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Preface

This is a collection of English translations of discourses of the Buddha¹. They are paraphrased to a minor degree in order to be more readable compared to the oral repetitive style in which they were originally preserved. This is done following an extension of advice from the Buddha to learn and teach the Process in one's own language.²

Sometimes extraneous material has been omitted where it has been thought to be unnecessary for the message of the discourse, e.g. common opening details such as the setting. This is done following: the encouragement not to confuse the essential for the non-essential³; the Awakened One's example of teaching only that which was necessary for Awakening⁴; and not to focus on people, but only teach the Process⁵.

Notes regarding the findings of my studies have been applied to the discourses where there are major differences from the original text, e.g. sometimes indicating where the traditional Noble Eightfold Path occurs, that it seems to only be taught to mendicants and indicating the path that is more relevant to me, as a layperson, that I read in its place. In this case especially, I think it is best to keep in mind to whom the discourse is addressed when reading it. Some advice to mendicants is not appropriate for laypeople and it is up to the individual to judge for themselves what is appropriate or not according to which of the four wholesome lifestyles one has chosen to live.

The other thing I try to do here is to maintain consistent use of the translations of terms as in the glossary, especially "Dhamma" as the "Process". This is done because I believe the Awakened One was very precise in his use of language⁶ especially regarding abstract nouns to which he gave special meanings. He encouraged use of local names for concrete nouns.

When it comes to the Chinese translations, rather than an absolute literal translation, the principle of considering what the original Indian word was (since it is said these Chinese discourses were translated from the Indian, probably Sanskrit) and translating with its meaning in mind is being followed here. The original Chinese text did not have punctuation. So the use of it in translation is a matter of opinion (interpretation). Later versions of the source texts, including the one used here, have added punctuation.

Non-Conflict⁷

One should not pursue sense pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial. The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment (of stress). One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process. One should know how to define happiness and knowing that, one should pursue happiness within oneself. One should not utter covert speech, and one should not utter overt sharp speech. One should speak unhurriedly, not hurriedly. One should not insist on local language and one should not override normal usage. This is the summary of the exposition of non-conflict.

‘One should not pursue sense pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial.’ So it was said. And with reference to what was this said?

The pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low, vulgar, coarse, ignoble and unbeneficial - is a state beset by stress, vexation, despair, and fever, and is the wrong way. The disengagement from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low, vulgar, coarse, ignoble and unbeneficial - is a state without stress, vexation, despair, and fever, and is the right way.

The pursuit of self-mortification - painful, ignoble and unbeneficial - is a state beset by stress, vexation, despair, and fever, and it is the wrong way. The disengagement from the pursuit of self-mortification - is a state without stress, vexation, despair, and fever, and is the right way.

So it was with reference to this that it was said: ‘One should not pursue sense pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial.’

‘The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment (of stress).’ So it was said. And with reference to what was this said?

It is just this Noble Eightfold Path⁸, that is, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Remembrance⁹ and Right Concentration. So it was with reference to this that it was said: ‘The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment (of stress).’

‘One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process.’ So it was said. And with reference to what was this said?

How mendicants does there come to be extolling and disparaging and failure to teach only the Process?

One disparages some when one says:	One extols some when one says:
‘All those engaged in the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low... and unbeneficial - are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.’	‘All those disengaged from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low ... and unbeneficial - are without stress, vexation, despair and fever, and they have entered upon the right way.’
‘All those engaged in the pursuit of the self-mortification- painful, ignoble and unbeneficial - are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.’	‘All those disengaged from the pursuit of self-mortification - painful, ignoble and unbeneficial - are without stress, vexation, despair and fever, and they have entered upon the right way.’
‘All those who have not abandoned the fetter of being are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.’	‘All those who have abandoned the fetter of being are not beset by stress, vexation, despair and fever, and they have entered upon the right way.’

This is how there comes to be extolling and disparaging and failure to teach only the Process.¹⁰

And how mendicants, does there come to be neither extolling nor disparaging but teaching only the Process?

One teaches only the Process when one does not say:	One teaches only the Process when one does not say:
the above, but instead says 'The pursuit is a state beset by stress	the above, but instead says, 'The disengagement is a state

vexation, despair, and fever, and it is the wrong way.'	not beset by stress vexation, despair, and fever, and it is the right way.'
the above, but instead says 'The pursuit is a state beset by stress vexation, despair, and fever, and it is the wrong way.'	the above, but instead says The disengagement is a state not beset by stress vexation, despair, and fever, and it is the right way.'
the above, but instead says 'As long as the fetter of being is unabandoned, being too is unabandoned.'	the above, but instead says 'When the fetter of being is abandoned, being too is abandoned.'

So it was with reference to this that it was said 'One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process.'¹¹

Mendicants, there are these five cords of sensual pleasure. What five?

- forms perceivable by the eye...
- sounds perceivable by the ear...
- odours perceivable by the nose...
- flavours perceivable by the tongue...
- tangibles perceivable by the body...

that are wished for, desired, agreeable and likeable, connected with sensual pleasure. Now the pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure - a filthy pleasure, a coarse pleasure, an ignoble pleasure. I say of this kind of pleasure that it should not be pursued, that it should not be developed, that it should not be cultivated, and that it should be feared.

Here mendicants, quite withdrawn from sensual pleasures, withdrawn from unskillful processes, he enters and remains in the first state of awareness: zest and happiness born from withdrawal, accompanied by reason and investigation. He permeates and pervades, suffuses and fills this very body with the zest and happiness born from withdrawal. Just as if a skilled bath man or bath man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the mendicant permeates...this very body with the zest and happiness born of withdrawal. There is nothing of his entire body unpervaded by zest and happiness born from withdrawal.

Furthermore, with the stilling of reason and investigation, he enters and remains in the second state of awareness: zest and happiness born of composure, onepointedness of awareness free from reason and investigation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the zest and happiness born of composure.

Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the mendicant permeates...this very body with the zest and happiness born of composure. There is nothing of his entire body unpervaded by zest and happiness born of composure.

And furthermore, with the fading of zest, he remains in equanimity, with remembrance and alert, and physically sensitive of happiness. He enters and remains in the third state of awareness, of which the noble ones declare, 'Equanimous and with remembrance, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the happiness divested of zest. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the mendicant permeates...this very body with the happiness divested of zest. There is nothing of his entire body unpervaded with happiness divested of zest.

And furthermore, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth state of awareness: purity of equanimity and remembrance, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the mendicant sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.

This (the first awareness) is called the bliss of renunciation, the bliss of seclusion (the second awareness), the bliss of peace (the third awareness), the bliss of extinguishment (of stress) (the fourth awareness)¹². I say of this kind of happiness that it should be pursued, that it should be developed, that it should be cultivated, and that it should not be feared.

So it was with reference to this that it was said 'One should know how to define happiness and knowing that, one should pursue happiness within oneself.'

'One should not utter covert speech, and one should not utter overt sharp speech.' So it was said. And with reference to what was this said?

One should not utter covert speech, and one should not utter overt sharp speech. Here mendicants, when one knows covert speech to be untrue, incorrect and unbeneficial, one should on no account utter it. When one knows covert speech to be true, correct and unbeneficial, one should try not to utter it. But when one knows covert speech to be true, correct and beneficial, one may utter it knowing the time to do so. Here mendicants, when one knows sharp speech to be untrue, incorrect and unbeneficial, one should on no account

utter it. When one knows sharp speech to be true, correct and unbeneficial, one should try not to utter it. But when one knows sharp speech to be true, correct and beneficial, one may utter it knowing the time to do so.

So it was with reference to this that it was said ‘One should not utter covert speech, and one should not utter overt sharp speech.’

‘One should speak unhurriedly, not hurriedly.’ So it was said. And with reference to what was this said?

Here mendicants, when one speaks hurriedly, one's body grows tired and one's mind becomes excited, one's voice is strained and one's throat becomes hoarse, and the speech of one who speaks hurriedly is indistinct and hard to understand. So it was with reference to this that it was said ‘One should speak unhurriedly, not hurriedly.’

‘One should not insist on local language and one should not override normal usage.’ So it was said. And with reference to what was this said?

How mendicants, does there comes to be insistence on local language and overriding of normal usage? Here mendicants, in different localities they call the same thing a dish, a bowl, a vessel, a saucer, a pan, a pot, a mug or a basin.¹³ So whatever they call it in such and such a locality, one speaks accordingly, firmly adhering to that expression and insisting ‘Only this is correct; anything else is wrong.’ This is how there comes to be insistence on local language and overriding normal usage.

And how mendicants does there come to be non-insisting on local language and non-overriding of normal usage? Here mendicants, in different localities they call the same things a dish ... or a basin. So whatever they call it in such and such a locality, without adhering to that expression one speaks accordingly, thinking: ‘These venerable ones, it seems, are speaking with reference to this.’ This is how there comes to be non-insistence on local language and non-overriding of normal usage. So it was with reference to this that it was said ‘One should not insist on local language and one should not override normal usage.’

Here mendicants:

These therefore states with conflict:	These therefore states without conflict:
The pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low... and unbeneficial - is a state beset by stress, vexation, despair, and fever, and it is the wrong way.	The disengagement from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low ... and unbeneficial - is a state not beset by stress, vexation, despair, and fever, and it is the right way.

<p>The pursuit of self-mortification - painful, ignoble and unbeneficial - is a state not beset by stress, vexation, despair, and fever, and it is the wrong way.</p> <p>Extolling and disparaging and failure to teach only the Process is a state beset by stress ... and it is the wrong way.</p> <p>Sensual pleasure - a flithy pleasure, a coarse pleasure, an ignoble pleasure - is a state beset by stress ... and is the wrong way.</p> <p>Covert speech that is untrue, incorrect, and unbeneficial is a state beset by stress...</p> <p>Covert speech that is true, correct, and unbeneficial is a state beset by stress ...</p> <p>Overt sharp speech that is untrue, incorrect, and unbeneficial is a state beset by stress...</p> <p>Overt sharp speech that is true, correct, and unbeneficial is a state beset by stress...</p> <p>The speech of one who speaks hurriedly is a state beset by stress...</p> <p>Insistence on local language and overriding of normal usage is a state beset by stress, vexation, despair and fever and it is the</p>	<p>The disengagement from the pursuit of self-mortification - painful, ignoble and unbeneficial - is a state not beset by stress, vexation, despair, and fever, and it is the right way.</p> <p>¹⁴The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment (of stress). It is a state not beset by stress... and it is the right way.</p> <p>The bliss of renunciation, the bliss of selcusion, the bliss of peace, the bliss of enlightenment¹⁵, is a state not beset by stress... and it is the right way.</p> <p>Covert speech that is true, correct, and beneficial is a state not beset by stress...</p> <p>Overt sharp speech that is true, correct, and beneficial is a state not beset by stress ...</p> <p>The speech of one who speaks unhurriedly is a state not beset by stress...</p> <p>Non-insistence on local language and non-overriding of normal usage is a state not beset by stress,</p>
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wrong way.	vexation, despair and fever and it is the wrong way.
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Therefore mendicants, you should train yourselves thus ‘We shall know the state with conflict and we shall know the state without conflict, and knowing these, we shall enter upon the way without conflict.’¹⁶

Qualities of the Process Ascribed To the Awakened One¹⁷

In relation to these qualities the Awakened One was asked: "How is the Process for this life, timeless, verifiable, leading onwards, knowable to the wise, each for themselves?" The Awakened One replied by asking if a person would know if there were greed, hatred and delusion in themselves or not and whether that knowledge was for this life, timeless, verifiable, leading onwards, knowable to the wise, each for themselves, or not. The listener replied, yes to both questions and the Awakened One said it is in that way that Process is for this life, timeless, verifiable, leading onwards, knowable to the wise, each for themselves.

Edited Version of the First Discourse of the Awakened One from Paali (P1)

(Based on S v 420-425 and applying the findings in the above study.)

[The Preamble]

I have heard this:

Once the Fortunate One lived in the Deer Park at the Place the Sages Drop In at Baaraa.nasii. There the Fortunate One addresses the five mendicants:

[Item 1 – The Middle Path]

Mendicants, these two extremes should not be followed by one gone forth: engaging in clinging to pleasant sensation in sensuality, [which] is low, village-like, common, ignoble and not associated with profit; and engaging in self-tiring, [which] is stressful, ignoble and not associated with profit.

Mendicants, not having gone to these two extremes, the middle path has been realised by the One-Thus-Come¹⁸ [which] causes vision, calm, knowledge¹⁹, leads to penetration, complete knowledge and extinguishment (of stress). And what is that middle path [which] causes vision, calm, knowledge, wisdom, insight and realization? Truly it is this Noble

Eightfold Path, it is: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration²⁰. Mendicants, truly this is that middle path [which] causes vision, calm, knowledge, wisdom, insight and realization²¹.

