it arises, how it passes away; knows what the ‘Mental Formations’ (saṅkhāra) are, how they arise, how they pass away; knows what ‘Consciousness’ (viññāṇa) is, how it arises, how it passes away.

## THE SENSE-BASES

(āyatana-pabbam) “Puna caparam bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathañca pana bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

“Idha bhikkhave bhikkhu cakkhuñca pajānāti rūpe ca pajānāti yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti yathā ca pahānassa saṃyojanassa āyatinaṃ anuppādo hoti tañca pajānāti. “Sotañca pajānāti sadde ca pajānāti... “Ghāṇañca pajānāti

gandhe ca pajānāti ... "Jivhañca pajānāti rase ca pajānāti... "Kāyañca pajānāti phoṭṭhabbe ca pajānāti ... "Manañca pajānāti dhamme ca pajānāti yañca tadubhayam paṭicca uppajjati saṃyojanam tañca pajānāti yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti yathā ca uppannassa saṃyojanassa pahānam hoti tañca pajānāti yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

"Iti ajjhataṃ vā dhammesu dhammānupassī viharati...

And further: the disciple dwells in contemplation of the mind-objects, namely of the six 'Subjective-Objective Sense Bases'. He knows the eye and visual objects, ear and sounds, nose and odors, tongue and tastes, body and bodily impressions, mind and mind-objects; and the fetter that arises in dependence on them, he also knows. He knows how the fetter comes to arise, knows how the fetter is overcome, and how the abandoned fetter does not rise again in future.

## THE SEVEN ELEMENTS OF ENLIGHTENMENT

(Bojjhaṅgapabbam) "Puna caparam bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathañca pana bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu? Idha bhikkhave bhikkhu santam vā ajjhataṃ satisambojjhaṅgam 'Atthi me ajjhataṃ satisambojjhaṅgo'ti pajānāti asantam vā ajjhataṃ satisambojjhaṅgam 'Natthi me ajjhataṃ satisambojjhaṅgo'ti pajānāti yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. "Santam vā ajjhataṃ dhammavicayasambojjhaṅgam... vīriya sambojjhaṅgam ...pītisambojjhaṅgam... passaddhisambojjhaṅgam... samādhi sambojjhaṅgam... 'upekkhāsambojjhaṅgam 'Atthi me ajjhataṃ upekkhā sambojjhaṅgo'ti pajānāti asantam vā ajjhataṃ upekkhāsambojjhaṅgam 'Natthi me ajjhataṃ upekkhāsambojjhaṅgo'ti pajānāti yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

"Iti ajjhataṃ vā dhammesu dhammānupassī viharati...

And further: the disciple dwells in contemplation of the mind-objects, namely of the seven 'Elements of Enlightenment', He knows when there is in him 'Mindfulness' (sati), 'Investigation of the Doctrine' (dhammavicaya), 'Energy' (viriya), 'Enthusiasm'(pīti), 'Tranquillity' (passaddhi), 'Concentration'(samādhi), and 'Equanimity' (upekkhā). He knows when it is not in him, knows how it comes to arise, and how it is fully developed.

## THE FOUR NOBLE TRUTHS

(saccapabbam) “Puna caparam bhikkhave bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu. Kathañca pana bhikkhave bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu? Idha bhikkhave bhikkhu ‘Idam dukkha’nti yathābhūtaṃ pajānāti ‘Ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti ‘Ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti ‘Ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati bahiddhā vā dhammesu dhammānupassī viharati ajjhatabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati vayadhammānupassī vā dhammesu viharati samudayavayadhammānupassī vā dhammesu viharati ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu

And further: the disciple dwells in contemplation of the mind-objects, namely of the ‘Four Noble Truths’. He knows according to reality, what Suffering is; knows according to reality, what the Origin of suffering is; knows according to reality what the Extinction of suffering is; knows according to reality, what the Path is that leads to the extinction of suffering. Thus he dwells in contemplation of the mind-objects either with regard to his own person, or to other persons or to both. He beholds how the mind-objects arise, beholds how they pass away, beholds the arising and passing away of the mind objects. ‘Mind-objects are there’: this clear awareness is present in him, to the extent necessary for knowledge and mindfulness; and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the mind-objects. The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path, and the realization of Nibbāna, is by these four foundations of mindfulness.

*These four contemplations of Satipaṭṭhāna relate to all the five Groups of Existence, namely: 1. The contemplation of corporeality relates to rūpakhandha; 2. the contemplation of feeling, to vedanākhandha; 3. the contemplation of mind, to viññānakhandha; 4. the contemplation of mind-objects, to saññā- and sankhāra-khandha.*

### **ānāpāna-sati suttaṃ (MN 118)**

### **Nibbāna through Ānāpāna-sati**

Watching over In- and Out-breathing (ānāpāna-sati), practised and developed, brings the Four ‘Foundations of Mindfulness’ to perfection; the four foundations of mindfulness, practised and developed, bring the seven ‘Elements of Enlightenment’ to perfection; the seven elements of

enlightenment, practised and developed, bring 'Wisdom and Deliverance' to perfection.

"Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati satova passasati.

But how does Watching over In- and Out-breathing, practised and developed, bring the four 'Foundations of Mindfulness' (satipaṭṭhāna) to perfection?

"Dīghaṃ vā assasanto 'Dīghaṃ assasāmi'ti pajānāti, dīghaṃ vā passasanto 'Dīghaṃ passasāmi'ti pajānāti; rassaṃ vā assasanto 'Rassaṃ assasāmi'ti pajānāti, rassaṃ vā passasanto 'Rassaṃ passasāmi'ti pajānāti; 'Sabbakāyapaṭisaṃvedī assasissāmi'ti sikkhati, 'Sabbakāyapaṭisaṃvedī passasissāmi'ti sikkhati; 'Passambhayaṃ kāyasaṅkhāraṃ assasissāmi'ti sikkhati, 'Passambhayaṃ kāyasaṅkhāraṃ passasissāmi'ti sikkhati.

