

Chapter One: The Buddha's Life

(a) Luxury and disenchantment

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

“I had three palaces: one for the cold season, one for the hot season, one for the rainy season. During the four months of the rainy season I was entertained in the rainy-season palace by minstrels without a single man among them, and I did not once come down from the palace. Whereas the servants, workers, and retainers in other people's homes are fed meals of lentil soup and broken rice, in my father's home the servants, workers, and retainers were fed wheat, rice, and meat.

“Even though I was endowed with such fortune, such total refinement, the thought occurred to me: ‘When an untaught, run-of-the-mill person, himself subject to aging, not beyond aging, sees another who is aged, he is horrified, humiliated, and disgusted, oblivious to himself that he too is subject to aging, not beyond aging. [Likewise when such a person sees someone who is ill, or someone who is dead.] If I – who am subject to aging [and illness and death], not beyond aging [or illness or death] – were to be horrified, humiliated, and disgusted on seeing another person who is aged [or ill or dead], that would not be fitting for me.’ As I noticed this, the [typical] young person's intoxication with youth entirely

dropped away. [So too did the healthy person's intoxication with health, and the living person's intoxication with life.]”

[Anguttara Nikaya, III, 39]

(b) Renunciation and going forth

“Before my Awakening, when I was still an unawakened Bodhisatta, the thought occurred to me: ‘The household life is crowded, a dusty road. Life gone forth is the open air. It isn't easy, living in a home, to lead the holy life that is totally perfect, totally pure, a polished shell. What if I, having shaved off my hair and beard and putting on the ochre robe, were to go forth from the home life into homelessness?’

“So at a later time, when I was still young, black-haired, endowed with the blessings of youth in the first stage of life, having shaved off my hair and beard – though my parents wished otherwise and were grieving with tears on their faces – I put on the ochre robe and went forth from the home life into homelessness.”

[Majjhima Nikaya, 36]

On going forth, he avoided evil deeds in body. Abandoning verbal misconduct, he purified his livelihood. Then he, the Buddha, went to Rajagaha, the mountain fortress of the Magadhans, and wandered for alms, endowed with all the foremost marks.

[Sutta Nipata, III, 1]

“Having gone forth in search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Alara Kalama and, on arrival, said to him: ‘Friend Kalama, I want to practice in this doctrine and discipline.’

“When this was said, he replied to me, ‘You may stay here, my friend. This doctrine is such that a wise person can soon enter and dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.’

“It was not long before I learned the doctrine....

“I went to him and said, ‘Friend Kalama, is this the extent to which you have entered and dwell in this Dhamma, having realized it for yourself through direct knowledge?’

[Alara Kalama replied] ‘Yes, my friend...As I am, so are you; as you are, so am I. Come friend, let us now lead this community together.’

“In this way did Alara Kalama, my teacher, place me, his pupil, on the same level with himself and pay me great honor. But the thought occurred to me, ‘This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to Awakening, nor to Unbinding (*nibbana*), but only to reappearance in the dimension of nothingness.’ So, dissatisfied with that Dhamma, I left.”

[The Buddha then recounts a similar story about his relationship with his second teacher, Uddaka Ramaputta].

[Majjhima Nikaya, 36]

“I thought: ‘Suppose that I, clenching my teeth and pressing my tongue against the roof of my mouth, were to beat down, constrain, & crush my mind with my awareness.’ So, clenching my teeth and pressing my tongue against the roof of my mouth, I beat down, constrained, & crushed by mind with my awareness. Just as a strong man, seizing a weaker man by the head or the throat or the shoulders, would beat him down, constrain, & crush him, in the same way I beat down, constrained, & crushed my mind with my awareness. As I did so, sweat poured from my armpits. And although tireless persistence was aroused in me, and unmuddled mindfulness established, my body was aroused & uncalm because of the painful exertion. But the painful feeling that arose in this way did not invade my mind or remain....’

“I thought: ‘Suppose I were to take only a little food at a time, only a handful at a time of bean soup, lentil soup, vetch soup, or pea soup.’ So I took only a little food at a time, only a handful at a time.... My body became extremely emaciated. Simply from my eating so little, my limbs became

like the jointed segments of vine stems or bamboo stems.... My backside became like a camel’s hoof.... My spine stood out like a string of beads.... My ribs jutted out like the jutting rafters of an old, run-down barn.... The gleam of my eyes appeared to be sunk deep in my eye sockets like the gleam of water deep in a well..., simply from eating so little.