[Item 3 and 4 – The 4NT Definitions and the Twelve Aspects]

1.1²² Mendicants, “This is the noble truth of²³ stress: birth is stress, ageing is stress, sickness is stress, death is stress, to be joined with the unloved is stress, to be separated from the loved is stress, not getting what one wants is stress, in summary, the five components of clinging are stress.” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

2.1 Mendicants, “This is the noble truth of the source of stress: the addiction which is related to rebecoming, associated with passionate relishing and taking delight there and there²⁴. That is, addiction to sensuality, addiction to becoming, addiction to non-becoming.” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

3.1 Mendicants, “This is the noble truth of ending of stress: the remainderless, desireless, cessation of, abandonment of, relinquishment of, freedom from and non-attachment to that very addiction.” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

4.1 Mendicants, “This is the noble truth of the path to the ending of stress: truly it is this Noble Eightfold Path, that is, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

1.2 Indeed again, mendicants, “This stress **ought to be understood.**” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

2.2 Indeed again, mendicants, “This, the source of stress **ought to be eradicated.**” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

3.2 Indeed again, mendicants, “This, the ending of stress **ought to be realised.**” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

4.2 Indeed again, mendicants, “This, the path to the ending of stress **ought to be practised.**” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

1.3 Indeed again, mendicants, “This stress **has been understood.**” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

2.3 Indeed again, mendicants, “This, the source of stress **has been eradicated.**” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

3.3 Indeed again, mendicants, “This, the ending of stress **has been realised.**” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

4.3 Indeed again, mendicants, “This, the path to the ending of stress **has been practised.**” Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

[Item 5 – The Declaration]

Mendicants, so long as my insight and vision in the three phases and twelve aspects of these Four Noble Truths as they really are, was not completely clear, then indeed for so long I did not admit there was an incomparable-fully-rightly-awakened person in the world with its gods, demons, rulers, recluses, priests, with its rulers and peoples. But mendicants, when my insight and vision in the three phases and twelve aspects of these Four Noble Truths as they really are, was completely clear, then indeed did I proclaim there was an incomparable-fully-rightly-awakened person in the world with its gods, demons, rulers, recluses, priests, with its rulers and people. And then the knowledgeable insight arose to me: “Unshakable is the liberation of my mind, this is the last birth, there is none of this rebecoming.

The Fortunate One said this. The five mendicants understood what the Fortunate one said and were overjoyed.

[Item 6 – The Process-Eye]

Even while this was being explained the stainless and pure Vision of the Process arose to Elder Ko.n.dannyya: “Whatever is of a nature to arise, all that is of a nature to cease.”²⁵

[Item 7 – The Renaming]

And the Fortunate One exclaimed “Indeed, the Good Ko.n.dannyya has understood. Indeed, the Good Ko.n.dannyya has understood.” That is how the Elder Ko.n.dannyya was named “Knowing Ko.n.dannyya”.

Great Fortune²⁶

Many deities and humans beings
Give thought to fortune,
Desiring well-being.
Tell, then, the highest fortune.

(The Awakened One:)
Not consorting with fools,
Consorting with the wise,
Paying respect to those worthy of respect:
This is the highest fortune.

Living in a civilized land²⁷,
Having made merit in the past,
Directing oneself rightly:
This is the highest fortune.

Broad knowledge, skill,
Well-mastered discipline,
Well-spoken words:
This is the highest fortune.

Support for one's parents,
Assistance to one's wife and children,
Consistency in one's work:
This is the highest fortune.

Generosity, living in rectitude,
Assistance to one's relatives,
Deeds that are blameless:
This is the highest fortune.

Avoiding, abstaining from evil;
Refraining from intoxicants,
Being heedful of the qualities of the mind:
This is the highest fortune.

Respect, humility,
Contentment, gratitude,
Hearing about the Process²⁸ on timely occasions:
This is the highest fortune.

Patience, composure,
Seeing contemplatives,
Discussing the Process on timely occasions:
This is the highest fortune.

Austerity, holiness,
Seeing the Noble Truths,
Realizing liberation:
This is the highest fortune.

A mind that, when touched
By the processes of the world,
Is unshaken, sorrowless, dustless, at rest:
This is the highest fortune.

Everywhere undefeated
When acting in this way,
People go everywhere in well-being:
This is their highest fortune.

Goodwill

The Four Sublime Abidings²⁹

The Common Passage on the Four Sublime Abidings

I. Goodwill

Here, mendicants, a disciple dwells pervading one direction with his heart filled with goodwill, likewise the second, the third, and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with goodwill, abundant, grown great, measureless, free from enmity and free from distress.

II. Compassion [Empathetic Sadness]

Here, mendicants, a disciple dwells pervading one direction with his heart filled with compassion, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with compassion, abundant, grown great, measureless, free from enmity and free from distress.

III. Appreciation [Empathetic Joy]

Here, mendicants, a disciple dwells pervading one direction with his heart filled with appreciation, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with appreciation, abundant, grown great, measureless, free from enmity and free from distress.

IV. Equanimity

Here, mendicants, a disciple dwells pervading one direction with his heart filled with equanimity, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with equanimity, abundant, grown great, measureless, free from enmity and free from distress.

Immeasurable Concentration³⁰

Wise and with remembrance, you should develop immeasurable concentration [i.e., concentration based on immeasurable goodwill, compassion, appreciation, or equanimity]. When, wise and with remembrance, one has developed immeasurable concentration, five realizations arise right within oneself. Which five?

The realization arises right within oneself: 'This concentration is blissful in the present and will result in bliss in the future.'

The realization arises right within oneself: 'This concentration is noble and not connected with the baits of the flesh.'

The realization arises right within oneself: 'This concentration is not obtained by base people.'

The realization arises right within oneself that 'This concentration is peaceful, exquisite, the acquiring of serenity, the attainment of unity, not kept in place by the emotion of forceful restraint.'

The realization arises right within oneself that 'I enter into this concentration with remembrance, and with remembrance I emerge from it.'

Wise and with remembrance, you should develop immeasurable concentration. When, wise and with remembrance, one has developed immeasurable concentration, these five realizations arise right within oneself.

The Practice Of Goodwill

How To Get Rid Of Anger³¹

"He abused me, he beat me,
He worsted me, he robbed me."
Hate never is allayed in men
Who cherish suchlike enmity.

"He abused me, he beat me,
He worsted me, he robbed me."
Hate surely is allayed in men
Who cherish no such enmity.

For enmity by enmity
Is never in this world allayed;
It is allayed by amity.
That is an ancient principle.

Hymn Of Universal Goodwill³²

Who seeks to promote his welfare,
Having glimpsed the state of perfect peace,
Should be able, honest and upright,
Gentle in speech, meek and not proud.

Contented, he ought to be easy to support,
Not over-busy, and simple in living.
Tranquil his senses, let him be prudent,
And not brazen, nor fawning on families.

Also, he must refrain from any action
That gives the wise reason to reprove him.
May all be well and secure,
May all beings be happy!

Whatever living creatures there be,
Without exception, weak or strong,
Long, huge or middle-sized,
Or short, minute or bulky,

Whether visible or invisible,
And those living far or near,
The born and those seeking birth,
May all beings be happy!

Let none deceive or decry
His fellow anywhere;
Let none wish others harm
In resentment or in hate.

Just as with her own life
A mother shields from hurt
Her own son, her only child,
Let all-embracing thoughts
For all beings be yours.

Cultivate an all-embracing mind of goodwill
For all throughout the universe,
In all its height, depth and breadth --
Goodwill that is untroubled
And beyond hatred or enmity.

As you stand, walk, sit or lie,
So long as you are awake,
Pursue this remembrance with your might:
It is deemed the Divine State here.

Holding no more to wrong beliefs,
With virtue and vision of the ultimate,
And having overcome all sensual desire,
Never in a womb is one born again.

The Simile of the Saw³³

Mendicants, there are five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or harm, and may be accompanied by thoughts of goodwill or by inner hate.

Suppose a man came with a hoe and a basket, and he said, "I shall make this great earth to be without earth"; and he dug here and there and strewed here and there, and spat here and there and relieved himself here and there, saying "Be without earth, be without earth." What do you think, mendicants, would that man make this great earth to be without earth? -- No, venerable sir. Why is that? Because this great earth is deep and measureless, it cannot possibly be made to be without earth. So the man would reap weariness and disappointment.

Suppose a man came with lak or gamboges or indigo or carmine, and he said, "I shall draw pictures, I shall make pictures appear, on this empty space." What do you think, mendicants, would that man draw pictures, would he make pictures appear, on that empty space? -- No, venerable sir. Why is that? Because that empty space is formless and invisible, he cannot possibly draw pictures, make pictures appear there. So the man would reap weariness and disappointment.

So too, mendicants, there are these five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or for harm, and may be accompanied by thoughts of goodwill or by inner hate. Now this is how you should train yourselves here: "Our minds will remain unaffected, we shall utter no bad words, we shall abide friendly and compassionate, with thoughts of goodwill and no inner hate. We shall abide with goodwill in our hearts extending to that person and we shall dwell extending it to the entire world as our object, with our hearts abundant, exalted, measureless in goodwill, without hostility or ill-will." That is how you should train yourselves.

Even were bandits savagely to sever you limb from limb with a two-handled saw, he who entertains hate on that account in his heart would not be one who carried out my teaching.

Mendicants, you should keep this instruction on the Simile of the Saw constantly in mind.

The Worth Of Goodwill³⁴

Mendicants, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of goodwill; in shining and beaming and radiance the heart-deliverance of goodwill far excels them.

Just as whatever light there is of stars, all is not worth one sixteenth part of the moon's; in shining and beaming and radiance the moon's light far excels it; and just as in the last month of the Rains, in the Autumn when the heavens are clear, the sun as it climbs the heavens drives all darkness from the sky with its shining and beaming and radiance; and just as, when night is turning to dawn, the morning star is shining and beaming and radiating; so too, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of goodwill; in shining and beaming and radiance the heart-deliverance of goodwill far excels them.

The Benefits Of Goodwill³⁵

Mendicants, when the heart-deliverance of goodwill is maintained in being, made much of, used as one's vehicle, used as one's foundation, established, consolidated, and properly managed, then eleven blessings can be expected. What are the eleven?

A man sleeps in comfort; he wakes in comfort; he dreams no evil dreams; he is dear to human beings; he is dear to non-human beings; the rulers guard him; no fire or poison or weapon harms him; his mind can be quickly concentrated; the expression of his face is serene; he dies without falling into confusion; and, even if he fails to penetrate any further, he will pass on to the world of High Divinity, to the Brahma world.

Goodwill And Awareness³⁶

Mendicants, if a mendicant cultivates goodwill for as long as a finger snap, he is called a mendicant. He is not destitute of awareness, he carries out the Master's teaching, he responds to advice, and he does not eat the country's alms food in vain. So what should be said of those who make much of it?

The Ten Circumstantial Evidences³⁷

Work out an hypothesis [from any source available], then test it in personal experience, which is the final authority.

Once the Awakened One, while traveling among the Kosalans with many mendicants, came to Kesaputta, a district of the Kosalans. The Kaalaamaas of Kesaputta heard that Gotama the ascetic, the Sakyans' son who had become a home-leaver, had reached Kesaputta. They had also heard this good report about Gotama the Awakened One:

It is he, the Fortunate One, a Saint, who is One-Fully-Enlightened-By-Himself, perfect in theory and practice, Welfarer, world-knower, unsurpassed guide of those seeking guidance, teacher of spiritual beings and human beings, One Who Knows, a Fortunate One. He makes known the various worlds: that of ascetics and householders, of rulers and human beings, having come to know it thoroughly for himself. He teaches the Process that is lovely in the beginning, middle and end, both in the letter and spirit; in all its fullness he preaches the holy life that is utterly pure. It would be very good for us if we could see Saints such as these.

So the Kaalaamaas of Kesaputta came to see the Fortunate One. On reaching him, some greeted the Fortunate One and sat down at one side. Some greeted the Fortunate One courteously, and after the exchange of greetings and courtesies sat down at one side. Some raising their joined palms to the Fortunate One sat down at one side. Some proclaimed their name and clan and did likewise; while others without saying anything just sat down at one side. Then as they thus sat, the Kaalaamaas of Kesaputta and the Fortunate One had the following conversation:

Sir, when some home-leavers and householders come to Kesaputta they proclaim and expound their own view in full, but they abuse, revile, depreciate and cripple the views of others. When we listen to them we doubt and waver regarding which of them is speaking truth and which speaks falsehood.

Yes, Kaalaamaas, you may well doubt, you may well waver. In a doubtful matter wavering does arise. Now look, don't be misled by:

1. report,
2. tradition,
3. hearsay,
4. proficiency in the texts,
5. mere logic,
6. inference,
7. after considering reasons,

8. after considering an approved theory,
9. after considering seeming possibilities, or
10. after considering the idea `this is a teacher'.