"[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' [2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' [3] He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'

"pītipaṭisaṃvedī assasissāmi'ti sikkhati, 'Pītipaṭisaṃvedī passasissāmi'ti sikkhati; 'Sukhapaṭisaṃvedī assasissāmi'ti sikkhati, 'Sukhapaṭisaṃvedī passasissāmi'ti sikkhati; 'Cittasaṅkhārapaṭisaṃvedī assasissāmi'ti sikkhati, 'Cittasaṅkhārapaṭisaṃvedī passasissāmi'ti sikkhati; 'Passambhayaṃ cittasaṅkhāraṃ assasissāmi'ti sikkhati, 'Passambhayaṃ cittasaṅkhāraṃ passasissāmi'ti sikkhati.

"[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' [6] He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' [7] He trains himself, 'I will breathe in sensitive to mental fabrication.' He trains himself, 'I will breathe out sensitive to mental fabrication.' [8] He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"cittapaṭisaṃvedī assasissāmi'ti sikkhati, 'Cittapaṭisaṃvedī passasissāmi'ti sikkhati; 'Abhipamodayaṃ cittaṃ assasissāmi'ti sikkhati, 'Abhipamodayaṃ cittaṃ

passasissāmī"ti sikkhati; 'Samādahaṃ cittaṃ assasissāmī"ti sikkhati, 'Samādahaṃ cittaṃ passasissāmī"ti sikkhati; 'Vimocayaṃ cittaṃ assasissāmī"ti sikkhati, 'Vimocayaṃ cittaṃ passasissāmī"ti sikkhati.

"[9] He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' [10] He trains himself, 'I will breathe in satisfying the mind.' He trains himself, 'I will breathe out satisfying the mind.' [11] He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind.' [12] He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'

"aniccānupassī assasissāmī"ti sikkhati, 'Aniccānupassī passasissāmī"ti sikkhati; 'Virāgānupassī assasissāmī"ti sikkhati, 'Virāgānupassī passasissāmī"ti sikkhati; 'Nirodhānupassī assasissāmī"ti sikkhati, 'Nirodhānupassī passasissāmī"ti sikkhati; 'Paṭinissaggānupassī assasissāmī"ti sikkhati, 'Paṭinissaggānupassī passasissāmī"ti sikkhati.

"[13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [14] He trains himself, 'I will breathe in focusing on dispassion [*literally*, fading].' He trains himself, 'I will breathe out focusing on dispassion.' [15] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' [16] He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā.

"This is how mindfulness of In- and Out-breathing is developed & pursued so as to be of great fruit, of great benefit.

"Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti?

But how do mindfulness of In- and Out-breathing, thus practised and developed, brings the four Foundations of Mindfulness to perfection?

Yasmiṃ samaye, bhikkhave, bhikkhu dīghaṃ vā assasanto 'Dīghaṃ assasāmi'ti pajānāti, ... 'Passambhayaṃ kāyasaṅkhāraṃ passasissāmi'ti sikkhati; kāye kāyānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. Kāyesu kāyāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ -- assāsapassāsā.

I. Whenever the disciple (1) mindfully makes a long inhalation or exhalation, or (2) makes a short inhalation or exhalation, or (3) trains himself to inhale or exhale whilst experiencing the whole (breath-) body, or (4) whilst calming down this bodily function (i.e. the breath)—at such a time the disciple dwells in 'contemplation of the body', full of energy, comprehending it, mindful, after subduing worldly greed and grief. For, inhalation and exhalation I call one amongst the corporeal phenomena.

"Yasmiṃ samaye, bhikkhave, bhikkhu 'Pītipaṭisaṃvedī assasissāmi'ti sikkhati...'Passambhayaṃ cittasaṅkhāraṃ passasissāmi'ti sikkhati; vedanāsu vedanānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ -- assāsapassāsānaṃ sādhukaṃ manasikāraṃ.

II. Whenever the disciple trains himself to inhale or exhale (1) whilst feeling rapture (pīti), or (2) joy (sukha), or (3) the mental functions (cittasaṅkhāra), or (4) whilst calming down the mental functions—at such a time he dwells in 'contemplation of the feelings', full of energy, clearly comprehending them, mindful, after subduing worldly greed and grief. For, the full awareness of In- and Out-breathing I call one amongst the feelings.

"Yasmiṃ samaye, bhikkhave, bhikkhu 'Cittapaṭisaṃvedī assasissāmi'ti sikkhati...'Vimocayaṃ cittaṃ passasissāmi'ti sikkhati; citte cittānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṃ vadāmi.

III. Whenever the disciple trains himself to inhale or exhale (1) whilst experiencing the mind, or (2) whilst gladdening the mind, or (3) whilst concentrating the mind, or (4) whilst setting the mind free—at such a time he dwells in 'contemplation of the mind', full of energy, clearly comprehending it, mindful, after subduing worldly greed and grief. For, without mindfulness and clear comprehension, I say, there is no Watching over In- and Out-breathing.



“Yasmiṃ samaye, bhikkhave, bhikkhu ‘Aniccānupassī assasissāmī’ti sikkhati... ‘Paṭinissaggānupassī passasissāmī’ti sikkhati; dhammesu dhammānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. So yaṃ taṃ abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti.

IV. Whenever the disciple trains himself to inhale or exhale whilst contemplating (1) impermanence, or (2) the fading away of passion, or (3) extinction, or (4) detachment—at such a time he dwells in ‘contemplation of the mind-objects’, full of energy, clearly comprehending them, mindful, after subduing worldly greed and grief. Having seen, through understanding, what is the abandoning of greed and grief, he looks on with complete equanimity.

“Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti.