“I thought: ‘Whatever priests or contemplatives in the past have felt painful, racking, piercing feeling due to their striving, this is the utmost. None have been greater than this.... But with this racking practice of austerities I haven’t attained any superior human state, any distinction in knowledge or vision worthy of the noble ones. Could there be another path to Awakening?’”

[....]

“I thought: ‘I recall once, when my father the Sakyan was working, and I was sitting in the cool shade of a rose-apple tree, then – quite withdrawn from sensuality, withdrawn from unskillful mental qualities – I entered & remained in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. Could that be the path to Awakening?’ Then, following on that memory, came the realization: ‘That is the path to Awakening.’ I thought: ‘I am no longer afraid of that pleasure that has nothing to do with sensuality, nothing to do with unskillful mental qualities, but it is not easy to achieve that pleasure with a body so extremely emaciated. Suppose I were to take some solid food: some rice & porridge.’ So I took some solid food....Now five monks had been attending on me, thinking, ‘If Gotama, our contemplative, achieves some higher state, he will tell us.’ But when they saw me taking some solid food – some rice & porridge – they were disgusted and left me, thinking, ‘Gotama the contemplative is living luxuriously. He has abandoned his exertion and is backsliding into abundance.’

“So when I had taken solid food and regained strength, then – quite withdrawn from sensuality, withdrawn

from unskillful mental qualities, I entered & remained in the first jhana: rapture & pleasure born from withdrawal...”

[Majjhima Nikaya, 36]

(c) Awakening

“When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability..., I discerned, as it was actually present, that ‘This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress...’ With release, there was the knowledge, ‘Released.’ I discerned that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’”

[Majjhima Nikaya, 36]

“Through the round of many births I roamed without reward, without rest, seeking the house-builder. Painful is birth again & again. House-builder, you’re seen! You will not build a house again. All your rafters broken, the ridge pole destroyed, gone to the Unformed, the mind has come to the end of craving.”

[Dhammapada, 153-4]

I have heard that on one occasion, when the Blessed One was newly Self-awakened, he was staying at Uruvela.... Then, while he was alone and in seclusion, this line of thinking arose in his awareness: “One suffers if dwelling without reverence or deference. Now on what priest or contemplative can I dwell in dependence, honoring and respecting him?”

Then the thought occurred to him: “It would be for the sake of perfecting an unperfected aggregate of virtue that I would dwell in dependence on another priest or contemplative, honoring and respecting him. However..., in this generation with its priests and contemplatives, its royalty

and common-folk, I do not see another priest or contemplative more consummate in virtue than I, on whom I could dwell in dependence, honoring and respecting him....

“What if I were to dwell in dependence on this very Dhamma to which I have fully awakened, honoring and respecting it?”

[Sutta Nipata, VI, 2]

(d) Teaching career

I have heard that on one occasion, when the Blessed One was newly Self-awakened, he was staying at Uruvela.... Then, while he was alone and in seclusion, this line of thinking arose in his awareness: “This Dhamma that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. But this generation delights in attachment, is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality and dependent co-arising are hard to see. This state, too, is hard to see: the resolution of all fabrications, the relinquishment of all acquisitions, the ending of craving; dispassion; cessation; Unbinding. And if I were to teach the Dhamma and if others would not understand me, that would be tiresome for me, troublesome for me.”

Just then these verses...occurred to the Blessed One: “Enough now with teaching what only with difficulty I reached. This Dhamma is not easily realized by those overcome with aversion & passion. What is abstruse, subtle, deep, hard to see, going against the flow – those delighting in passion, cloaked in the mass of darkness, won’t see.”

[...]

Then the Blessed One...out of compassion for beings, surveyed the world with the eye of an Awakened One. As he did so, he saw beings with little dust in their eyes and those with much..., those easy to teach and those hard....

Then Brahma Sahampati, thinking, ‘The Blessed One

has given his consent to teach of Dhamma,' bowed down to the Blessed One and, circling him on the right, disappeared right there.

[Samyutta Nikaya, VI, 1]

I have heard that on one occasion the Blessed One was living among the Magadhans at Dakkhinagiri in the brahman village of Ekanala. Now at that time approximately 500 of the brahman Kasi Bharadvaja's plows were yoked at the sowing time. Then, in the early morning, putting on his lower robe and taking his bowl & robes, the Blessed One went to where Kasi Bharadvaja was working.