But, Kaalaamaas, when you know for yourselves: These things are unprofitable, these things are blameworthy, these things are censured by the intelligent; these things, when performed and undertaken, conduce to loss and sorrow, - then indeed do you reject them.

Now what do you think? When greed, malice or delusion arises in someone, does it arise to one's profit or loss?

To one's loss, Sir.

Now doesn't such a one, thus become greedy, malicious or deluded being overcome by greed, malice or delusion and losing control of one's mind, - doesn't one in such a state:

1. kill a living creature,
2. take what is not given,
3. go after another's spouse,
4. tell lies and
5. lead another into such a state which causes the other's loss and sorrow for a long time?

One does indeed, Sir.

Well then what do you think? Are these things profitable or unprofitable?

Unprofitable, Sir.

Are they blameworthy or not?

They are blameworthy, Sir.

Are they censured by the intelligent or not?

They are censured, Sir.

If performed and undertaken, do they conduce to loss and sorrow or not?

They conduce to loss and sorrow, Sir. It is obvious.

That is why I spoke about not being misled by these ten circumstantial evidences and knowing by testing through personal experience.

Come now, don't be misled by these ten circumstantial evidences, but if at any time you know for yourselves: "These things are profitable, they are blameless and praised by the

intelligent. These things, when performed and undertaken, conduce to profit and happiness." then having undertaken them abide in them.

Now what do you think? When freedom from greed, malice or delusion arises in someone, does it arise to one's profit or loss?

To one's profit, Sir.

Now doesn't this one, not having become greedy, malicious or deluded, not being overcome by greed, malice or delusion and having control of one's mind, - doesn't one in such a state cease to:

1. kill a living creature,
2. take what is not given,
3. go after another's spouse,
4. tell lies and
5. lead another into such a state which causes the other's loss and sorrow for a long time?

One does indeed, Sir.

Well then Kaalaamaas, what do you think? Are these things profitable or unprofitable?

Profitable, Sir.

Are they blameworthy or not?

They are not, Sir.

Are they censured by the intelligent or not?

They are praised, Sir.

If performed and undertaken, do they conduce to happiness or not?

They do, Sir. It is obvious.

That is why I spoke about not being misled by these ten circumstantial evidences and knowing by testing through personal experience.

Now Kaalaamaas, one who is a noble disciple freed from coveting and malevolence, who is not bewildered, but self-controlled and with remembrance, with a heart possessed by goodwill, compassion, appreciation or equanimity, - such a one abides suffusing the four quarters of the world with it. And similarly above, below, across, everywhere, for all sorts and conditions, he abides suffusing the world with a heart possessed by one of these four that is widespread, grown great and boundless, free from enmity and oppression.

In this very life these four comforts are attained by that noble disciple whose heart is free from enmity, free from oppression, untainted and made pure:

1. "If there be a world beyond, if there be fruit and ripening of deeds done well or ill, then, when my body breaks up after death, I shall be born in a fortunate state, in the heavenly world." This is the first comfort he attains.
2. "If, however there be no world beyond, if there be no fruit and ripening of deeds done well or ill, yet in this very life I keep myself free from enmity and oppression, sorrowless and in a fortunate state." This is the second comfort he attains.
3. "Though, as a result of action, evil be done by me, even though I plan no evil to anyone. If I do no evil in this way, how can sorrow touch me (with no guilty conscience)?" This is the third comfort.
4. "But if, as a result of action, no evil be done by me, then in both ways I see myself utterly pure." This is the fourth comfort.

That is how, in this very life, these four comforts are attained by that noble disciple whose heart is free from enmity, free from oppression, untainted and made pure.

So it is, Fortunate One. So it is, Welfarer. That a noble disciple in this very life attains these four comforts. Excellent, Sir! We here take the Fortunate One, the Teaching and Those-Practising-The-Teaching as our guide. May the Fortunate One accept us as household disciples (see lifestyles above) from this day on so long as life shall last.

The Six Directions³⁸

An Example Of How The Awakened One Changes Rite And Ritual Into Personal (And Community) Development

(1) Once the Awakened One was staying near Rajagaha in the Bamboo Wood at the squirrels' Feeding ground. While there, Sigala, a householder's young son got up early and left Rajagaha with wet hair and clothes. With clasped hands lifted up he worshipped the several directions of earth and sky the: east, south, west, north, nadir and zenith.

(2) And the Awakened One early that morning got dressed, took his bowl and upper robe and entered Rajagaha seeking alms. He saw young Sigala worshipping so and the following conversation took place:

Why, young householder, do you rise so early, leave Rajagaha with wet hair and clothes and worship the several directions of earth and sky?

Sir, when my father was dying, he said to me: "Dear son, you should worship the directions of earth and sky." So I do this honoring my father's word.

But in the training of a noble one, young householder, the six directions should not be worshipped like this.

How then, sir, in the religion of a noble one, should the six directions be worshipped? It would be excellent if you would teach me the process according to the teaching of a noble one.

Then listen young householder and I will speak.

I will, sir.

(3) As much as the noble disciple has put away the four vices in conduct, as much as he does no evil actions from the four motives, as much as he does not pursue the six channels for wasting wealth, in this way, avoiding these fourteen evil things, he embraces the six directions; he has practised so as to conquer both worlds; he tastes success both in this world and in the next. At the dissolution of the body, after death, he is born to a happy destiny in heaven.

What are the four vices of conduct that he has put away?

The destruction of life,
the taking what is not given,
licentiousness,
and lying speech.

These are the four vices of conduct that he has put away.

(4)(5) By which four motives does he do no evil deed? Evil deeds are done from motives of partiality, enmity, stupidity and fear. But inasmuch as the noble disciple is not led away by these motives, he through them does no evil deed.

(6)(7) And which are the six channels for wasting wealth? The being addicted to intoxicating liquors, frequenting the streets at unseemly hours, haunting fairs, the being infatuated by gambling, associating with evil companions, the habit of idleness.

(8) There are, young householder, these six dangers from being addicted to intoxicating liquors: actual loss of wealth, increase of quarrels, susceptibility to disease, loss of good character, [183] indecent exposure, impaired intelligence.

(9) There are, young householder, these six dangers from frequenting the streets at unseemly hours: he is without guard or protection, so are his wife and children, so is his

property, he becomes suspected of crimes, false rumors fix on him, and many are the troubles he goes out to meet.

(10) There are, young householder, these six dangers from frequenting fairs: [He is ever thinking] where is there dancing? where is there singing? where is there music? where is recitation? where are the cymbals? where the tam-tams?

(11) There are, young householder, these six dangers for him who is infatuated with gambling: as winner he is hated, when beaten he mourns his lost wealth, he loses his assets, his word has no weight in a court of law, he is despised by friends and officials, he is not considered by those who would give or take in marriage for they would think that a man who is a gambler cannot afford to keep a wife.

(12) There are, young householder, these six dangers from associating with evil companions: any gambler, any libertine, any drinker, any cheat, any swindler, any man of violence is his friend and companion.

(13) There are, young householder, these six dangers in the habit of idleness: he says: "It is too cold", and does no work. He says: "It is too hot", and does no work. He says: "It is too early . . . too late", and does no work. He says: "I am too hungry . . . too full", and does no work. And all that he should do remains undone, he does not get new wealth and such wealth that he has dwindles away.

(14)(15) There are, young householder, four who should be reckoned as foes in the likeness of friends that is: a greedy person, the man of words not deeds, the flatterer, the fellow-waster.

(16) Of these the first is on four grounds to be reckoned as a foe in the likeness of a friend: he is rapacious, he gives little and asks much, he does his duty out of fear, he pursues his own interests.

(17) On four grounds the man of words, not deeds, is to be reckoned as a foe in the likeness of a friend: he makes friendly profession as regards the past, he makes friendly profession as regards the future, he tries to gain your favour by empty sayings, when the opportunity for service has arisen he expresses his disability.

(18) On four grounds the flatterer is to be reckoned as a foe in the likeness of a friend: he both consents to do wrong, and dissents from doing right, he praises you to your face, he speaks ill of you to others.

(19) On four grounds the fellow-waster companion is to be reckoned as a foe in the likeness of a friend: he is your companion when you indulge in strong drinks, he is your companion when you frequent the streets at untimely hours, he is your companion when you haunt shows and fairs, he is your companion when you are infatuated with gambling.

(20)(21) There are, young householder, four friends who should be reckoned as sound at heart: the helper, the friend who is the same in happiness and adversity, the friend of good counsel, the friend who sympathizes.

(22) On four grounds the friend who is a helper is to be reckoned as sound at heart: he guards you when you are off your guard, he guards your property when you are off your guard, he is a refuge to you when you are afraid, when you have tasks to perform he provides a double supply [of what you may need].

(23) On four grounds the friend who is the same in happiness and adversity is to be reckoned as sound of heart: he tells you his secrets, he keeps secret your secrets, in your troubles he does not forsake you, he lays down even his life for your sake.

(24) On four grounds the friend who declares what you need to do is to be reckoned as sound of heart: he restrains you from doing wrong, he enjoins you to [do what is] right, he informs you of what you had not heard before, he reveals to you the way to heaven.

(25) On four grounds the friend who sympathizes is to be reckoned as sound at heart: he does not rejoice over your misfortunes, he rejoices over your prosperity, he restrains anyone who is speaking ill of you, he commends anyone who is praising you.

(26)(27) And how, young householder, does the noble disciple protect the six directions?

The following should be looked upon as the six directions: parents as the east, teachers as the south, wife and children as the west, friends and companions as the north, servants and employees as the nadir, religious teachers and priests as the zenith.

(28) In five ways a child should minister to his parents as the eastern direction: once supported by them I will now be their support, I will perform duties incumbent on them, I will keep up the lineage and tradition of my family, I will make myself worthy of my heritage.

In five ways parents thus ministered to, as the eastern direction by their child, show their love³⁹ for him: they restrain him from vice, they exhort him to virtue, they train him to a profession, they contract a suitable marriage for him and in due time they hand over his inheritance.

Thus is this eastern direction protected by him and made safe and secure.

(29) In five ways should pupils minister to their teachers as the southern direction: by rising (from their seat, in salutation), by waiting upon them, by eagerness to learn, by personal service and by attention when receiving their teaching.

And in five ways do teachers, thus ministered to as the southern direction by their pupil, love their pupil: they train him in that wherein he has been well trained, they make him hold fast that which is well held, they thoroughly instruct him in the lore of every art, they

speak well of him among his friends and companions, they provide for his safety in every direction.

Thus is this southern direction protected by him and made safe and secure.

(30) In five ways should a wife as western direction be ministered to by her husband: by respect, by courtesy, by faithfulness, by handing over authority to her, by providing her with adornments.

In these five ways does the wife, ministered to by her husband as the western direction, love him: her duties are well performed, by hospitality to the kin of both, by faithfulness, by watching over the goods he brings, and by skill and industry in discharging all her business.

Thus is this western direction protected by him, made safe and secure.

(31) In five ways should a clansman minister to his friends and acquaintances as the northern direction: by generosity, courtesy and benevolence, by treating them as he treats himself, and by being as good as his word.

In these five ways thus ministered to as the northern direction, his friends and acquaintances love him they protect him when he is off his guard, and on such occasions guard his property; they become a refuge in danger, they do not forsake him in his troubles, and they show consideration for his family.

Thus is the northern direction by him protected, made safe and secure.

(32) In five ways does a noble master minister to his servants and employees as the nadir: by assigning them work according to their strength, by supplying them with food and wages, by tending them in sickness, by sharing with them unusual delicacies, by granting leave at times.

In these ways ministered to by their master, servants and employees love their master in five ways: they rise before him, they lie down to rest after him, they are content with what is given to them, they do their work well, and they carry about his praise and good fame.

Thus is the nadir by him protected and made safe and secure.

(33) In five ways should the clansman minister to recluses and priests as the zenith: by affection in act, speech and mind, by keeping open house to them, by supplying their temporal needs.

Thus ministered to as the zenith, recluses and priests show their love for the clansman in six ways: they restrain him from evil, they exhort him to good, they love him with kindly thoughts, they teach him what he had not heard, they correct and purify what he has heard, they reveal to him the way to heaven.

Thus by him is the zenith protected, made safe and secure.

Beautiful, lord, beautiful! As if one should set up again that which had been overthrown, or reveal that which had been hidden, or should disclose the road to one that was astray, or should carry a lamp into darkness, saying, "They that have eyes will see!" Even so hath the Process been manifested by the Awakened One in many ways. And I, even I, do go to him as my refuge, and to the Process and to the Community. May the Awakened One receive me as his lay disciple, as one who has taken his refuge in him from this day forth as long as life endures.

The Four Great Authorities⁴⁰

Listen mendicants and I will teach you these four great authorities. Pay close attention and I will speak.