Thus the Mindfulness of the breath, practised and developed, bring the four foundations of mindfulness to full perfection.

“Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti?

But how do the four Foundations of Mindfulness, practised and developed, bring the seven ‘Elements of Enlightenment’ (bojjhanga) to full perfection?

Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī... vedanāsu vedanānupassī ... citte cittānupassī... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmiṃ samaye sati hoti asammutṭhā. Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammutṭhā, satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti. Satisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

1. Whenever the disciple dwells in contemplation of body, feelings, mind and mind-objects, strenuous, clearly comprehending them, mindful, after subduing worldly greed and grief—at such a time his mindfulness is undisturbed; and whenever his mindfulness is present and undisturbed, at such a time he has gained and develops the Element of Enlightenment ‘Mindfulness’ (sati-sambojjhanga); and thus this element of enlightenment reaches fullest perfection.

“So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicaya sambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

2. And whenever, whilst dwelling with mindfulness, he wisely investigates, examines and thinks over the ‘Doctrine’ (dhamma)—at such a time he has gained and develops the Element of Enlightenment ‘Investigation of the Doctrine’ (dhammavicaya-sambojjhanga); and thus this element of enlightenment reaches fullest perfection.

“Tassa taṃ dhammaṃ paññāya pavicino pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ. Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicino pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

3. And whenever, whilst wisely investigating, examining and thinking over the Doctrine, his energy is firm and unshaken—at such a time he has gained and develops the Element of Enlightenment ‘Energy’ (viriya-sambojjhanga); and thus this element of enlightenment reaches fullest perfection.

“Āraddhavīriyassa uppajjati pīti nirāmisā. Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

4. And whenever in him, whilst firm in energy, arises supersensuous rapture—at such a time he has gained and develops the Element of Enlightenment ‘Rapture’ (pīti-sambojjhanga); and thus this element of enlightenment reaches fullest perfection.

“Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, passaddhi sambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

5. And whenever, whilst enraptured in mind, his spiritual frame and his mind become tranquil—at such a time he has gained and develops the Element of

Enlightenment ‘Tranquillity’ (passaddhi-sambojjhanga); and thus this element of enlightenment reaches fullest perfection.

“Passaddhakāyassa sukhino cittaṃ samādhīyati. Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā pāripūriṃ gacchati.

6. And whenever, whilst being tranquillized in his spiritual frame and happy, his mind becomes concentrated—at such a time he has gained and develops the Element of Enlightenment ‘Concentration’ (samādhī-sambojjhanga); and thus this element of enlightenment reaches fullest perfection.

“So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, upekkhā sambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

7. And whenever he looks with complete indifference on his mind thus concentrated—at such a time he has gained and develops the Element of Enlightenment ‘Equanimity’ (upekkhā-sambojjhanga); and thus this element of enlightenment reaches fullest perfection.

Evaṃ bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṃ bahulīkatā satta sambojjhaṅge paripūrenti. (MN 118)

The four Foundations of Mindfulness, thus practised and developed, bring the seven elements of enlightenment to full perfection.

Kathaṃ bhāvitā ca bhikkhave satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti?

idha bhikkhave bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ dhammavicayasambojjhaṅgaṃ bhāveti... viriya sambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti viveka nissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

And how do the seven elements of enlightenment, practised and developed, bring Wisdom and Deliverance (vijjā-vimutti) to full perfection?

Herein the disciple develops the elements of enlightenment: Mindfulness, Investigation of the Doctrine, Energy, Rapture, Tranquillity, Concentration and Equanimity, based on detachment, on absence of desire, on extinction and renunciation.

evaṃ bhāvitā kho bhikkhave satta bojjhaṅgā evaṃ bahulīkatā vijjā vimuttiṃ paripūrentīti

The seven elements of enlightenment thus practised and developed, bring wisdom and deliverance, to full perfection. MN 118

seyyathāpi, hatthidamako mahantaṃ thambhaṃ pathaviyaṃ nikhaṇitvā āraññaṃ nāgassa gīvāyaṃ upanibandhati āraññaṃ ānañceva sīlānaṃ abhinimmadanāya āraññaṃ ānañceva sarasaṅkappaṇaṃ abhinimmadanāya āraññaṃ ānañceva darathakilamathaparilāhaṇaṃ abhinimmadanāya gāmaṇṭhaṃ abhiramāpanāya manussakantesu sīlesu samādapanaṃ; evameva kho, ariyasāvakassa ime cattāro satipaṭṭhānā cetaso upanibandhanaṃ honti gehasitānañceva sīlānaṃ abhinimmadanāya gehasitānañceva sarasaṅkappaṇaṃ abhinimmadanāya gehasitānañceva darathakilamathaparilāhaṇaṃ abhinimmadanāya ñāyassa adhigamāya nibbānassa sacchikiriyaṃ. (MN 125)

Just as the elephant trainer drives a huge stake into the ground and chains the wild elephant to it by the neck, in order to drive out of him his wonted forest ways and wishes, his forest unruliness, obstinacy and violence, and to accustom him to the environment of the village, and to teach him such good behavior as is required amongst men: in like manner also should the noble disciple fix his mind firmly to these four Foundations of Mindfulness, so that he may drive out of himself his habitual worldly ways and wishes, his habitual worldly unruliness, obstinacy and violence, and enter upon the right path and realize Nibbāna. MN125

## 8) sammāsamādhi

### THE FOUR ABSORPTIONS

(jhāna)

yā kho, āvuso visākha, cittassa ekaggatā ayaṃ samādhi; cattāro satipaṭṭhānā samādhinimittā; cattāro sammappadhānā samādhiparikkhārā. Yā tesamāyeva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, ayaṃ ettha samādhibhāvanā

(MN 44)

"Singleness of mind is concentration, friend Visākha; the four frames of reference are its themes; the four right exertions are its requisites; and any cultivation, nourishment, and pursuit of these qualities is its development."

kaṭamo ca, bhikkhave, sammāsamādhi?