Now at that time Kasi Bharadvaja's food-distribution was underway. so the Blessed One went to Kasi Bharadvaja's food-distribution and, on arrival, stood to one side. Kasi Bharadvaja saw the Blessed One standing for alms, and on seeing him, said to him, 'I, contemplative, plow & sow. Having plowed & sown, I eat. You, too, contemplative, should plow & sow. Having plowed & sown, you (will) eat.'

"I, too, brahman, plow & sow. Having plowed & sown, I eat."

'But, contemplative, I don't see the Master Gotama's yoke or plow, plowshare, goad, or oxen, and yet the Master Gotama says this: "I, too, brahman, plow & sow. Having plowed & sown, I eat."'

Then the Kasi Bharadvaja addressed the Blessed One with a verse:

'You claim to be a plowman,
but I don't see your plowing.
Being asked, tell us about your plowing
so that we may know your plowing.'

[The Buddha replied:]

"Conviction is my seed, austerity my rain,
discernment my yoke & plow, conscience my pole, mind my
yoke-tie, mindfulness my plowshare & goad. Guarded in body,
guarded in speech, restrained in terms of belly & food, I make

truth a weeding-hook, and composure my unyoking.

Persistence, my beast of burden, bearing me toward rest from the yoke, takes me, without turning back, to where, having gone, one doesn't grieve. That's how my plowing is plowed. It has as its fruit the deathless. Having plowed this plowing one is unyoked from all suffering & stress."

Then Kasi Bharadvaja, having heaped up milk-rice in a large bronze serving bowl, offered it to the Blessed One, [saying,] 'May Master Gotama eat [this] milk-rice. The master is a plowman, for the Master Gotama plows the plowing that has as its fruit the deathless.'

[Sutta Nipata, I, 4]

[A monk said:] 'In a lowly family I was born, poor, with next to no food. My work was degrading: I gathered the spoiled, the withered flowers from shrines and threw them away. People found me disgusting, despised me, disparaged me....

'Then I saw the One Self-awakened, arrayed with a squadron of monks..., entering the city....

'Throwing down my carrying pole, I approached him to do reverence. He – the supreme man – stood still out of sympathy just for me. After paying homage to the feet of the teacher, I stood to one side & requested the Going Forth from him.... The compassionate Teacher, sympathetic to all the world, said: "Come, monk." That was my formal Acceptance.

'Alone, I stayed in the wilds, untiring, I followed the Teacher's words, just as he, the Conquerer, had taught me....

'Then [after practicing for some time]..., Indra & the Brahma came to pay homage to me, hands palm-to-palm at their hearts: 'Homage to you, O man supreme.... You, dear sir, are worthy of offerings'.'

[Theragatha, XII.2]

(e) Reluctant founding of the Order of Nuns (Bhikkhuni Sangha)

Now at that time, the Awakened One, the Blessed One, was staying near Kapilavatthu in the Banyan Grove. Then Mahapajapati Gotami went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there, she said to him: ‘It would be good, lord, if a woman might obtain the Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline.’

“Enough, Gotami. Don't advocate a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline.”

A second time ... A third time she said to him: ‘It would be good, lord, if a woman might obtain the Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline.’

“Enough, Gotami. Don't advocate a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline.”

So Mahapajapati Gotami, (thinking,) ‘The Blessed One does not allow a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline’ – sad and unhappy, crying, her face in tears – bowed down to the Blessed One, circumambulated him, keeping him to her right, and then went away.

The Blessed One, having stayed as long as he liked in Kapilavatthu, set out for Vesali. After wandering in stages, he arrived at Vesali. There he stayed near Vesali at the Gabled Hall in the Great Wood.

Then Mahapajapati Gotami, having had her hair cut off, having donned ochre robes, set out for Vesali together with a large number of Sakyan women. After wandering in stages, she arrived at Vesali and went to the Gabled Hall in the Great Wood. Then she stood there outside the porch, her feet swollen, her limbs covered with dust, sad and unhappy, crying, her face in tears. Ven. Ananda saw her standing there

... and so asked her, ‘Why, Gotami, why are you standing here ... your face in tears?’

‘Because, sir, the Blessed One does not allow a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline.’

‘In that case, Gotami, stay right here for a moment while I ask the Blessed One to allow a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline.’

Then Ven. Ananda went to where the Blessed One was staying and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: ‘Mahapajapati Gotami, lord, is standing outside the porch ... her face in tears, because the Blessed One does not allow a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline. It would be good if a woman might obtain the Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline.’

“Enough, Ananda. Don't advocate a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline.”