What are the four great authorities? In the case another mendicant might say:

1. Face to face with the Awakened One did I hear and receive it.... or
2. At such and such a residence resides a community together with an elder mendicant, a leader. Face to face with them I heard and received it.... or
3. At such and such a residence resides many elder mendicants, very knowledgeable, versed in the Teaching, who know the Teaching by heart, who know the Discipline by heart. Face to face with them I heard and receive it.... or
4. At such and such a residence resides one elder mendicant, very knowledgeable, versed in the Teaching, who knows the Teaching by heart, who knows the Discipline by heart. Face to face with him I heard and receive it....

This is the Process, this is the Discipline, and this is the Master's teaching.

Now his words are neither to be welcomed nor scorned, but without welcoming, without scorning, those words and syllables are to be closely scrutinized, laid beside the Discourses and compared with the Discipline [1](#). If, having done so, they do not agree with the Discourses and the Discipline, you must come to this conclusion: Surely this is not the instruction (vacanam.) of the Master who is wholly pure, the One-Fully-Enlightened-by-Himself, and it was wrongly understood by that mendicant. So reject it, mendicants. If, having made such a comparison, they agree with the Discourses and the Discipline, you must come to this conclusion: Surely this is instruction of the Master who is wholly pure, the One-Fully-Enlightened-by-Himself, and it was rightly understood by that mendicant.

Remember these as the four great authorities.

The Two Companies⁴¹

Mendicants, there are these two companies. What two? The company trained in bluster, not in discussion by inquiry and the company trained in discussion by inquiry, not in bluster.

And what, mendicants, is the company trained in bluster, not inquiry?

Herein, mendicants, in whatever company the mendicants do not listen to the discourses uttered by the Accomplished One, discourses deep and deep in meaning, transcendental, dealing with emptiness (sunnyyataa), when they are recited: where they lend not a ready ear to them, apply not to them a mind bent on understanding, consider not that those processes are something to be learned by heart and mastered: but when those discourses made by poets, tricked out with fair sounding phrases, discourses external to the Process, uttered by their disciples, - when such are recited they listen to them, lend a ready ear to them, apply to them a mind bent on understanding and consider that those processes are something to be learned by heart and mastered and when they have mastered that teaching they do not question each other about it, do not open up a discussion thus: "What is this? What is the meaning of this?" - when they neither open up the unrevealed nor explain the unexplained, nor dispel doubts on divers doubtful points of process, - such a company, mendicants, is called trained in bluster, not in inquiry.

And what, mendicants, is the company trained in inquiry, not trained in bluster?

Herein, mendicants, in whatever company the mendicants do not listen to those discourses made by poets... but listen to those uttered by the Accomplished One... and having mastered that teaching, question each other about it, open up discussion thus: "What is this? What is the meaning of this?" - when such open up the unrevealed, explain the unexplained and dispel doubts on divers points of process, - such a company, mendicants, is called trained in inquiry, not in bluster.

These are the two companies and of these two, the latter has the pre-eminence.

The Drum Pegs⁴²

At one time, mendicants, the Dasaarahas had a kettledrum called Summoner. As it began to split the Dasaarahas fixed in peg after peg, until the time came that the Summoner's original drumhead had vanished and only the framework of pegs remained.

Mendicants will become like that in the future. Those discourses spoken by the One-Thus-Come, deep, deep in meaning, not of the world, dealing with emptiness (sunnyyataa), to these when spoken/read, they will not listen and they will not lend a ready ear. They will not bring to them an understanding heart, they will not consider those processes: "that which should be learnt by heart, that which should be mastered". But

those discourses which are made by poets, which are poetry, which are very wordy, which have many phrases, which are outside the teaching, which are the utterances of disciples, to these when spoken/read they will listen, they will lend a ready ear and they will bring an understanding heart. They will consider these processes: "that which should be learnt by heart, that which should be mastered".

Mendicants, this is how the discourses spoken by the One-Thus-Come, deep, deep in meaning, not of the world, dealing with emptiness (sunnyyataa), will disappear. Therefore, mendicants, you should train yourselves just like this: to these very discourses will we listen, will we give a ready ear, and to these will we bring an understanding heart. We will consider these processes: "that which should be learnt by heart, and mastered".

Brief Instructions To A Lay-Disciple⁴³

One time the Fortunate One was staying at Raajagaha, in Bamboo Grove, at the Squirrels' Feeding-ground. Now on that occasion Diighaavu the lay-disciple was sick, afflicted, suffering from a sore disease. Then Diighaavu called to his father Jotika the housefather, saying:

Come father! Please go to the Fortunate One and with your head pay respects at the feet of the Fortunate One, and say in my name: "Diighaavu the lay-disciple is sick, afflicted, suffering from a sore disease. He pays respect with this head at the feet of the Fortunate One." Then say: "It would be a good thing, lord, if the Fortunate One would come to the house of Diighaavu the lay-disciple, out of compassion for him."

"Very good, my lad" said Jotika in reply to Diighaavu and he went to the Fortunate One and saluted him and sat down at one side. So seated Jotika said what he was requested to say to the Fortunate One and the Fortunate One consented by his silence.

So the Fortunate One robed himself and taking his bowl and outer robe set off for the house of Diighaavu the lay-disciple. On arriving there he sat down on a seat made ready. Having sat down this conversation took place:

Well Diighaavu, I hope you are bearing up, I hope you are enduring. Do your pains abate and not increase? Are there signs of their abating and not increasing?

No lord! I am not bearing up. I am not enduring. Strong pains come upon me. They do not abate. There is no sign of their abating but of their increasing.

Then Diighaavu, thus must you train yourself:

I will be accomplished with unwavering loyalty to the Awakened One, like this:

⁴⁴Indeed the Fortunate One is thus:
An Accomplished One

Rightly and fully awakened
Peerless in wisdom and in conduct
One Well-come
World-knower
Matchless guide of those to be advised
Teacher of deities⁴⁵ and humans
One awakened and fortunate.

I will be accomplished with unwavering loyalty to the Process, like this:

The Process of the Fortunate One is perfectly expounded
Immediate
Timeless
Verifiable
Progressive⁴⁶
To be known by the wise
Each for themselves.

I will be accomplished with unwavering loyalty to the Community of Disciples, like this:

The Community of the Fortunate One's disciples has entered on the good way
The Community of the Fortunate One's disciples has entered on the straight way
The Community of the Fortunate One's disciples has entered on the proper way
The Community of the Fortunate One's disciples has entered on the complete way
That is to say
The four pairs of humans
The eight types of people
This Community of the Fortunate One's disciples is:
Fit for gifts
Fit for hospitality
Fit for offerings
Fit for respectful greetings
As the incomparable field of merit for the world.

I will also be accomplished with the virtues dear to the Noble Ones, virtues unbroken, whole, unspotted, untarnished, giving freedom, praised by the wise: virtues untainted, which lead to concentration of the mind." That is how you must train yourself, Diighaavu.

As to these four limbs of stream-winning, lord, which have been taught by the Fortunate One, all of those conditions are to be found in me, and I do live in accordance with them.

Therefore Diighaavu, resting on these four limbs of stream-winning, you should further practise the six conditions which are constituents parts of wisdom. That is to say, dwell contemplating impermanence in all emotions, conscious of stress in impermanence, conscious of there being no soul in what is stressful, conscious of abandoning, dispassion, cessation. That Diighaavu, is how you must train yourself.

Lord, as to these same six conditions, which are constituent parts of wisdom, all of them are to be found in me. I do live in accordance with them. Then lord, I have this thought: "I would not have the housefather Jotika here, fall into dejection at my death."

Don't you trouble yourself about that, Diighaavu, my lad! (said his father) Look Diighaavu, attend closely to what the Fortunate One is telling you.

So the Fortunate One, having admonished Diighaavu the lay-disciple, rose from his seat and departed and not long after this Diighaavu made an end. A number of mendicants went to see the Fortunate One about this and having saluted him and having sat down to one side the following conversation took place:

Lord, that lay-disciple named Diighaavu, who was admonished in brief by the Fortunate One, has made an end. What is his lot? What is his destiny?

A sage, mendicants, was Diighaavu the lay-disciple. He lived according to the Process, he did not harm me by disputing about the Process. Diighaavu the lay-disciple took spontaneous birth through wearing out the five lower fetters. His destiny is not to return from that world.

The Five Recollections⁴⁷

Mendicants, these five ought to be often contemplated by woman and man, by houseowner and by one gone forth. What five?

1. I am of the nature to age, I have not past aging...
2. I am of the nature to sicken, I have not past sickness...
3. I am of the nature to die, I have not past dying...
4. I will eventually be separated from all things or people near and dear to me...
5. I am owner of my actions⁴⁸, heir of them, produced by them, related to and supported by them. Whatever actions I shall follow, whether for good or bad, of them will I be heir...

...ought to be often contemplated by woman and man, by houseowner and by one gone forth.

Mendicants, for what purpose ought these five⁴⁹ be often contemplated by woman and man, by houseowner and by one gone forth?

Mendicants:

1. beings in youth are obsessed with the pride of youth and vaunting in that pride....
2. beings in health are obsessed with the pride of health and vaunting in that pride....
3. beings in the fullness of life are obsessed with the pride of life and vaunting in that pride...

4. beings are obsessed with a passionate desire for those things or people who are near and dear, excited by that passionate desire...
5. beings have poor conduct in body, speech and mind...

... they go about working evil in body, speech and mind.

To one who often contemplates these five things⁵⁰, those three prides⁵¹ are, that passionate desire is and that poor conduct is, either got rid of altogether or reduced. Mendicants, it is for these purposes that these ought to be often contemplated.

Mendicants, the noble disciple reflects thus: "I am not the only one who is subject to these⁵², but wheresoever there are beings, coming and going, faring on and arising, all are subject to them." From his contemplation of these the path⁵³ comes into being and he follows that path, develops it and makes much of it. In doing so the fetters are got rid of, the tendencies are removed.⁵⁴

The Ten Conditions For Frequent Contemplation⁵⁵

Mendicants, these ten conditions must again and again be contemplated by one who has gone forth from the home [a monk or nun]:

1. Now I have become an outcast.
2. My very life is dependent on others.
3. I must now behave myself differently.
4. Do I censure myself for lapse in virtue or not?
5. Do my discerning companions in the celibate life, after testing me, censure me for lapse in virtue or not?
6. In all things dear and delightful to me there is change and separation.
7. I am owner of my intentions, heir of them, produced by them, related to and supported by them. Whatever intentions I shall follow, whether for good or evil, of them will I be heir.
8. Do I develop as the days and nights flit by me?
9. Do I take delight in my empty dwelling?
10. Have I come by any superhuman experience, any excellence of truly noble knowledge and insight so that, when questioned in my latter days by my companions in the celibate life, I shall not be confounded?

The Five Hindrances⁵⁶

Thus have I heard: Once the Blessed One dwelt near Savatthi at Jeta Grove in Anathapindika's Park, there he called the mendicants and they replied "Lord", the Blessed One then said:

Mendicants, there are five checks, five hindrances, which overspread the heart, which weaken insight. What five?

1. Doubt⁵⁷ ...
2. Lust and passion...
3. Ill-will...
4. Sloth and torpor...
5. Flurry and worry...

These are the five checks, hindrances, which overspread the heart, which weaken insight.

Mendicants, it cannot possibly be that a mendicant could know his own good, know another's good, know the good of both, or realise the excellence of knowledge and insight proper to the Noble Ones, which goes beyond man's conditions, without truly being rid of those five checks, hindrances, which overspread the heart, which weaken insight. Since he would be without strength and weak in insight.

Mendicants, suppose in the case of a mountain stream, winding here and there, swiftly flowing, taking all along with it, a man were to open watercourses into it from both sides; then indeed, mendicants, the flow in mid-stream would be disturbed, swirled about and diverted, and the stream would not wind here and there, nor flow swiftly, nor take all along with it: even so, mendicants, it cannot be that a mendicant could know his own good, know another's good, know the good of both, or realise the excellence of knowledge and insight proper to the Noble Ones, which goes beyond man's conditions, without truly being rid of those five checks, hindrances, which overspread the heart, which weaken insight.

Mendicants, it surely shall be that a mendicant could know his own good, know another's good, know the good of both, or realise the excellence of knowledge and insight proper to the Noble Ones, which goes beyond man's conditions, being rid of these five checks, hindrances, which overspread the heart, which weaken insight. Since he would be strong and with insight.

Mendicants, suppose in the case of a mountain stream, winding here and there, swiftly flowing, taking all along with it, a man were to close the watercourses on both sides of it; then indeed, mendicants, the flow in mid-stream would not be disturbed, swirled about and diverted, but the stream would wind here and there, flow swiftly, and take all along with it: even so, mendicants, it surely shall be that a mendicant could know his own good, know another's good, know the good of both, or realise the excellence of knowledge and insight proper to the Noble Ones, which goes beyond man's conditions, without truly being rid of those five checks, hindrances, which overspread the heart, which weaken insight.