What, now, is Right Concentration?

idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. (DN 22)

Detached from sensual pleasures, detached from the other hindrances, the disciple enters into the first Absorption, which is accompanied by Thought Conception and Discursive Thinking, is born of detachment, and filled with Rapture and Happiness. DN 22

*This is the first of the Absorptions belonging to the Fine-Material Sphere (rupāvacarajjhāna). It is attained when, through the strength of concentration, the fivefold sense activity is temporarily suspended, and the five Hindrances are likewise eliminated.*

“Paṭhamam kho, āvuso, jhānaṃ pañcaṅgavippahīnaṃ, pañcaṅgasamannāgataṃ. Idhāvuso, paṭhamam jhānaṃ samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti; vitakko ca vattati, vicāro ca pīti ca sukhañca cittēkaggatā ca. (MN 35)

*This first Absorption is free from five things, and five things are present. When the disciple enters the first Absorption, there have vanished (the five Hindrances): Lust, Ill-Will, Torpor and Sloth, Restlessness and Mental Worry, Doubts; and there are present: Focussing (vitakka), Exploring (vicāra), Rapture (pīti), Happiness (sukha), Concentration (citt'ekaggatā = samādhi).*

*These five mental factors present in the first Absorption, are called Factors (or Constituents) of Absorption (jhānanga). Vitakka (initial formation of an abstract thought) and vicāra (discursive thinking, rumination) are called ‘verbal functions’ (vacī-sankhāra) of the mind; hence they are something secondary compared with consciousness.*

*In Vism, vitakka is compared with the taking hold of a pot, and vicāra with the wiping of it. In the first Absorption both are present, but are exclusively focussed on the subject of meditation, vicāra being here not discursive, but of an ‘exploring’ nature. Both are entirely absent in the following Absorptions.*

vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. (DN 22)

And further: after the subsiding of Thought-Conception and Discursive Thinking, and by the gaining of inner tranquillity and oneness of mind, he enters into a state free from Thought-Conception and Discursive Thinking,

the second Absorption, which is born of concentration (samādhi), and filled with Rapture (piti) and Happiness (sukha).

tasmiṃ samaye tivaṅgikaṃ jhānaṃ hoti: pīti, sukhaṃ, cittassa ekaggatā

(jhāna vibhaṅga)

*In the second Absorption, there are three Factors of Absorption: Rapture, Happiness, and Concentration.*

pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘Upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. (DN 22)

And further: after the fading away of Rapture, he dwells in equanimity, mindful, with clear awareness: and he experiences in his own person that feeling of which the Noble Ones say: ‘Happy lives he who is equanimous and mindful’ — thus he enters the third Absorption.

tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti: sukhaṃ, cittassa ekaggatā

(jhāna vibhaṅga)

*In the third Absorption there are two Factors of Absorption: equanimous Happiness (upekkhā-sukha) and Concentration (citt’ekaggatā).*

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, sammāsamādhi. (DN 22)

And further: after the giving up of pleasure and pain, and through the disappearance of previous joy and grief, he enters into a state beyond pleasure and pain, into the fourth Absorption, which is purified by equanimity and mindfulness. MN 43

tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti: upekkhā, cittassa ekaggatā

(jhāna vibhaṅga)

*In the fourth Absorption there are two Factors of Absorption: Concentration and Equanimity (upekkhā)*

*In Vism forty subjects of meditation (kammaṭṭhāna) are enumerated and treated in detail. By their successful practice the following Absorptions may be attained:*

*All four Absorptions. through Mindfulness of Breathing , the ten Kasina-exercises; the contemplation of Equanimity (upekkhā), being the practice of the fourth Brahma-vihāra.*

*The first three Absorptions: through the development of Loving Kindness (mettā), Compassion (karunā) and Sympathetic Joy (muditā), being the practice of the first three Brahma-vihāras.*

*The first Absorption: through the ten Contemplations of Impurity (asubha-bhāvanā; i.e. the Cemetery Contemplations, which are ten according to the enumeration in Vism.); the contemplation of the Body (i.e. the 32 parts of the body);*

*‘Neighborhood-Concentration’ (upacāra-samādhi): through the Recollections on Buddha, Dhamma and Sangha, on Morality, Liberality, Heavenly Beings, Peace (=Nibbāna) and death; the Contemplation on the Loathsomeness of Food; the Analysis of the Four Elements.*

*The four Immaterial Absorptions (arūpa-jhāna or āruppa), which are based on the fourth Absorption, are produced by meditating on their respective objects from which they derive their names; Sphere of Unbounded Space, of Unbounded Consciousness, of Nothingness, and of Neither-Perception-Nor-NonPerception.*

samādhim, bhikkhave, bhāvētha; samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti. Kiñca yathābhūtaṃ pajānāti? Rūpassa samudayañca atthaṅgamañca, vedanāya samudayañca atthaṅgamañca, saññāya samudayañca atthaṅgamañca, saṅkhārānaṃ samudayañca atthaṅgamañca, viññāṇassa samudayañca atthaṅgamañca”. (SN 22.5)

Develop your concentration: for he who has concentration, understands things according to their reality. And what are these things? The arising and passing away of corporeality, of feeling, perception, mental formations and consciousness. SN 22: 5

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhāru pādānakkhandho, viññāṇupādānakkhandho. Ime dhammā abhiññā pariññeyyā... avijjā ca bhavaṭaṇhā ca -- ime dhammā abhiññā pahātabbā.... samatho ca vipassanā ca -- ime dhammā abhiññā bhāvetabbā.... vijjā ca vimutti ca -- ime dhammā abhiññā sacchikātabbā. (MN 149)