A second time... A third time, Ven. Ananda said, ‘It would be good, lord, if a woman might obtain the Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline.’

“Enough, Ananda. Don't advocate a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline.”

Then the thought occurred to Ven. Ananda, ‘The Blessed One does not allow a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline. What if I were to find some other way to ask the Blessed One to allow a woman's Going-forth ...’ So he said to the Blessed One, ‘Lord, if a woman were to go forth from the home life into homelessness in the Tathagata's doctrine and discipline, would she be able to realize the fruit of stream-

entry, once-returning, non-returning, or arahantship?’

“Yes, Ananda, she would...”

‘In that case, lord, Mahapajapati Gotami has been of great service to the Blessed One. She was the Blessed One’s aunt, foster mother, nurse, giver of milk. When the Blessed One’s mother passed away, she gave him milk. It would be good if a woman might obtain the Going-forth from the home life into homelessness in the Tathagata’s doctrine and discipline.’

“Ananda, if Mahapajapati Gotami accepts eight vows of respect, that will be her full ordination (upasampada).”

[The Buddha then lists eight rules to be followed by nuns, but not monks – a list that could be fairly described as symbolically establishing for them a secondary status in the Sangha. – S.D.]

[Cullavagga X.1]¹

(f) Death and Parinibbana

“Now I am frail, Ananda, old, aged, far gone in years. This is my eightieth year, and my life is spent. Even as an old cart, Ananda, is held together with much difficulty, so the body of the Tathagata is kept going only with supports. It is, Ananda, only when the Tathagata, disregarding external objects, with the cessation of certain feelings, attains to and abides in the signless concentration of mind, that his body is more comfortable.

“Therefore, Ananda, be islands unto yourselves, refuges unto yourselves, seeking no external refuge; with the

Dhamma as your island, the Dhamma as your refuge, seeking no other refuge.”

[Digha Nikaya, 16]

And soon after the Blessed One had eaten the meal provided by Cunda the metalworker, a dire sickness fell upon him, even dysentery, and he suffered sharp and deadly pains. But the Blessed One endured them mindfully, clearly comprehending and unperturbed.

[Digha Nikaya, 16]

Then the blessed One addressed the monks, “Now, then, monks, I exhort you: All fabrications are subject to decay. Bring about completion by being heedful.” Those were the Tathagata’s last words.

[...]

Emerging from the first jhana he entered the second..., the third..., the fourth jhana. Emerging from the fourth jhana, he immediately was totally Unbound.

[Digha Nikaya, 16]

¹This text is the only one in the present compilation that is not from any of the Nikayas (discourse collections). It is from Cullavagga, one of the Vinaya collections of disciplinary rules and norms applying to monks and nuns.

Chapter Two:

The Problem of Suffering, Its Origin and Cessation

(a) Stress [*Dukkha*]

Sariputta: ‘Now what, friends, is the noble truth of stress? Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; not getting what is wanted is stress. In short, the five aggregates for sustenance are stress.’

‘Now what is *birth*? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] media of the various beings in this or that group of beings, that is called birth.’

‘And what is *aging*? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.’

‘And what is *death*? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.’

‘And what is *sorrow*? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.’

‘And what is *lamentation*? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone

suffering from misfortune, touched by a painful thing, that is called lamentation.’

‘And what is *pain*? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.’

‘And what is *distress*? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.’

‘And what is *despair*? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.’

‘And what is the stress of not getting what one wants? In beings subject to birth, the wish arises, ‘O, may we not be subject to birth, and may birth not come to us.’ But this is not to be achieved by wishing. This is the stress of not getting what one wants. In beings subject to aging..., illness..., sorrow, lamentation, pain, distress, & despair, the wish arises, ‘O, may we not be subject to aging..., illness..., sorrow, lamentation, pain, distress, & despair, and may aging..., illness..., sorrow, lamentation, pain, distress, & despair not come to us.’ But this is not to be achieved by wishing. This is the stress of not getting what one wants.’

‘And what are the five aggregates for sustenance that, in short, are stress? Form as an aggregate for sustenance, feeling as an aggregate for sustenance, perception..., fabrication, consciousness as an aggregate for sustenance: These are called the five aggregates for sustenance that, in short, are stress.’

‘This is called the noble truth of stress.’

[Majjhima Nikaya, 141]

Once the Blessed One was staying at Kosambi in the Simsapa tree grove. Then, picking up a few Simsapa leaves

with his hand, he asked the monks, “How do you construe this, monks: Which are more numerous, the few Simsapa leaves in my hand or those overhead in the Simsapa grove?”