The Five Hindrances Cloud Memory⁵⁸

The Priest Sangaravaa visited the Blessed One and after exchanging the customary words of greetings, sat down at one side and the following conversation occurred:

Master Gotama, what is the reason or the cause, why sometimes I cannot recall even chants that I have memorized for a long time, not to mention those not memorized; and what is the reason or the cause why sometimes I can recall chants not memorized for a long time?

Priest, when one dwells with one's heart possessed by:

1. Doubt⁵⁹ ...
2. Lust and passion...
3. Ill-will...
4. Sloth and torpor...
5. Flurry and worry...

overwhelmed by it, and not knowing any refuge at all from it, at that time he neither knows nor sees his own profit as it really is; he neither knows nor sees the profit of others as it really is; at that time he neither knows nor sees the profit of both himself and others as it really is. It is then that chants memorized even for a long time do not recur, not to mention those not memorized.

Suppose, there were a bowl of water:

1. stirred up, troubled and muddied, set in the dark⁶⁰...
2. mixed with lac or turmeric or blue or yellow dye...
3. heated on a fire, boiling up and bubbling over...
4. covered over with water plants...
5. ruffled by the wind, stirred up, whirled round and rippled...

and suppose a person with good eyesight were to look there for the reflection of his own face. He would not know or see it as it really is. Just so, priest, when one dwells with one's heart possessed by:

1. Doubt⁶¹ ...
2. Lust and passion...
3. Ill-will...
4. Sloth and torpor...
5. Flurry and worry...

overwhelmed by it, and not knowing any refuge at all from it, at that time he neither knows nor sees his own profit as it really is; he neither knows nor sees the profit of others as it really is; at that time he neither knows nor sees the profit of both himself and others as it really is. It is then that chants memorized even for a long time do not recur, not to mention those not memorized.

[and the opposite for recalling easily]

Many Sensations⁶²

Thus have I heard:

At one time the Lord was staying near Saavatthi in the Jeta's Grove in Anaathapi.n.dika's monastery. Then Fivetools the Carpenter, approached, greeted the Venerable Udaayin and sat down at a respectful distance and the following conversation took place:

Revered Udaayin, how many sensations does the Lord speak of?

Householder, there are three sensations spoken of by the Lord: pleasant sensation, painful sensation and sensation that is neither painful nor pleasant.

Revered Udaayin, the Lord does not speak of three sensations. The Lord speaks of two sensations: pleasant sensation and painful sensation. That sensation which is neither painful nor pleasant, that is spoken of by the Lord as belonging to exquisite happiness.

Householder, the Lord does not speak of two sensations; the Lord speaks of three sensations: pleasant sensation, painful sensation and sensation that is neither painful nor pleasant.

Revered Udaayin, the Lord does not speak of three sensations. The third sensation you mention is spoken of by the Lord as belonging to exquisite happiness.

Householder, the Lord does not speak of two sensations; the Lord speaks of three sensations: pleasant sensation, painful sensation and sensation that is neither painful nor pleasant.

Revered Udaayin, the Lord does not speak of three sensations. The third sensation you mention is spoken of by the Lord as belonging to exquisite happiness.

So the Venerable Udaayin was unable to convince Fivetools the Carpenter and vice versa.

The Venerable Aananda overheard this conversation between the two. Then he approached, greeted the Lord and sat down at a respectful distance. So seated the Venerable Aananda told the Lord the whole of the above conversation as far as it went. When he finished, the Lord replied to him:

Aananda, although Udaayin's classification was right, Fivetools the Carpenter disagreed and although Fivetools the Carpenter's classification was right, Udaayin disagreed.

Aananda,

1. two sensations are spoken of by me according to one classification, [bodily and mental as later in this discourse and S iv 231]

2. three sensations are spoken of by me according to another classification, [pleasant, unpleasant and neither, as later in this discourse and S iv 232]
3. five sensations are spoken of by me according to another classification, [pleasant, unpleasant, grief, joy and equanimity, as later in this discourse and S iv 232]
4. six sensations are spoken of by me according to another classification, [via the six doors of the senses as at S iv 232]
5. eighteen sensations are spoken of by me according to another classification, [number four above - six sensations, multiplied by number two above - three sensations]
6. thirty six sensations are spoken of by me according to another classification, [number five above - eighteen sensations, multiplied by two alternatives: a householder and a mendicant, as at S iv 232] and
7. one hundred and eight sensations are spoken of by me according to another classification [number six above - thirty six sensations, multiplied by three alternatives: past, present and future, as at S iv 232].

This is how I teach the Process according to classification. As the Process is taught by me like this, of those who will not accede to, approve of or accept what has been well said, well spoken by each other, this is to be expected: that they will live wrangling, quarrelsome, disputatious, wounding one another with the weapons of the tongue.

This is how I teach the Process according to classification. As is taught by me like this, of those who will accede to, approve of and accept what has been well said, well spoken by each other, this is to be expected: that they will live all together on friendly terms and harmonious as milk and water blend, regarding one another with the eye of affection.

[Bodily sensation part of number 1 above: See parallel with personal experience.]

Aananda, there are these five strands of sense pleasures. Material shapes perceivable by the eye, agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. Sounds perceivable by the ear ... Smells perceivable by the nose ... Tastes perceivable by the tongue ... Touches perceivable by the body, agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. Whatever happiness, whatever joy arises in consequence of these five strands of sense pleasures, it is called happiness in sense pleasures.

Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - this I cannot allow on their part. What is the reason for this? There is another happiness more excellent and exquisite than that happiness.

[Mental sensation part of number 1 above - the rest of the conversation:]

And what, Aananda, is this other happiness more excellent and exquisite than that happiness? A person, aloof from pleasures of the senses, aloof from unskilled processes, enters and abides in the first level of awareness that is accompanied by reason and investigation, is born of aloofness and is rapturous and joyful.

Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - this I cannot allow on their part. What is the reason for this? There is another happiness more excellent and exquisite than that happiness.

And what, Aananda, is this other happiness more excellent and exquisite than that happiness? A person, by allaying reason and investigation, their mind inwardly tranquillized and fixed on one point, enters and abides in the second level of awareness which is devoid of reason and investigation, is born of onepointedness and is rapturous and joyful.

Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - this I cannot allow on their part. What is the reason for this? There is another happiness more excellent and exquisite than that happiness.

And what, Aananda, is this other happiness more excellent and exquisite than that happiness? A person, by the fading out of zest, abides with equanimity, attentive and clearly conscious, and he experiences in their person that happiness of which the Noble One's say: "Joyful lives he who has equanimity and remembrance." And entering on the third level of awareness, he abides in it.

Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - this I cannot allow on their part. What is the reason for this? There is another happiness more excellent and exquisite than that happiness.

And what, Aananda, is this other happiness more excellent and exquisite than that happiness? A person, by getting rid of (a) pleasure and by getting rid of (b) pain, by the going down of their former (c) joy and (d) anguish, enters and abides in the fourth level of awareness which has (e) neither pleasure nor pain, and which is entirely purified by (f) equanimity and remembrance. [a, b and e = number 2 above; a to d and f = number 3 above]

Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - this I cannot allow on their part. What is the reason for this? There is another happiness more excellent and exquisite than that happiness.

And what, Aananda is this other happiness more excellent and exquisite than that happiness? A person, by wholly transcending conceptions of material shapes, by the going down of conceptions due to sensory impressions, by not attending to conceptions of difference, sensing: "Space is unending." enters and abides in the plane of infinite space.

Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - this I cannot allow on their part. What is the reason for this? There is another happiness more excellent and exquisite than that happiness.

And what, Aananda, is this other happiness more excellent and exquisite than that happiness? A person, by wholly transcending the plane of infinite space and sensing: "Perception is unending." enters and abides in the plane of infinite perception.

Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - this I cannot allow on their part. What is the reason for this? There is another happiness more excellent and exquisite than that happiness.

And what, Aananda, is this other happiness more excellent and exquisite than that happiness? A person, by wholly transcending the plane of infinite perception, and sensing: "There is no thing." enters and abides in the plane of no thing.

Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - this I cannot allow on their part. What is the reason for this? There is another happiness more excellent and exquisite than that happiness.

And what, Aananda, is this other happiness more excellent and exquisite than that happiness? A person, by wholly transcending the plane of no thing, enters and abides in the plane of neither-conception-nor-non-conception.

Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - this I cannot allow on their part. What is the reason for this? There is another happiness more excellent and exquisite than that happiness.

And what, Aananda, is this other happiness excellent and exquisite than that happiness? A person, by wholly transcending the plane of neither-conception-nor-non-conception, enters and abides in the stopping of perceiving and sensation.

But the situation may occur that wanderers belonging to other groups may speak like this: "The recluse Gotama speaks of the stopping of perceiving and sensation, and lays down that this belongs to happiness. Now what is this, now how is this?"

Aananda, wanderers belonging to other groups who speak like this should be spoken to like this: "Your reverences, the Lord does not lay down that it is only pleasant sensation that belongs to happiness; for, your reverences, the Accomplished One lays down that whenever, wherever, whatever happiness is found it belongs to happiness."

So spoke the Lord. Delighted, the Venerable Aananda rejoiced in what the Lord had said.

Remembrance Of Breathing⁶³

Mendicants, this assembly is free from idle chatter, devoid of idle chatter, and is established on pure heartwood. Such is this community of mendicants. Such is this assembly. It is the sort of assembly that is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an incomparable field of merit for the world. Such is this community of mendicants. Such is this assembly, the sort of assembly to which a small gift, when given, becomes great, and a great gift greater. Such is this community of mendicants. Such is this assembly. The sort of assembly that it is rare to see in the world: such is this community of mendicants, such is this assembly -- the sort of assembly that it would be worth traveling for leagues, taking along provisions, in order to see.

In this community of mendicants there are mendicants who are Worthy Ones, whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of being, and who are released through Right Insight. Such are the mendicants in this community of mendicants.

In this community of mendicants there are mendicants who, with the total ending of the first set of five fetters, are due to be born [in the Pure Abodes], there to be totally unbound, never again to return from that world [Non-Returners]. Such are the mendicants in this community of mendicants.

In this community of mendicants there are mendicants who, with the total ending of [the first] three fetters, and with the attenuation of passion, aversion, and delusion, are Once-Returners, who -- on returning only one more time to this world -- will make an ending to stress. Such are the mendicants in this community of mendicants.

In this community of mendicants there are mendicants who, with the total ending of [the first] three fetters, are Stream-Winners, steadfast, never again destined for states of woe, headed for self-awakening. Such are the mendicants in this community of mendicants.

In this community of mendicants there are mendicants who remain devoted to the development of The Four Foundations of Remembrance...The Four Right Efforts...The Four Bases Of Power...The Five Faculties...The Five Strengths...the Seven Limbs Of Awakening...The Noble Eightfold Path⁶⁴. Such are the mendicants in this community of mendicants.

In this community of mendicants there are mendicants who remain devoted to the development of goodwill... compassion... appreciation... equanimity... [the conception of] foulness... the conception of inconstancy: such are the mendicants in this community of mendicants.

In this community of mendicants there are mendicants who remain devoted to Remembrance of Breathing.

Remembrance of in-and-out breathing, when developed and pursued, is of great fruit, of great benefit. Remembrance of in-and-out breathing, when developed and pursued, brings The Four Foundations of Remembrance to their culmination. The Four Foundations of Remembrance, when developed and pursued, bring the Seven Limbs of Awakening to their culmination. The Seven Limbs of Awakening, when developed and pursued, bring clear knowing and release to their culmination.

Remembrance Of Breathing

Now how is Remembrance of Breathing developed and pursued so as to bring The Four Foundations of Remembrance to their culmination?

There is the case where a mendicant, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting remembrance in front of the chest.

[1] With remembrance, he breathes in; with remembrance he breathes out.

[2] Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short.

[3] He trains himself to breathe in sensitive to the entire body, and to breathe out sensitive to the entire body.

[4] He trains himself to breathe in calming the bodily emotion, and to breathe out calming the bodily emotion⁶⁵.

[5] He trains himself to breathe in sensitive to zest, and to breathe out sensitive to zest.

[6] He trains himself to breathe in sensitive to pleasure, and to breathe out sensitive to pleasure.

[7] He trains himself to breathe in sensitive to mental emotion⁶⁶, and to breathe out sensitive to mental emotion.

[8] He trains himself to breathe in calming mental emotion, and to breathe out calming mental emotion.

[9] He trains himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind.

[10] He trains himself to breathe in satisfying the mind, and to breathe out satisfying the mind.

[11] He trains himself to breathe in steadying the mind, and to breathe out steadying the mind.

[12] He trains himself to breathe in releasing the mind, and to breathe out releasing the mind.

[13] He trains himself to breathe in focusing on inconstancy, and to breathe out focusing on inconstancy.

[14] He trains himself to breathe in focusing on dispassion [literally, fading], and to breathe out focusing on dispassion.

[15] He trains himself to breathe in focusing on cessation, and to breathe out focusing on cessation.

[16] He trains himself to breathe in focusing on relinquishment, and to breathe out focusing on relinquishment.