Thus, these five Groups of Existence must be wisely penetrated; Ignorance and Craving must be wisely abandoned; Tranquillity (samatha) and Insight (vipassanā) must be wisely developed. Knowledge (vijjā) and Liberation (vimutti) must be wisely realised. MN149

ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. (SN 56.11)

This is the Middle Path which the Perfect One has discovered, which makes one both to see and to know, and which leads to peace, to discernment, to enlightenment, to Nibbāna. SN 56:11

etañhi tumhe paṭipannā,	dukkhassantaṃ karissatha.
akkhāto vo mayā maggo,	aññāya sallakantaṃ
tumhehi kiccaṃ tappaṃ,	akkhātāro tathāgatā.
paṭipannā pamokkhanti,	jhāyino mārabandhanā. (Dhp 275)

*“And following upon this path,  
you will put an end to suffering.  
I have taught you this path  
having known — for your knowing —  
the extraction of arrows.*

*It's for you to strive ardently.  
Tathāgatas simply point out the way  
Those who practice, absorbed in jhāna:  
from Māra's bonds they'll be freed. Dhp. 275*

### **Maggabhāvanānupubbā Paṭipadā**

## **GRADUAL DEVELOPMENT OF THE EIGHTFOLD PATH IN THE PROGRESS OF THE DISCIPLE**

“Idha, bhikkhave, tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

"Now, there is the case where a Tathāgata appears in the world, He is in deed the pure one, the perfect Enlightened One; the Accomplished One, the Knower of the worlds; He trains perfectly those who wish to be trained ; He is Teacher of gods and humans; He is Awake and Holy. He has pointed out the Dhamma: beautiful in the beginning, beautiful in the middle, beautiful in the end. He has explained the Spiritual Life of complete purity in its essence and conventions.



## CONFIDENCE AND RIGHT THOUGHT (Second Factor)

(saddhāpaṭilābho; nekkhammasaṅkappo) taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati -- ‘Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agāraśmā anagāriyaṃ pabbajeyya’nti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya, mahantaṃ vā ñātiparivaṭṭaṃ pahāya, kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agāraśmā anagāriyaṃ pabbajati.

Suppose a householder, or his son, or someone born in a good family, hears the Doctrine; and after hearing the Doctrine he is filled with confidence in the Perfect One. And filled with this confidence, he thinks: “The household life is cramped and dusty, the homeless life is free as air. It is not easy, living the household life, to live the fully-perfected holy life, purified and polished like a conch shell. Thus, having shaved off my hair and beard, may I don the yellow robes of the holy life, and go forth from the household life to homelessness, in dependence on the triple gem?” And in a short time, having given up his possessions, great or little, having forsaken a large or small circle of relations, he cuts off hair and beard, puts on the yellow robe, and goes forth from home to the homeless life. MN 38

## MORALITY (Third, Fourth, Fifth Factor)

(sammākamanto) “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharati.

“Abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

Having thus left the world, he fulfils the rules of the monks. — He avoids the killing of living beings and abstains from it. Without stick or sword, conscientious, full of sympathy, he is desirous of the welfare of all living beings.— He avoids stealing, and abstains from taking what is not given to him. Only what is given to him he takes, waiting till it is given; and he lives with a heart honest and pure.— He avoids unchastity, living chaste, celibate and aloof from the vulgar practice of sexual intercourse.

(sammāvācā) “Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.”Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti -- ito sutvā na amutra akkhātā imesaṃ bhedaṃ, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedaṃ. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācaṃ bhāsītā hoti. “Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti -- yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujana manāpā tathārūpiṃ vācaṃ bhāsītā hoti. “Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatīṃ vācaṃ bhāsītā kālena, sāpadesaṃ pariyantavatīṃ atthasaṃhitāṃ.

— He avoids lying and abstains from it. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, no deceiver of men.— He avoids tale-bearing and abstains from it. What he has heard here, he does not repeat there, so as to cause dissension there; and what he has heard there, he does not repeat here, so as to cause dissension here. Thus he unites those that are divided, and those that are united he encourages; concord gladdens him, he delights and rejoices in concord; and it is concord that he spreads by his words.— He avoids harsh language and abstains from it. He speaks such words as are gentle, soothing to the ear, loving, such words as go to the heart, and are courteous, friendly, and agreeable to many.— He avoids vain talk and abstains from it. He speaks at the right time, in accordance with facts, speaks what is useful, speaks of the Doctrine and the Discipline; his speech is like a treasure, uttered at the right moment, accompanied by arguments, moderate and full of sense.

(sammāājīvo) “So bījagāmaḥbhūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato, virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātarūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhaññaṇapaṭiggahaṇā paṭivirato hoti, āmakamaṃsapaṭiggahaṇā paṭivirato hoti, itthikumārikapaṭiggahaṇā paṭivirato hoti, dāsīdāsapaṭiggahaṇā paṭivirato hoti, ajalakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavalavapaṭiggahaṇā paṭivirato hoti, khattavatthupaṭiggahaṇā paṭivirato hoti, dūteyyapahiṇagamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti, ukkoṭanavañcana-nikati-sāciyogā paṭivirato hoti, chedana-vadhabandhanaviparāmosa-ālopa-sahasākārā paṭivirato hoti.

— He takes food only at one time of the day (forenoon), abstains from food in the evening, does not eat at improper times. — He keeps aloof from dance, song, music and the visiting of shows; rejects flowers, perfumes,

ointment, as well as every kind of adornment and embellishment. High and gorgeous beds he does not use. Gold and silver he does not accept.— He does not accept raw corn and flesh, women and girls, male and female slaves, or goats, sheep, fowls, pigs, elephants, cows or horses, or land and goods. — He does not go on errands and do the duties of a messenger. He eschews buying and selling things. — He has nothing to do with false measures, metals and weights. He avoids the crooked ways of bribery, deception and fraud. — He has no part in stabbing, beating, chaining, attacking, plundering and oppressing.