[The monks replied:] ‘The leaves in the hand of the Blessed One are few in number, lord. Those overhead in the grove are far more numerous.’

[The Buddha:] “In the same way, monks, those things that I have known with direct knowledge but have not taught are far more numerous [than what I have taught]. And why haven’t I taught them? Because they are not connected with the goal, do not relate to the rudiments of the holy life, and do not lead to disenchantment], to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That is why I have not taught them.

“And what have I taught? ‘This is stress.... This is the origination of stress.... This is the cessation of stress.... This is the path of practice leading to the cessation of stress.’ This is what I have taught. And why have I taught these things? Because they are connected with the goal, relate to the rudiments of the holy life, and lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. This is why I have taught them.”

[Samyutta Nikaya LVI, 31]

I have heard that on one occasion, when the Blessed One was newly Awakened..., he sat in the shade of the Bodhi tree for seven days in one session, sensitive to the bliss of release. At the end of seven days, after emerging from that concentration, he surveyed the world with the eye of an Awakened One. As he did so, he saw living beings burning with the many fevers and aflame with the many fires born of passion, aversion, & delusion. Then, on realizing the significance of that, he on that occasion exclaimed:

“This world is burning. Afflicted by contact, it calls disease a ‘self.’ By whatever it construes [things], that is always otherwise. Becoming otherwise, the world is held by becoming, afflicted by becoming, and yet delights in that very becoming. Where there’s delight, there is fear. What one fears is stressful. This holy life is lived for the abandoning of becoming.

“Whatever priests or contemplatives say that liberation from becoming is by means of becoming, all of them are not released from becoming, I say.

“And whatever priests or contemplatives say that escape from becoming is by means of non-becoming, all of them have not escaped from becoming, I say.

“This stress comes into play in dependence on acquisitions. With the ending of all clinging/sustenance, there is no stress coming into play.

“Look at this world: Beings, afflicted with thick ignorance, are unreleased from delight in what has come to be. All levels of becoming, anywhere, in any way, are inconstant, stressful, subject to change. Seeing this – as it actually is present – with right discernment, one abandons craving for becoming, without delighting in non-becoming. From the total ending of craving comes fading & cessation without remainder: Unbinding.

“For the monk unbound, from lack of clinging/sustenance, there is no further becoming. He has vanquished Mara, won the battle. Having gone beyond all levels of being, he’s Such.

[Udana, III, 10]

(b) Craving

“Now what is the noble truth of the origination of

stress? The craving that makes for further becoming – accompanied by passion & delight, relishing now here & now there – i.e., craving for sensuality, craving for becoming, craving for non-becoming.

“And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“The ear... The nose.... The tongue.... The body.... The intellect.... Forms.... Sounds.... Smells.... Tastes.... Tactile sensations.... Ideas.... [Each of these is] endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

[...]

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

[Digha Nikaya, 22]

“If its root remains undamaged & strong, a tree, even if cut, will grow back. So too if latent craving is not rooted out, this suffering returns again & again.”

[Dhammapada, 338]

“Overcome by two viewpoints, some human & divine beings adhere, other human & divine beings slip right past, while those with vision see.

“And how do some adhere? Human & divine beings delight in becoming, enjoy becoming, are satisfied with becoming. When the Dhamma is being taught for the sake of the cessation of becoming their minds do not take to it, are not calmed by it, do not settle on it, or become resolved on it. This is how some adhere.

“And how do some slip right past? Some, feeling horrified, humiliated, & disgusted with that very becoming, delight in non-becoming: ‘When this self, at the break-up of the body, after death, perishes & is destroyed, and does not exist after death, that is peaceful, that is exquisite, that is sufficiency! This is how some slip right past.

“And how do those with vision see? There is the case where a monk sees being as being. Seeing being as being, he practices for disenchantment with being, dispassion toward being, cessation of being. This is how those with vision see....

“One who, having seen what has come to be as what has come to be, has gone beyond being, and is released in line with things as they are, through the exhaustion of craving for becoming. The monks who have comprehended being – free from the craving to go from becoming to becoming; with the non-becoming of what has come to be – come to no further becoming.”

[Itivuttaka 49]

(c) Attachment, Avoidance and Delusion

“The All is aflame. Which All is aflame? The eye is aflame. Forms are aflame. Eye-consciousness is aflame. Eye-contact is aflame. And anything that arises in dependence on eye-contact, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion,

the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs.