The Four Foundations of Remembrance

[1] Now, on whatever occasion a mendicant breathing in long discerns that he is breathing in long; or breathing out long, discerns that he is breathing out long; or breathing in short, discerns that he is breathing in short; or breathing out short, discerns that he is breathing out short; trains himself to breathe in... and... out, sensitive to the entire body; trains himself to breathe in... and... out calming the bodily emotion: On that occasion the mendicant remains focused on the body just as the body -- ardent, alert, and with remembrance -- subduing greed and distress with reference to the world. I tell you, mendicants, that this -- the in-and-out breath -- is classed as a body among bodies, which is why the mendicant on that occasion remains focused on the body just as the body -- ardent, alert, and with remembrance -- putting aside greed and distress with reference to the world.

[2] On whatever occasion a mendicant trains himself to breathe in... and... out sensitive to zest; trains himself to breathe in... and... out sensitive to pleasure; trains himself to breathe in... and... out sensitive to mental emotion; trains himself to breathe in... and... out calming mental emotion. On that occasion the mendicant remains focused on sensations just as sensations -- ardent, alert, and with remembrance -- subduing greed and distress with reference to the world. I tell you, mendicants, that this -- close attention to in-and-out breaths -- is classed as a sensation among sensations, which is why the mendicant on that occasion remains focused on sensations just as sensations -- ardent, alert, and with remembrance -- putting aside greed and distress with reference to the world.

[3] On whatever occasion a mendicant trains himself to breathe in... and... out sensitive to the mind; trains himself to breathe in... and... out satisfying the mind; trains himself to breathe in... and... out steadying the mind; trains himself to breathe in... and... out releasing the mind: On that occasion the mendicant remains focused on the mind just as the mind -- ardent, alert, and with remembrance -- subduing greed and distress with reference to the world. I don't say that there is Remembrance of Breathing in one of confused remembrance and no alertness, which is why the mendicant on that occasion remains focused on the mind just as the mind -- ardent, alert, and with remembrance -- putting aside greed and distress with reference to the world.

[4] On whatever occasion a mendicant trains himself to breathe in... and... out focusing on inconstancy; trains himself to breathe in...and... out focusing on dispassion; trains himself

to breathe in... and... out focusing on cessation; trains himself to breathe in... and... out focusing on relinquishment: On that occasion the mendicant remains focused on processes just as processes -- ardent, alert, and with remembrance -- subduing greed and distress with reference to the world. He who sees clearly with discernment the abandoning of greed and distress is one who oversees with equanimity, which is why the mendicant on that occasion remains focused on processes just as processes -- ardent, alert, and with remembrance -- putting aside greed and distress with reference to the world.

This is how Remembrance of Breathing is developed and pursued so as to bring The Four Foundations of Remembrance to their culmination.

The Seven Limbs Of Awakening

And how are The Four Foundations of Remembrance developed and pursued so as to bring the Seven Limbs of Awakening to their culmination?

[1] On whatever occasion the mendicant remains focused on the body just as the body -- ardent, alert, and with remembrance -- putting aside greed and distress with reference to the world, on that occasion his remembrance is steady and without lapse. When his remembrance is steady and without lapse, then remembrance as a Limb of Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development ⁶⁷.

[2] Remaining with remembrance in this way, he examines, analyses, and comes to a comprehension of that Process with discernment. When he remains with remembrance in this way, examining, analyzing, and coming to a comprehension of that Process with discernment, then Investigation of Processes as a Limb of Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[3] In one who examines, analyses, and comes to a comprehension of that Process with discernment, unflagging persistence is aroused. When unflagging persistence is aroused in one who examines, analyses, and comes to a comprehension of that Process with discernment, then persistence as a Limb of Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[4] In one whose persistence is aroused, a zest not-of-the-flesh⁶⁸ arises. When a zest not-of-the-flesh arises in one whose persistence is aroused, then zest as a Limb of Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[5] For one who is zestful, the body grows calm and the mind grows calm. When the body and mind of a zestful mendicant grow calm, then serenity as a Limb of Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[6] For one who is at ease -- his body calmed -- the mind becomes concentrated. When the mind of one who is at ease -- his body calmed -- becomes concentrated, then concentration as a Limb of Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[7] He oversees the mind thus concentrated with equanimity. When he oversees the mind thus concentrated with equanimity, equanimity as a Limb of Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[Similarly with the other three Foundations of Remembrance: sensations, mind and processes.]

This is how The Four Foundations of Remembrance are developed and pursued so as to bring the Seven Limbs of Awakening to their culmination.

Clear Knowing and Release

And how are the Seven Limbs of Awakening developed and pursued so as to bring clear knowing and release to their culmination? There is the case where a mendicant develops remembrance as a Limb of Awakening dependent on seclusion...dispassion...cessation, resulting in relinquishment. He develops Investigation of Processes as a Limb Of Awakening...persistence as a Limb Of Awakening...zest as a Limb Of Awakening...serenity as a Limb Of Awakening...concentration as a Limb Of Awakening...equanimity as a Limb Of Awakening dependent on seclusion...dispassion...cessation, resulting in relinquishment.

This is how the Seven Limbs of Awakening, when developed and pursued, bring clear knowing and release to their culmination.

That is what the Fortunate One said. Gratified, the mendicants delighted in the Fortunate One's words.

Dependent Arising - The Way In And Out⁶⁹

<p>Destruction of the cankers (greed, hatred and ignorance)</p>	<p>mendicants, [also] has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting</p>	<p>Knowing and seeing: form, sensation, conception, emotion, perception is like this, arising of form... is like this, the passing away of form... is like this.</p>	<p>should be the reply.</p>
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The knowledge of destruction with respect to destruction	supporting condition for it?	Emancipation	
Emancipation		Dispassion	
Dispassion		Disenchantment	
Disenchantment		The knowledge and vision of things as they really are	
The knowledge and vision of things as they really are		Concentration	
Concentration		Happiness	
Happiness		Tranquillity	
Tranquillity		Zest	
Zest		Joy	
Joy		Faith/confidence	
Faith/confidence		Distress	
Distress		Birth	
Birth		Being	
Being		Clinging	
Clinging		Craving	
Craving		Sensation	
Sensation		Contact	
Contact		The sixfold sense base	
The sixfold sense base		Name and form	
Name and form		Perception	
Perception		Emotion	
Emotion		Ignorance	

Just as, mendicants, when rain falls heavily on some mountaintop, the water flows down, along with the slope and fills the cracks, gullies and creeks, which in turn fill up the pools, which fill up the ponds, which fill up the streams, which fill up the rivers; and the rivers being filled, fill up the great ocean - in the same way mendicants, ignorance is the supporting condition for emotion, emotion is the supporting condition for perception, perception is the supporting condition for name and form, name and form is the supporting condition for the sixfold sense base, the sixfold sense base is the supporting condition for contact, contact is the supporting condition for sensation, sensation is the supporting condition for craving, craving is the supporting condition for clinging, clinging is the supporting condition for being, being is the supporting condition for birth, birth is the supporting condition for stress, stress is the supporting condition for faith, faith is the supporting condition for joy, joy is the supporting condition for zest, zest is the supporting condition for tranquillity, tranquillity is the supporting condition for happiness, happiness

is the supporting condition for concentration, concentration is the supporting condition for the knowledge and vision of things as they really are, the knowledge and vision of things as they really are is the supporting condition for disenchantment, disenchantment is the supporting condition for dispassion, dispassion is the supporting condition for emancipation, and emancipation is the supporting condition for the knowledge of the destruction (of the cankers).

Four Foundations of Remembrance "The Only Way" [?]⁷⁰

[Introduction]

This is the only⁷¹ path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right process, and for the realization of Unbinding -- in other words, The Four Foundations of Remembrance. Which four?

There is the case where a mendicant remains focused on the body just as the body -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on sensations...mind...processes just as processes -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

[1. Body]

[First level of awareness – jhaana, with reason – vitakka]

[Breathing]

And how does a mendicant remain focused on the body just as the body?

There is the case where a mendicant -- having gone to the wilderness, to the shade of a tree, or to an empty building -- sits down folding his legs crosswise, holding his body erect and setting remembrance in the front of the chest, ⁷²mindful, he breathes in; mindful he breathes out.

[Investigation – vicaara]

Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the

entire body. He trains himself to breathe in calming bodily emotion and to breathe out calming bodily emotion. Just as a skilled turner or his apprentice, when making a long turn, discerns that he is making a long turn, or when making a short turn discerns that he is making a short turn; in the same way the mendicant, when breathing in long, discerns that he is breathing in long; or breathing out short, he discerns that he is breathing out short...He trains himself to breathe in calming the bodily emotion, and to breathe out calming the bodily emotion.

In this way he remains focused internally on the body just as the body⁷³, or externally on the body just as the body⁷⁴, or both internally and externally on the body just as the body⁷⁵. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body⁷⁶.

[Remembrance – sati]

Or his remembrance that 'There is a body' is maintained to the extent of knowledge and remembrance⁷⁷. And he remains independent, not clinging to anything in the world. This is how a mendicant remains focused on the body just as the body.

[Bodily postures]

Furthermore, when walking, the mendicant discerns that he is walking. When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it.

In this way he remains focused internally on the body just as the body, or focused externally... not clinging to anything in the world. This is how a mendicant remains focused on the body just as the body.

[Everyday activities]

Furthermore, when going forward and returning, he makes himself fully alert; when looking toward and looking away...when bending and extending his limbs...when carrying his outer cloak, his upper robe and his bowl...when eating, drinking, chewing, and savoring...when urinating and defecating...when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself fully alert.

In this way he remains focused internally on the body just as the body, or focused externally... not clinging to anything in the world. This is how a mendicant remains focused on the body just as the body.

[Clear Comprehension – sampajannyya]

[The body's components]

Furthermore...just as if a sack with openings at both ends were full of various kinds of grain -- wheat, rice, mung beans, kidney beans, sesame seeds, husked rice -- and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, mendicants, a mendicant reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

In this way he remains focused internally on the body just as the body, or focused externally... not clinging to anything in the world. This is how a mendicant remains focused on the body just as the body.

[The Four Elements in the body]

Furthermore...just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the mendicant contemplates this very body -- however it stands, however it is disposed -- in terms of elements: 'In this body there is the earth element, the water element, the fire element and the air element.'

In this way he remains focused internally on the body just as the body, or focused externally... not clinging to anything in the world. This is how a mendicant remains focused on the body just as the body.

Furthermore, as if he were to see a corpse cast away in a charnel ground -- one day, two days, three days dead -- bloated, livid, and festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

[Impermanence – anicca]

[The decomposing body]

Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, and hawks, by dogs, hyenas, and various other creatures...a skeleton smeared with flesh and blood, connected with tendons...a fleshless skeleton smeared with blood, connected with tendons...a skeleton without flesh or blood, connected with tendons...bones detached from their tendons, scattered in all directions -- here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone,

here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull...the bones whitened, somewhat like the color of shells...piled up, more than a year old...decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

In this way he remains focused internally on the body just as the body, or externally on the body just as the body, or both internally and externally on the body just as the body. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his remembrance that 'There is a body' is maintained to the extent of knowledge and remembrance. And he remains independent, not clinging to anything in the world. This is how a mendicant remains focused on the body just as the body.

[2. Sensations]

[Stress – dukkha]

[Three kinds]

And how does a mendicant remain focused on sensations just as sensations? There is the case where a mendicant, when sensing a painful sensation, discerns that he is sensing a painful sensation. When sensing a pleasant sensation, he discerns that he is sensing a pleasant sensation. When sensing a neither-painful-nor-pleasant sensation, he discerns that he is sensing a neither-painful-nor-pleasant sensation.

[Three kinds times two bases]

When sensing a painful sensation of the flesh, he discerns that he is sensing a painful sensation of the flesh. When sensing a painful sensation not of the flesh, he discerns that he is sensing a painful sensation not of the flesh. When sensing a pleasant sensation of the flesh, he discerns that he is sensing a pleasant sensation of the flesh. When sensing a pleasant sensation not of the flesh, he discerns that he is sensing a pleasant sensation not of the flesh. When sensing a neither-painful-nor-pleasant sensation of the flesh, he discerns that he is sensing a neither-painful-nor-pleasant sensation of the flesh. When sensing a neither-painful-nor-pleasant sensation not of the flesh, he discerns that he is sensing a neither-painful-nor-pleasant sensation not of the flesh.

In this way he remains focused internally on sensations just as sensations, or externally on sensations just as sensations, or both internally and externally on sensations just as sensations. Or he remains focused on the phenomenon of origination with regard to sensations, on the phenomenon of passing away with regard to sensations, or on the phenomenon of origination and passing away with regard to sensations. Or his remembrance that 'There are sensations' is maintained to the extent of knowledge and remembrance. And he remains independent, not clinging to anything in the world. This is how a mendicant remains focused on sensations just as sensations.