“So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī saṅgo yena yeneva ḍeti sapattabhārova ḍeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

— He contents himself with the robe that protects his body, and with the alms bowl by means of which he keeps himself alive. Wherever he goes, he is provided with these two things; just as a winged bird in flying carries his wings along with him. By fulfilling this noble Domain of Morality (sīla khandha) he feels in his heart an irreproachable happiness.

## CONTROL OF THE SENSES (Sixth Factor)

(sammāvāyāmo; saṃvarappadhānaṃ) “So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā... Ghānena gandhaṃ ghāyitvā... Jivhāya rasaṃ sāyitvā... Kāyena phoṭṭhabbaṃ phusitvā... Manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti.

Now, in perceiving a form with the eye— a sound with the ear— an odour with the nose— a taste with the tongue— an impression with the body— an object with the mind, he grasps neither to the whole, nor to its details. And he tries to ward off that which should he be unguarded in his senses, might give rise to evil and unwholesome states, to greed and sorrow; he watches over his senses, keeps his senses under control. By practising this noble

‘Control of the Senses’ (indriya-saṃvara) he feels in his heart a pleasingly happiness.

## MINDFULNESS AND CLEAR COMPREHENSION (Seventh Factor)

(sammāsati) “So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭi pattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

He is mindful and acts with clear comprehension when going and coming; when looking forward and backward; when bending and stretching his limbs; when wearing his robes and alms-bowl; when eating, drinking, chewing and tasting; when discharging excrement and urine: when walking, standing, sitting, falling asleep and awakening; when speaking and keeping silent.

## THE ABSORPTIONS (Eighth Factor)

(sammāsamādhi) “So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajaññaena samannāgato, vivittaṃ senāsanaṃ bhajati -- araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthamaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā. So abhiijhaṃ loke pahāya vigatābhiijjhena cetasā viharati, abhiijhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī, sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

Now being equipped with this lofty ‘Morality’ (sīla), equipped with this noble ‘Control of the Senses’ (indriya-saṃvara), and filled with this noble, ‘Mindfulness and Clear Comprehension’ (sati-sampajañña), he chooses a secluded dwelling in the forest, at the foot of a tree, on a mountain, in a cleft, in a rock cave, on a burial ground, on a wooded tableland, in the open air, or on a heap of straw. Having returned from his alms-round, after the meal, he seats himself with legs crossed, body erect, with mindfulness fixed before him.

He has cast away 'Lust' (kāmacchanda); he dwells with a heart free from lust; from lust he cleanses his heart. He has cast away 'Ill-will' (vyāpāda); he dwells with a heart free from ill-will; cherishing love and compassion toward all living beings, he cleanses his heart from ill-will. He has cast away 'Torpor and Sloth' (thīnamiddha); he dwells free from torpor and sloth; loving the light, with watchful mind, with clear comprehension, he cleanses his mind from torpor and sloth. He has cast away 'Restlessness and Mental Worry' (uddhaccakukkucca); dwelling with mind undisturbed, with heart full of peace, he cleanses his mind from restlessness and mental worry. He has cast away 'Doubt' (vicikicchā); dwelling free from doubt, full of confidence in the good, he cleanses his heart from doubt.

"So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānam upasampajja viharati. pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī' ti tatiyaṃ jhānam upasampajja viharati. sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catuttham jhānam upasampajja viharati. . (MN 38)

"Having abandoned these five hindrances — imperfections of awareness that weaken discernment — then, quite secluded from sensuality, secluded from unskillful qualities, he enters and remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"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 & evaluation — internal assurance.

"With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters and 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 and remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

## INSIGHT (vipassanā) (First Factor)

(sammādiṭṭhi; vipassanā) so yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ, te dhamme aniccatō dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti. So tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati -- 'Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhaya virāgo nirodho nibbāna'ṭi. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti. No ce āsavānaṃ khayaṃ pāpuṇāti (AN 9.36)

But whatsoever there is of corporeality, feeling, perception, mental formations, or consciousness: all these phenomena he regards as 'impermanent' (aniccaṃ), 'subject to pain' (dukkhaṃ). as infirm, as an ulcer, a thorn, a misery, a burden, an enemy, a disturbance, as empty and 'void of an Ego' (anattā); and turning away from these things, he directs his mind towards the Deathless thus; 'This, truly, is Peace, this is the Highest, namely the end of all Karma formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment, extinction, Nibbāna. And in this state he reaches the 'cessation of passions' (āsavakkhaya). AN 9:36

## NIBBĀNA

(nibbānaṃ) "Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ṭi pajānāti. (MN 39)

And his heart becomes free from sensual passion (kāma'āsava), free from the passion for existence (bhava'āsava), free from the passion of ignorance (avijjāsava), 'Freed am I!' this knowledge arises in the liberated one ; and he knows: 'Exhausted is rebirth, fulfilled the Holy Life; what had to be done, has been done; nothing more remains for this world to do'. MN 39

'Akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo'ṭi. (MN 26)

Forever am I liberated. This is the last time that I'm born, No new existence waits for me. MN 26

"seyyathāpi, bhikkhu, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyati, tasseva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā anāhāro nibbāyati, evameva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ vedayamāno 'kāyapariyantikaṃ vedanaṃ vedayāmīti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno 'jīvitapariyantikaṃ vedanaṃ vedayāmīti pajānāti, 'kāyassa bheda

param marañā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantīti pajānāti. tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhiṭṭhānena samannāgato hoti.

Esā hi, bhikkhu, paramā ariyā paññā yadidaṃ -- sabbadukkhakkhaye ñāṇaṃ.