“The ear is aflame. Sounds are aflame....

“The nose is aflame. Aromas are aflame....

“The tongue is aflame. Flavors are aflame....

“The intellect is aflame. Ideas are aflame.... Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, distresses, & despairs.”

[Samyutta Nikaya, XXV, 28]

“What do you think, Kalamas? When greed arises in a person, does it arise for welfare or for harm?”

‘For harm, lord.’

“And this greedy person, overcome by greed, his mind possessed by greed: Doesn’t he kill living beings, take what is not given, go after another person’s wife, tell lies, and induce others to do likewise, all of which is for long-term harm & suffering?”

‘Yes, lord.’

(Similarly for aversion and delusion)

“So what do you think, Kalamas: Are these qualities [of greed, aversion and delusion] skillful or unskillful?”

‘Unskillful, lord.’

“Blameworthy or blameless?”

‘Blameworthy, lord.’

“Criticized by the wise or praised by the wise?”

‘Criticized by the wise, lord.’

“When undertaken & carried out, do they lead to harm & to suffering, or not?”

‘When undertaken & carried out, they lead to harm & to suffering....’

[Anguttara Nikaya, III, 65]

This was said by the Blessed One, said by the Arahant, so I have heard: "Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon greed as the one quality, and I guarantee you non-return." This is the meaning of what the Blessed One said. So with regard to this it was said:

The greed with which beings go to a bad destination, coveting: from rightly discerning that greed, those who see clearly let go. Letting go, they never come to this world again. This, too, was the meaning of what was said by the Blessed One, so I have heard.

This was said by the Blessed One, said by the Arahant, so I have heard: "Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon aversion as the one quality, and I guarantee you non-return."

The aversion with which beings go to a bad destination, upset: from rightly discerning that aversion, those who see clearly let go. Letting go, they never come to this world again.

This was said by the Blessed One, said by the Arahant, so I have heard: "Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon delusion as the one quality, and I guarantee you non-return."

The delusion with which beings go to a bad destination, confused: from rightly discerning that delusion, those who see clearly let go. Letting go, they never come to

this world again.

[Itivuttaka, I, 1-3]

(d) Dependent Co-arising

I have heard that on one occasion ... the Blessed One ... gave close attention to dependent co-arising in forward and reverse order, thus:

“When this is, that is.

“From the arising of this comes the arising of that.

“When this isn’t, that isn’t.

“From the cessation of this comes the cessation of that.”

In other words:

“From ignorance as a requisite condition come fabrications.

“From fabrications as a requisite condition comes consciousness.

“From consciousness as a requisite condition comes name-and-form.

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

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

“From contact as a requisite condition comes feeling.

“From feeling as a requisite condition comes craving.

“From craving as a requisite condition comes clinging/sustenance.

“From clinging/sustenance as a requisite condition

comes becoming.

“From becoming as a requisite condition comes birth.

“From birth as a requisite condition, then old age and death, sorrow, lamentation, pain, distress, and despair come into play.

“Such is the origination of this entire mass of stress and suffering.

“Now from the remainderless fading and cessation of that very ignorance comes the cessation of fabrications.

“From the cessation of fabrications comes the cessation of consciousness.

“From the cessation of consciousness comes the cessation of name-and-form.

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

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

“From the cessation of contact comes the cessation of feeling.

“From the cessation of feeling comes the cessation of craving.

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

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

“From the cessation of becoming comes the cessation of birth.

“From the cessation of birth, then old age and death, sorrow, lamentation, pain, distress, and despair all cease.

“Such is the cessation of this entire mass of stress and suffering.”

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

“As phenomena grow clear to the brahman – ardent, absorbed – he stands, routing the troops of Mara, like the sun that illumines the sky.”

[Udana, I, 3]

(e) Not-self

“For a monk perceiving inconstancy, the perception of not-self is made firm. One perceiving not-self attains the uprooting of the conceit, ‘I am’ – Unbinding [*nibbana*] in the here & now.”

[Anguttara Nikaya, IX, 1]

“People are intent on the idea of ‘made by me’ and attached to the idea of ‘made by another.’ Some do not realize this, nor do they see it as a thorn. But to one who sees, having extracted this thorn, [the thought] ‘I am doing,’ doesn’t occur; ‘Another is doing,’ doesn’t occur.

“This human race is possessed by conceit, bound by conceit, tied down by conceit. Speaking hurtfully because of their views, they do not go beyond transmigration.”