[3. Mind]

[The mind with passion, aversion and delusion]

And how does a mendicant remain focused on the mind just as the mind? There is the case where a mendicant, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he

discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion.

[Mental sub-states]

When the mind is restricted, he discerns that the mind is restricted. When the mind is scattered, he discerns that the mind is scattered. When the mind is enlarged, he discerns that the mind is enlarged. When the mind is not enlarged, he discerns that the mind is not enlarged. When the mind is surpassed, he discerns that the mind is surpassed. When the mind is unsurpassed, he discerns that the mind is unsurpassed. When the mind is concentrated, he discerns that the mind is concentrated. When the mind is not concentrated, he discerns that the mind is not concentrated. When the mind is released, he discerns that the mind is released. When the mind is not released, he discerns that the mind is not released.

In this way he remains focused internally on the mind just as the mind, or externally on the mind just as the mind, or both internally and externally on the mind just as the mind. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination and passing away with regard to the mind. Or his remembrance that 'There is a mind' is maintained to the extent of knowledge and remembrance. And he remains independent, not clinging to anything in the world. This is how a mendicant remains focused on the mind just as the mind.

[4. Processes]

And how does a mendicant remain focused on processes just as processes?

[Not soul – anatta]

[The Five Hindrances]

There is the case where a mendicant remains focused on processes just as processes with reference to the five hindrances. And how does a mendicant remain focused on processes just as processes with reference to the five hindrances? There is the case where, there being sensual desire present within, a mendicant discerns that 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns that 'There is no sensual desire present within me.' He discerns how there is the arising of unarisen sensual desire and he discerns how there is the abandoning of sensual desire once it has arisen. He discerns how there is no further appearance in the future of sensual desire that has been abandoned. (The same formula is repeated for the remaining hindrances: ill will, sloth and drowsiness, restlessness and anxiety, and uncertainty.)

In this way he remains focused internally on processes just as processes, or externally on processes just as processes, or both internally and externally on processes just as

processes. Or he remains focused on the phenomenon of origination with regard to processes, on the phenomenon of passing away with regard to processes, or on the phenomenon of origination and passing away with regard to processes. Or his remembrance that 'There are processes' is maintained to the extent of knowledge and remembrance. And he remains independent, not clinging to anything in the world. This is how a mendicant remains focused on processes just as processes with reference to the five hindrances.

[The Five Clinging Aggregates]

Furthermore, the mendicant remains focused on processes just as processes with reference to the five aggregates for clinging. And how does he remain focused on processes just as processes with reference to the five aggregates for clinging? There is the case where a mendicant [discerns]: 'Such is form, such its origination, such its disappearance. Such is sensation... Such is conception...Such is emotion...Such is perception, such its origination, such its disappearance.'

In this way he remains focused internally on the processes just as processes, or focused externally...not clinging to anything in the world. This is how a mendicant remains focused on processes just as processes with reference to the five aggregates for clinging.

[The Sixfold Internal And External Sense Media]

Furthermore, the mendicant remains focused on processes just as processes with reference to the sixfold internal and external sense media. And how does he remain focused on processes just as processes with reference to the sixfold internal and external sense media? There is the case where he discerns the eye, he discerns forms, and he discerns the fetter that arises dependent on both. He discerns how there is the arising of an unarisen fetter and he discerns how there is the abandoning of a fetter once it has arisen. He discerns how there is no further appearance in the future of a fetter that has been abandoned. (The same formula is repeated for the remaining sense media: ear, nose, tongue, body, and intellect.)

In this way he remains focused internally on the processes just as processes, or focused externally...not clinging to anything in the world. This is how a mendicant remains focused on processes just as processes with reference to the sixfold internal and external sense media.

[The Seven Factors For Awakening]

Furthermore, the mendicant remains focused on processes just as processes with reference to the Seven Limbs of Awakening. And how does he remain focused on processes just as processes with reference to the Seven Limbs of Awakening? There is the case where, there being Zest⁷⁸ as a Limb of Awakening present within, he discerns that 'Zest as a Limb of Awakening is present within me.' Or, there being no Zest as a Limb of Awakening present within, he discerns that 'Zest as a Limb of Awakening is not present within me.' He discerns how there is the arising of unarisen Zest as a Limb of Awakening and he discerns how there is the culmination of the development of Zest as a Limb of

Awakening once it has arisen. (The same formula is repeated for the remaining factors of awakening: Serenity, Happiness, Equanimity, Concentration, Remembrance and Investigation of Processes.)

In this way he remains focused internally on processes just as processes, or externally...not clinging to anything in the world. This is how a mendicant remains focused on processes just as processes with reference to the Seven Limbs of Awakening.

[The Four Noble Truths]

Furthermore, the mendicant remains focused on processes just as processes with reference to the Four Noble Truths. And how does he remain focused on processes just as processes with reference to the Four Noble Truths? There is the case where he discerns, as it is actually present: 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress.'

In this way he remains focused internally on processes just as processes, or externally on processes just as processes, or both internally and externally on processes just as processes. Or he remains focused on the phenomenon of origination with regard to processes, on the phenomenon of passing away with regard to processes, or on the phenomenon of origination and passing away with regard to processes. Or his remembrance that 'There are processes' is maintained to the extent of knowledge and remembrance. And he remains independent, not clinging to anything in the world. This is how a mendicant remains focused on processes just as processes with reference to the Four Noble Truths.

[Conclusion]

Now, if anyone would develop these Four Foundations of Remembrance in this way for seven years, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging -- non-return.

Let alone seven years. If anyone would develop these Four Foundations of Remembrance in this way for six years...five...four...three...two years...one year...seven months...six months...five...four...three...two months...one month...half a month, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging -- non-return.

Let alone half a month. If anyone would develop these Four Foundations of Remembrance in this way for seven days, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging -- non-return.

“This is the only path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right

process, and for the realization of Unbinding -- in other words, The Four Foundations of Remembrance.” Thus was it said, and in reference to this was it said.

The Other “Only Way” [?]⁷⁹

Introduction

The Fortunate One, arising from his seclusion in the late afternoon, went to where Venerable Raahula was staying at the Mango Stone. Venerable Raahula saw him coming from afar, and on seeing him, set out a seat and water for washing the feet. The Fortunate One sat down on the seat set out, and having sat down, washed his feet. Venerable Raahula, bowing down to the Fortunate One, sat down to one side. Then the Fortunate One, having left a little bit of the remaining water in the water dipper, had this conversation with Venerable Raahula:

Raahula, do you see this little bit of remaining water left in the water dipper?

Yes, sir.

That's how little of evenness there is in anyone who feels no shame at telling a deliberate lie.

Having tossed away the little bit of remaining water, the Fortunate One said to Venerable Raahula,

Raahula, do you see how this little bit of remaining water is tossed away?

Yes, sir.

Whatever there is of evenness in anyone who feels no shame at telling a deliberate lie is tossed away just like that.

Having turned the water dipper upside down, the Fortunate One said to Venerable Raahula,

Raahula, do you see how this water dipper is turned upside down?

Yes, sir.

Whatever there is of evenness in anyone who feels no shame at telling a deliberate lie is turned upside down just like that.

Having turned the water dipper right side up, the Fortunate One said to Venerable Raahula,

Raahula, do you see how empty and hollow this water dipper is?

Yes, sir.

Whatever there is of evenness in anyone who feels no shame at telling a deliberate lie is empty and hollow just like that. Raahula, it's like a royal elephant: immense, pedigreed, accustomed to battles, its tusks like chariot poles. Having gone into battle, it uses its forefeet and hind feet, its forequarters and hindquarters, its head, ears, tusks and tail, but will simply hold back its trunk. The elephant trainer notices that and thinks:

This royal elephant has not given up its life to the king. But when the royal elephant... having gone into battle uses its forefeet and hind feet, its forequarters and hindquarters, its head, ears, tusks, tail and its trunk, the trainer notices that and thinks:

This royal elephant has given up its life to the king. There is nothing it will not do.

The same with anyone who feels no shame in telling a deliberate lie: There is no evil, I tell you, he will not do. Thus, Raahula, you should train yourself,

I will not tell a deliberate lie even in jest.

The Third Insight Knowledge

How do you construe this, Raahula: What is a mirror for?

For reflection, sir.

In the same way, Raahula, bodily acts, verbal acts and mental acts are to be done with repeated reflection. Whenever you want to perform a bodily act, you should reflect on it:

This bodily act I want to perform - would it lead to self-affliction, to the affliction of others or to both? Is it an unwise bodily act, with painful consequences, painful results?

If, on reflection, you know that it would lead to self-affliction, affliction to others or both; it would be an unwise bodily act with painful consequences, painful results, then any bodily act of that sort is absolutely not to be done. But if on reflection you know that it would not cause affliction... it would be a wise bodily action with happy consequences, happy results, then any bodily act of that sort is fit to be done.

The Second Insight Knowledge

While you are performing a bodily act, you should reflect on it:

This bodily act I am doing - is it leading to self-affliction, to the affliction of others or to both? Is it an unwise bodily act, with painful consequences, painful results?

If, on reflection, you know that it is leading to self-affliction, affliction to others or both... you should give it up. But if on reflection you know that it is not... you may continue with it.

The First Insight Knowledge

Having performed a bodily act, you should reflect on it...

If, on reflection, you know that it led to self-affliction, affliction to others or both; it was an unwise bodily act with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a wise bodily action with happy consequences, happy results, then you should stay mentally refreshed and joyful, training day and night in wise processes. (Similarly with verbal and mental acts.)

Raahula, all those priests and contemplatives in the course of the past who purified their bodily acts, verbal acts and mental acts, did it through repeated reflection on their bodily acts, verbal acts and mental acts in just this way. All those priests and contemplatives in the course of the future... All those priests and contemplatives at present, who purify their bodily acts, verbal acts and mental acts, do it through repeated reflection on their bodily acts, verbal acts and mental acts in just this way. Therefore, Raahula, you should train yourself:

I will purify my bodily acts through repeated reflection. I will purify my verbal acts through repeated reflection. I will purify my mental acts through repeated reflection.

Thus you should train yourself.

That is what the Fortunate One said. Pleased, Venerable Raahula delighted in the Fortunate One's words.

The Four Noble Truths – I⁸⁰

Mendicants, these are Four Noble Truths: The Noble Truth about stress, about the arising of stress, about the ceasing of stress, and the Noble Truth about the practice that leads to the ceasing of stress.

And what is the Noble Truth about stress? Stress, it should be said, is the fivefold group of grasping: the grasping of form, of sensation, of conception, of emotion and of perception. This is called the Noble Truth about stress.

And what is the Noble Truth about the arising of stress? It is that craving that leads back to birth, along with the lure and the lust that linger longingly now there, now there: namely, the craving for sensual delight, the craving to be, the craving not to be. This is the Noble Truth about the arising of stress.

And what is the Noble Truth about the ceasing of stress? Truly it is the utter passionless cessation of, the giving up, the forsaking, and the release from, the absence of longing for this craving. This is the Noble Truth about the ceasing of stress.

And what, mendicants, is the Noble Truth about the practice that leads to the ceasing of stress? Truly it is this Noble Eightfold Path⁸¹ that is, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Remembrance⁸² and Right Concentration. This is the Noble Truth about the practice that leads to the ceasing of stress.

These, mendicants, are the Four Noble Truths. Wherefore an effort must be made to realize: This is stress, this is the arising of stress, this is the ceasing of stress and this is the practice that leads to the ceasing of stress.

The Four Noble Truths – II⁸³

Suppose, mendicants, there was a man whose span of life was to be a hundred years. They said to him: “Look friend, at early sunrise they will torture you with a hundred spears, again at midday and again at sunset. Now friend, being tortured like that day by day with three hundred spears, you will live on to be a hundred years of age and at the end of your hundred years you shall comprehend the Four Noble Truths as yet not comprehended.”

Well, mendicants, a clansman who had any sense might well undertake the torture. Why? Because, mendicants, unimaginable is the beginning of this wandering on. The earliest point of blows from spears, swords and axes is not seen. Even if this were to happen to you, mendicants, I would not declare the full comprehension of the Four Noble Truths to be won with sorrow and woe, but with joy and gladness.

What are the four? The Noble Truth of Stress, the Noble Truth of the Cause of Stress, the Noble Truth of the End of Stress and the Noble Truth of the Practice to the End of Stress. Therefore, mendicants, an effort must be made to realize: this is stress, this is its cause, this is its end, and this is the practice to its end.

The Not-Soul Characteristic⁸⁴

Form, mendicants, is not soul. If form were the soul, this form would not lend itself to disease. It would be possible [to say] with regard to form, 'Let this form be thus. Let this

form not be thus.' But precisely because form is not soul, form lends itself to dis-ease. And it is not possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.'

Sensation is not soul...

Conception is not soul...

Emotion is not soul...