“Bhikkhu, just as an oil-lamp burns in dependence on oil and a wick, and when the oil and wick are used up, if it does not get any more fuel, it is extinguished from lack of fuel; so too when he feels a feeling terminating with the body...a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will become cool right here.' Therefore a bhikkhu possessing [this wisdom] possesses the supreme foundation of wisdom. For this, bhikkhu, is the supreme noble wisdom, namely, the knowledge of the destruction of all suffering,

“Tassa sā vimutti sacce ṭhitā akuppā hoti. Tañhi, bhikkhu, musā yaṃ mosa dhammaṃ, taṃ saccaṃ yaṃ amosadhammaṃ nibbānaṃ. Tasmā evaṃ samannāgato bhikkhu iminā paramena saccādhiṭṭhānena samannāgato hoti.

Etañhi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ -- amosadhammaṃ nibbānaṃ.

“His deliverance, being founded upon truth, is unshakeable. For that is false, bhikkhu, which has a deceptive nature, and that is true which has an undeceptive nature-Nibbāna. Therefore a bhikkhu possessing this truth possesses the supreme foundation of truth. For this, bhikkhu, is the supreme noble truth, namely, Nibbāna, which has an undeceptive nature.

“Tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinna. Tyāssa pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatimaṃ anuppāda dhammā. Tasmā evaṃ samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti.

Eso hi, bhikkhu, paramo ariyo cāgo yadidaṃ -- sabbūpadhi paṭinissaggo.

“Formerly, when he was ignorant, he undertook and accepted acquisitions; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Therefore a bhikkhu possessing [this relinquishment] possesses the supreme foundation of relinquishment. For this, bhikkhu, is the supreme noble relinquishment, namely, the relinquishing of all acquisitions.

“Tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatimaṃ anuppādadhammo. Tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso. Svāssa

pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Tasseva kho pana pubbe aviddasuno avijjā hoti sammoho. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhīṭṭhānena samannāgato hoti.

Eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ -- rāgadosamohānaṃ upasamo. 'Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā'ti (MN 140)

"Formerly, when he was ignorant, he experienced covetousness, desire, and lust; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Formerly, when he was ignorant, he experienced anger, ill will, and hate; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Formerly, when he was ignorant, he experienced ignorance and delusion; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Therefore a bhikkhu possessing [this peace] possesses the supreme foundation of peace. For this, bhikkhu, is the supreme noble peace, namely, the pacification of lust, hate, and delusion.

*For this is supreme noble wisdom,  
namely the knowledge of the destruction of all suffering.  
For this is supreme noble truth,  
namely nibbāna which has an undeceptive nature.  
For this is supreme noble relinquishment,  
namely the relinquishment of all acquisitions.  
For this is supreme noble peace,  
namely the pacification of lust, hate, and delusion.*

paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā'ti – MN 140

One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train only for peace.

## THE SAGE AT PEACE

(arahattaṃ) 'Asmī'ti, bhikkhu, maññitametaṃ, 'Ayamahasmaññitametaṃ, 'Bhavissana'ti maññitametaṃ, 'Na bhavissana'ti maññitametaṃ, 'Rūpī bhavissana'ti maññitametaṃ, 'Arūpī bhavissana'ti maññitametaṃ, 'Saññī bhavissana'ti maññitametaṃ, 'Asaññī bhavissana'ti maññitametaṃ, 'Nevasaññīnāsaññī



bhavissana”ti maññitametaṃ. Maññitaṃ, bhikkhu, rogo maññitaṃ gaṇḍo maññitaṃ sallamaṃ. Sabbamaññitānaṃ tveva, bhikkhu, samatikkamā muni santoti vuccati. Muni kho pana, bhikkhu, santo na jāyati, na jīyati, na mīyati, na kuppati, na piheti. Tañhissa, bhikkhu, natthi yena jāyetha, ajāyamāno kiṃ jīyissati, ajīyamāno kiṃ mīyissati, amīyamāno kiṃ kuppissati, akuppamāno kissa pihessati? (MN 140)

‘I am’ is a conceiving; ‘This am I’ is a conceiving; ‘I shall be’ is a conceiving; ‘I shall not be’ is a conceiving. Conceiving is a disease. Conceiving is a tumour, Conceiving is a dart. By overcoming all conceivings, one is called ‘a sage at peace’. And the sage at peace is not born, does not age, does not die; he is not shaken and does not yearn. For there is nothing present in him by which he might be reborn. Not being born, how could he age? Not ageing, how could he die? Not dying, how could he be shaken? Not being shaken, why should he yearn? MN 140

## THE TRUE GOAL

(brahmacariyapariyosānaṃ) “Iti kho, brāhmaṇa, nayidaṃ brahmacariyaṃ lābha sakkārasilokānisamsaṃ, na sīlasampadānisamsaṃ, na samādhisampadānisamsaṃ, na ñāṇadassanānisamsaṃ. Yā ca kho ayaṃ, brāhmaṇa, akuppā cetovimutti -- etadatthamidaṃ, brāhmaṇa, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyosānaṃ”ti.

(MN 29)

Hence, the purpose of the Holy Life does not consist in acquiring alms, honour, or fame, nor in gaining morality, concentration, or the eye of knowledge. That unshakable deliverance of the heart: that, indeed, is the object of the Holy Life, that is its essence, that is its goal. MN 29

yepi te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādesuṃ -- seyyathāpi etarahi mayā sammā bhikkhusaṅgho paṭipādito. Yepi te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhu saṅghaṃ paṭipādessanti -- seyyathāpi etarahi mayā sammā bhikkhusaṅgho paṭipādito. (MN 51)

And those, who in the past were Holy and Enlightened Ones, those Blessed Ones also have pointed out to their disciples this self-same goal as has been pointed out by me to my disciples. And those who in the future will be Holy and Enlightened Ones, those Blessed Ones also will point out to their disciples this self-same goal as has been pointed out by me to my disciples.