[Udana, VI, 6]

Having taken a seat to one side, Vacchagotta the wanderer said to the Master, ‘Now then, Venerable Gotama, is there a self?’ When this was said, the Master was silent.

‘Then is there no self?’ For a second time the Master was silent.

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

Then, not long after Vacchagotta the wanderer had left, the Venerable Ananda said to the Master, ‘Why, sir, did the Master not answer when asked a question by Vacchagotta the wanderer?’

“Ananda, if I, being asked by Vacchagotta the wanderer if there is a self, were to answer that there is a self, that would be conforming with those priests & contemplatives who are exponents of eternalism [i.e., the view that there is an eternal soul]. And if I ... were to answer that there is no self, that would be conforming with those priests & contemplatives who are exponents of annihilationism (i.e., the view that death is the annihilation of experience). If I ... were to answer that there is a self, would that be in keeping with the arising of knowledge that all phenomena are not-self?”

‘No, Lord.’

“And if I ... were to answer that there is no self, the bewildered Vacchagotta would become even more bewildered: ‘Does the self which I used to have, now not exist?’”

[Samyutta Nikaya, XLIV, 10]

[Mogharaja:] ‘In what way does one view the world so that the King of Death does not see one?’

[The Buddha:] “Having removed any view in terms of self, always mindful, Mogharaja, view the world as void. This way one is above & beyond death. This is the way one views the world so that the King of Death does not see one.”

[Sutta Nipata, V, 16]

“Monks, suppose there were a river, flowing down from the mountains, going far, its current swift, carrying everything with it, and – holding on to both banks – kasa grasses, kusa grasses, reeds, birana grasses, & trees were growing. Then a man swept away by the current would grab hold of the kasa grasses, but they would tear away, and so from that cause he would come to disaster. He would grab hold of the kusa grasses... the reeds... the birana grasses... the trees, but they would tear away, and so from that cause he would come to disaster.

“In the same way, there is the case where an uninstructed, run-of-the-mill person – who has no regard for noble ones, is not well-versed or disciplined in their Dhamma – assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. That form tears away from him, and so from that cause he would come to disaster.

“He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. That feeling tears away from him, and so from that cause he would come to disaster.

“He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. That perception tears away from him, and so from that cause he would come to disaster.

“He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. Those fabrications tear away from him, and so from that cause he would come to disaster.

“He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. That consciousness tears away from him, and so from that cause he would come to disaster.

“What do you think, monks – 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 self. This is what I am’?”

‘No, lord.’

[....]

“Thus, monks, any body whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every body is to be seen as it actually is with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’

[Likewise for feelings, perceptions, fabrications, and consciousness.]

“Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, ‘Fully released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’”

[Samyutta Nikaya XXII.93]

“There is the case where an uninstructed, run-of-the-mill person ... does not discern what ideas are fit for attention, or what ideas are unfit for attention. This being so, he does

not attend to ideas fit for attention, and attends [instead] to ideas unfit for attention. And what are the ideas unfit for attention that he attends to? [...] This is how he attends inappropriately: ‘Was I in the past? Was I not in the past? What was I in the past? How was I in the past...? Shall I be in the future? What shall I be in the future? How shall I be in the future...?’ Or else he is inwardly perplexed about the immediate present: ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?’

“As he attends inappropriately in this way, one of six kinds of view arises in him: The view *I have a self* arises in him as true & established, or the view *I have no self*...or the view *It is precisely by means of self that I perceive self*...or the view *It is precisely by means of self that I perceive not-self*...or the view *It is precisely by means of not-self that I perceive self* arises in him as true & established, or else he has a view like this: *This very self of mine – the knower that is sensitive here & there to the ripening of good & bad actions – is the self of mine that is constant, everlasting, eternal, not subject to change, and will endure as long as eternity*. This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed person is not freed from birth, aging, & death, from sorrow, lamentation, pain, distress, & despair. He is not freed, I tell you, from stress.

“The well-taught noble disciple ... discerns what ideas are fit for attention....He attends appropriately, *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.*”

[Majjhima Nikaya, 2]

(f) The Arahant and the Nibbana Ideal

“This is the difference, this the distinction, this the distinguishing factor between the well-instructed disciple of

the noble ones and the uninstructed run-of-the-mill person.

“Gain/loss, status/disgrace, censure/praise, pleasure/pain: These conditions among human beings are inconstant, impermanent, subject to change. Knowing this, the wise person, mindful, ponders these changing conditions.