Perception is not soul. If perception were the soul, this perception would not lend itself to dis-ease. It would be possible [to say] with regard to perception, 'Let my perception be thus. Let my perception not be thus.' But precisely because perception is not soul, perception lends itself to dis-ease. And it is not possible [to say] with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

What do you think, mendicants -- Is form constant or inconstant?

Inconstant, lord.

And is that which is inconstant easeful or stressful?

Stressful, lord.

And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my soul. This is what I am'?

No, lord.

...Is sensation constant or inconstant?

Inconstant, lord....

...Is conception constant or inconstant?

Inconstant, lord....

...Is emotion constant or inconstant?

Inconstant, lord....

What do you think, mendicants -- Is perception constant or inconstant?

Inconstant, lord.

And is that which is inconstant easeful or stressful?

Stressful, lord.

And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my soul. This is what I am'?

No, lord.

Thus, mendicants, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'this is not mine. This is not my soul. This is not what I am.'

Any sensation whatsoever...

Any conception whatsoever...

Any emotion whatsoever...

Any perception whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every perception is to be seen as it actually is with right discernment as: 'this is not mine. This is not my soul. This is not what I am.'

Seeing thus, the instructed noble disciple grows disenchanted with form, disenchanted with sensation, disenchanted with conception, disenchanted with emotion, disenchanted with perception. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.'

That is what the Fortunate One said. Gratified, the group of five mendicants delighted at his words. And while this explanation was being given, the hearts of the group of five mendicants, through not clinging (not being sustained), were fully released from effluents.

The Two Extreme Views of Not-Soul⁸⁵

Then the wanderer Vacchagotta went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat down to one side. As he was sitting there he asked the Blessed One:

Now then, Venerable Gotama, is there a soul?

When this was said, the Blessed One was silent.

Then is there no soul?

A second time, the Blessed One was silent.

Then Vacchagotta the wanderer got up from his seat and left.

Then, not long after Vacchagotta the wanderer had left, Ven. Aananda said to the Blessed One, "Why, lord, did the Blessed One not answer when asked a question by Vacchagotta the wanderer?"

"Aananda, if I -- being asked by Vacchagotta the wanderer if there is a soul -- were to answer that there is a soul, that would be conforming to those priests and contemplatives who are exponents of eternalism. If I -- being asked by Vacchagotta the wanderer if there is no soul -- were to answer that there is no soul, that would be conforming with those priests and contemplatives who are exponents of annihilationism. If I -- being asked by Vacchagotta the wanderer if there is a soul -- were to answer that there is a soul, would that be in keeping with the arising of knowledge that all phenomena are not-soul?"

"No, lord."

"And if I -- being asked by Vacchagotta the wanderer if there is no soul -- were to answer that there is no soul, the bewildered Vacchagotta would become even more bewildered: 'Does the soul I used to have now not exist?'"⁸⁶.

¹ I studied Paali with Dr Primoz Pecenco for one and a half years and have completed a major in Modern Chinese language with additional subjects in Buddhist Chinese with Dr Rod Bucknell, both at Queensland University.

² Cv V.33.1 : Vin ii 138; A 8.69 : A iv 307

³ Dh. 11+12

⁴ S 56.31 : S v 438

⁵ M 139 : M iii 230-237

⁶ A 8.3.30 = 8.30 : A iv 227-234 - The last of the Eight Thoughts of a Great Person I take as precision.

⁷ M 139 : M iii 230-237

⁸ This is the Traditional Noble Eightfold Path as taught to mendicants. As a layman I read this as this eightfold path: associating with Noble People, listening to the true Process, wise reflection, practising the Process in accordance with the Process, right view, morality, concentration and wisdom.

⁹ usually translated as Mindfulness

¹⁰ So we see disparaging and extolling are both talking about people.

¹¹ So we see teaching the Process involves talking about behaviour, not people.

¹² This is keeping in mind the Buddha's modified use of the jhaana, which would have been different to the common usage of the time, just like kamma, Brahma, Brahmin etc.

¹³ One may notice that only concrete or common nouns are referred to here, not abstract nouns. So that there would be no contradiction in the Buddha giving new definitions to things like, kamma, jhaana etc.

¹⁴ We notice here and with the next point that: 1. the reason for what was originally said is not given as in all the other cases, but what was originally said is given [in this point, what was originally said did not mention the Noble Eightfold Path]; 2. There seems to be no negative alternate given as in all other cases. These both indicate to me that there has been some later changes to this section of the text, possibly to promote the particular presentation of the path that I call the traditional Noble Eightfold Path.

¹⁵ I suggest these four are the four form-states of awareness.

¹⁶ The text has "Now mendicants, Subhuuti is a clansman who has entered on the way without conflict." here, but this would be extolling and against part of the message of this discourse, therefore it would be a later addition.

¹⁷ A 6.(5).47 : A iii 356

¹⁸ Reading "Thus-Come" according to the Chinese.

¹⁹ The order of calm and knowledge is reversed here and below in accordance with some Chinese versions.

²⁰ For an in depth look at the traditional presentation of the Four Noble Truths (the Noble Eightfold Path being the fourth) please see my book soon to be published called "Investigating the Buddha's teaching from the early texts."

²¹ The definitions of the Four Noble Truths come next in the text separate from the first phase, but I have placed them in the first phase, which would seem to be the more logical position.

²² I follow the order of the Chinese, Sanskrit and Tibetan, as is also found in other places in the Paali e.g. M iii 289-290 = MN 149.

²³ The text has "the noble truth of" for each of the Twelve Aspects, but I put it in only the first phase, the definition of the truths, because it makes more sense. To have it in the second phase causes problems as K R Norman points out in his article "The Four Noble Truths: A Problem of Pali Syntax" in LA Hercus, FBJ Kuiper, T Rajapatirana, ER Skrzypczak, *Indological and Buddhist Studies*, Faculty of Asian Studies Canberra, Australia 1982.

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- ²⁴ I have stuck to the text here and translated literally rather than put “here and there” which sounds better, but I think misses the point of the “grass is always greener on the other side” syndrome that I think is alluded to here.
- ²⁵ The story of the gods is omitted.
- ²⁶ Sn II.4 : <http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp2-4.html> ; Khp 5
- ²⁷ ??
- ²⁸ of enlightenment
- ²⁹ *D 13 : D i 251; D iii 220, 223-4
- ³⁰ A 5.27 : A iii 24 <http://www.accesstoinsight.org/canon/anguttara/an5-27.html>
- ³¹ Dh. 3-5 ; M 128 : M iii 153-162
- ³² Sn vv. 143-152 <http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp1-8.html>
- ³³ *M 21 : M i 126-129
- ³⁴ It 27
- ³⁵ A 11.16 : A v 342 <http://www.accesstoinsight.org/canon/anguttara/an11-16.html>
- ³⁶ A 1.53-55 : A i 10-11
- ³⁷ A 3.7.65 (A 3.65) : A i 188-192
- ³⁸ D 31 : D iii 180-193. Note there is no mention of the Traditional Noble Eightfold Path.
- ³⁹ ??
- ⁴⁰ *D 16 : D ii 124-6 ; A 7.18.180 (A 7.180) : A ii 167
- ⁴¹ A 2.5.6 : A i 72-73
- ⁴² S 20.7 : S ii 266-7
- ⁴³ S 55.3 : S v 344-347, The Reflection on the Qualities of the Triple Gem occurs frequently e.g. M 7 : M i 37 ; A 6.10 : A iii 285. Note there is no mention of the Traditional Noble Eightfold Path that I suggest was only taught to mendicants.
- ⁴⁴ These three stanzas, reflection on the Buddha, Dhamma and Sangha, appear many times in the texts, e.g. M i 37, A iii 285.
- ⁴⁵ The Paali and Sanskrit word “deva”, related to “divine” in English, is often translated “god”. Devaa [pl.] are known as beautiful and kind beings that often are messengers. In a Christian culture, that place would be assigned to “angels”.
- ⁴⁶ Often translated as “leading onwards” I have tried to find an English single word equivalent.
- ⁴⁷ A 5.57 : A iii 71-4
- ⁴⁸ kamma: mental, verbal and bodily
- ⁴⁹ The text lists the five in detail.
- ⁵⁰ The text lists the five individually linked with the five following.
- ⁵¹ The text lists the three individually.
- ⁵² The text lists the five in detail.
- ⁵³ Some “translators” insert “Noble Eightfold” here, but it does not appear in the text.
- ⁵⁴ In the text a summary verse follows here.
- ⁵⁵ A 10.5.8 = A 10.48 : A v 87-8
- ⁵⁶ A v 62-63 [Panca Nivarana]
- ⁵⁷ Internal comparative studies show that the traditional Theravaada placing of "doubt" as number five, would be wrong, e.g. it matches the Second Fetter and counters "faith" which is very early in Dependent Origination. See the comparative chart in the Appendix.
- ⁵⁸ A iii 230-5, S v 121
- ⁵⁹ Internal comparative studies show that the traditional Theravaada placing of "doubt" as number five, would be wrong, e.g. it matches the Second Fetter and counters "faith" which is very early in Dependent Origination. See the comparative chart in the Appendix.

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- ⁶⁰ This simile would be misplaced as it is the simile for “doubt”, see previous note.
- ⁶¹ Internal comparative studies show that the traditional Theravaada placing of "doubt" as number five, would be wrong, e.g. it matches the Second Fetter and counters "faith" which is very early in Dependent Origination. See the comparative chart in the Appendix.
- ⁶² M 59 : M i 396-400 ; S 36.22 : S iv 231
- ⁶³ M 118 : M iii 78-88 : <http://www.accesstoinight.org/canon/majjhima/mn118.html> ; S 54.13 : S v 328-332 <http://www.accesstoinight.org/canon/samyutta/sn54-13.html> ; S 54.1 : S v 309-312
- ⁶⁴ This group of seven is called The Thirty Seven Wings of Awakening. The Traditional Noble Eightfold Path as taught to mendicants would be read for the last in this group. As a layman I read this as this eightfold path: associating with Noble People, listening to the true Process, wise reflection, practising the Process in accordance with the Process, right view, morality, concentration and wisdom.
- ⁶⁵ kaayasan.khaara
- ⁶⁶ cittasan.khaara
- ⁶⁷ Sati as first of bojghan.ga?
- ⁶⁸ “piiti niraamisaa” this is quite curious. I have not come across this phrase before. As far as I can tell it is just “piiti – zest” in all other places. To think that this zest has got nothing to do with the body seems quite implausible since in the next paragraph it says “for one who is zestful, the body grows calm...”. In comparisons of other teachings it becomes obvious that sensations of which zest belongs are a sort of intermediate between body and mind. For example in the following paragraph it mentions both body and mind being affected by zest and in The Four Foundations we have Body, then Sensation then Mind.
- ⁶⁹ S 12.3.3 (S 12.23) : S ii 29-33
- ⁷⁰ M 10 : M i 55-63 : <http://www.accesstoinight.org/canon/majjhima/mn10.html> ; D 22 : D ii 290-315. The Paali D 22 is the same as the Paali M 10, except the former details the Four Noble Truths.
- ⁷¹ In accordance with some translators of the Indian texts and in accordance with the Chinese text, but there is another text that ascribes to give the ONLY way Raahula Sutta [M 61 : M i 414-420].
- ⁷² “always” is sometimes put here in modern "translations" but it does not occur in the original text. Having it there incorporated the idea that one already has perfect concentration, but as the steps show this does not occur until the Third Foundation, that of mind (cittanupassanaa) as we see from M 118 (Step 11).
- ⁷³ That is without thinking such things as “I am the body” etc.
- ⁷⁴ That is without thinking such things as “He/she is the body” etc.
- ⁷⁵ As a fully accomplished one (arahat)?
- ⁷⁶ As a non-returner (anaagaami)?
- ⁷⁷ As a once-returner?
- ⁷⁸ I follow the general thread of the discourses here.
- ⁷⁹ M 61 : M i 414-420
- ⁸⁰ *S 56.13 : S v 425-6
- ⁸¹ This is the Traditional Noble Eightfold Path as taught to mendicants. As a layman I read this as this eightfold path: associating with Noble People, listening to the true Process, wise reflection, practising the Process in accordance with the Process, right view, morality, concentration and wisdom.
- ⁸² usually translated as Mindfulness
- ⁸³ *S 56.35 : S v 440-1

⁸⁴ S 22.59 : S iii 67-8 <http://www.accesstoinsight.org/canon/samyutta/sn22-59.html> ; Mv I 6.35 : V i 12

⁸⁵ S 44.10 : S iv 399-400 <http://www.accesstoinsight.org/canon/samyutta/sn44-10.html>

⁸⁶ "There are these four ways of answering questions. Which four? There are questions that should be answered categorically [straightforwardly yes, no, this, that]. There are questions that should be answered with an analytical (qualified) answer [defining or redefining the terms]. There are questions that should be answered with a counter-question. There are questions that should be put aside. These are the four ways of answering questions." A 4.42 : A ii 46