MN 51

## The Buddha's Last Word

“Siyā kho panānanda, tumhākaṃ evamassa -- ‘Atītasatthukaṃ pāvacaṇaṃ, natthi no satthā’ti. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā

However, disciples, it may be that (after my passing away) you might think: ‘Gone is the doctrine of our master. We have no Master more’. But thus you should not think; for the ‘Doctrine’ (dhamma) and the ‘Discipline’ (vinaya) which I have taught you, will after my death be your master.

tasmātihānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?

Idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassaṃ. Vedanāsu vedanānupassī viharati... Cित्ते cittānupassī viharati... Dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassaṃ. Evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.

Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāma”ti. (SN 47.9)

So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

And how does a mendicant do this?

It’s when a mendicant meditates by observing an aspect of the body — keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings... mind... principles — keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant lives as their own island, their own refuge, with no other refuge. That’s how the teaching is their island and their refuge, with no other refuge.

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and

their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.” (SN 47.9)

ime kho te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhuṇaṃ uggahetvā āsevitabbā bhāvetabbā bahuḷīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānana””ti. (DN 16)

Therefore, disciples, the doctrines which I taught you after having penetrated them myself, you should well preserve, well guard, so that this Holy life may take its course and continue for ages, for the welfare and happiness of the many, out of compassion to the world, for the goal the benefit and the happiness of heavenly beings and men. DN 16

**mā pamādattha!**

**Don't be heedless !**

”Iti kho, bhikkhave, vivaṭṭo mayā khemo maggo sovatthiko pītigamanīyo, pihito kummaggo, ūhato okacaro, nāsitā okacārikā. Yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. Etāni, bhikkhave, rukkhamaḷāni, etāni suññāgārāni; jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsani””ti.

(MN 19)

So bhikkhus, the safe and good path to be traveled joyfully has been reopened by me, the wrong path has been closed off, the decoy removed, the dummy destroyed. What should be done for his disciples out of compassion by a teacher who seeks their welfare and has compassion for them, that I have done for you, bhikkhus. There are these roots of trees, these empty huts. Meditate, bhikkhus, do not delay or else you will regret it later. This is our instruction to you. MN 19

---

## Abbreviations

DN	Digha Nikāya (the number refers to the sutta)
MN	Majjhima Nikāya (the number refers to the sutta)
AN	Anguttara Nikāya (the first number refers to the main division into parts or nipātas; the second number to the sutta)
SN	Samyutta Nikāya (the first number refers to the division into groups or samyuttas, the second number to the sutta)
Dhp	Dhammapada (by verse)
Ud	Udāna (by chapter and sutta)
Sn	Suttanipāta (by verse)
Vism	Visuddhimagga (The Path of Purification) (by chapter and section)

## Nyāṇatiloka Thera

Born 19 February 1878 in Wiesbaden, Germany as *Anton Walther Florus Gueth*,  
Died 28 May 1957 in Colombo, Sri Lanka.

When he was a child, he loved nature and liked the quietness of the forest. Raised as a Catholic, his childhood ambition was to be a missionary in Africa. As a teenager he ran away from home to become a Catholic monk. When he returned, he stopped smoking and drinking alcohol, and ate only vegetarian food. In his youth he loved to read and study philosophy. One day he overheard a Buddhist teaching in a vegetarian restaurant and developed a keen interest in Buddhism. He subsequently came to Asia intending to enter the Buddhist Order. He first traveled to Sri Lanka and later to Burma, where he met Anandametteyya under whom he was ordained as a novice.

In 1903, the following year, he was ordained as a monk and was given the name Nyāṇatiloka (knower of the three worlds) with Venerable U Kumāra Thera, an expert in Abhidhamma, as his preceptor. He is believed to be one of the first Westerners to be ordained as a monk in the Theravāda Tradition.

Later, he went to practice meditation in a cave with an unidentified elder monk who was believed at that time in Burma to be an Arahant. After that, he traveled to Sri Lanka to study the Pali language. The first year he lived with Thai monk Phra Jinnavorawong. (Formerly Prince Prisdang Chumsai Na Ayutthayā - the first Siamese ambassador in Europe) in a leaf hut on a small island called Chullalankā. It is believed that he learned Asubha meditation there as well.

Two years later, he returned to Burma and wrote his first book titled “**The Word of the Buddha**: The Collection of Buddha's teachings base on the Four Noble Truths” translated from Pali into German which became very popular. It has now been translated into many languages. This book allowed Westerners to understand Buddhism more correctly in line with the Buddha's words.

When he returned to Sri Lanka he founded the Island Hermitage, gave ordination and taught Pali to many Westerners, who later played important roles in the spreading of Buddhism in the West. Amongst them were Silācāra, Dhammanusāri. (Who later left monastic life to open a Buddhist book publishing house and started the German Pali Society and then invited Nyāṇatiloka to be the honorary president) Nyāṇaponika, Lama Govinda, Nyāṇamoli, Nyāṇavira, Nyāṇavimala, and many others.

His translations into German include the *Anguttara Nikāya*, the *Visuddhimagga*, and the *Milindapañhā*. He is the author of the first version of the Buddhist Dictionary : Manual of Buddhist Terms and Doctrines.

Nyāṇatiloka Thera and his disciple Nyāṇaponika were the only two Western monks to participate in the Chattha Saṅgāyanā (The sixth council) held in Burma in 2500 Buddhist Era (1957). Nyāṇaponika was given the honour of reading the introductory chapter written by Nyāṇatiloka Thera at the opening ceremony of this very important gathering.



Therefore, disciples, the doctrines which I taught you  
after having penetrated them myself,  
you should well preserve, well guard,  
so that this Holy life may take its course and continue for ages,  
for the welfare and happiness of the many,  
out of compassion to the world, for the goal the benefit  
and the happiness of heavenly beings and men.

– DN 16 –