“Desirable things don't charm the mind, undesirable ones bring no resistance. His welcoming & rebelling are scattered, gone to their end, do not exist.

“Knowing the dustless, sorrowless state, he discerns rightly, has gone, beyond becoming, to the Further Shore.”

[Anguttara Nikaya, VIII, 6]

“Having renounced All, he is said to be at peace; having clearly known, he is an attainer-of-wisdom; knowing the Dhamma, he's independent. Moving rightly through the world, he doesn't envy anyone here.

“Whoever here has gone over & beyond sensual passions – an attachment hard to transcend in the world, doesn't sorrow, doesn't fret. He, his stream cut, is free from bonds.

“Burn up what's before, and have nothing for after. If you don't grasp at what's in between, you will go about, calm.

“For whom, in name & form, in every way, there's no sense of mine, and who doesn't grieve over what is not: he, in the world, isn't defeated, suffers no loss.

“To whom there doesn't occur ‘This is mine,’ for whom nothing is others’, feeling no sense of mine-ness, doesn't grieve at the thought ‘I have nothing.’

“Not harsh, not greedy, not perturbed, everywhere in tune: this is the reward – I say when asked – for those who are free from preconceptions.

“For one unperturbed – who knows – there's no accumulating. Abstaining, unaroused, he everywhere sees security. The sage doesn't speak of himself as among those who are higher, equal, or lower. At peace, free of selfishness, he doesn't embrace, doesn't reject,” the Blessed One said.

[Sutta Nipata, IV, 15]

A certain monk went to his preceptor and on arrival said to him, ‘My body, sir, now feels like it's drugged. I've lost my bearings. Things are unclear to me. Sloth & drowsiness surround my mind at all times. I am unhappy in leading the holy life. I have doubts about mental qualities (or: things – *dhammas*).’

Then the preceptor, taking his student, went to see the Buddha (and told him what his student had said. The Buddha replied:)

“That's the way it is for a person who does not guard the doors to his sense faculties, who does not know moderation in eating, who is not devoted to wakefulness, who does not clearly understand skillful qualities, and who is not devoted day after day to the development of the wings to awakening Thus you should train yourself, monk: ‘I will guard my senses, will know moderation in eating, will devote myself to wakefulness, will clearly understand skillful qualities, and will devote myself day after day to the development of the wings of awakening.’ That's how you should train yourself.’

Then the monk, having received this instruction from the Blessed One, got up from his seat, bowed down, circled the Blessed One, keeping him on his right, and then went away. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached [Unbinding] & realizing it for himself in the here & now. He knew: ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for the

sake of this world.’ And thus he became another one of the Arahants.’

[Anguttara Nikaya, V, 56]

Ven. Ananda: ‘Whenever a monk or nun declares the attainment of Arahantship in my presence, they all do it by means of one or another of four paths. Which four?’

‘There is the case where a monk has developed insight preceded by tranquility. As he develops insight preceded by tranquility, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it – his fetters are abandoned, his latent tendencies abolished.

‘Furthermore, there is the case where a monk has developed tranquility preceded by insight. As he develops tranquility preceded by insight, the path is born. He follows that path His fetters are abandoned, his latent tendencies abolished.

‘Furthermore, there is the case where monk has developed tranquility & insight in concert. As he develops tranquility & insight in concert, the path is born. He follows that path His fetters are abandoned, his latent tendencies abolished.

‘Furthermore, there is the case where a monk has developed tranquility & insight in concert. As he develops tranquility & insight in concert, the path is born. He follows that path His fetters are abandoned, his latent tendencies abolished.

‘Furthermore, there is the case where a monk's mind has its restlessness concerning the Dhamma well under control. There comes a time when his mind grows steady inwardly, settles down, and becomes unified & concentrated. In him, the path is born. He follows that path His fetters

are abandoned, his latent tendencies abolished.

‘Whenever a monk or nun declares the attainment of Arahantship in my presence, they all do it by means of one or another of these four paths.’

[Anguttara Nikaya, IV, 170]

“Suppose that a man, in the course of traveling along a path, were to come to a great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. The thought would occur to him, ‘Here is this great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. What if I were to gather grass, twigs, branches, & leaves and, having bound them together to make a raft, were to cross over to safety on the other shore in dependence on the raft, making an effort with my hands & feet?’ Then the man, having gathered grass, twigs, branches, & leaves, having bound them together to make a raft, would cross over to safety on the other shore in dependence on the raft, making an effort with his hands & feet. Having crossed over to the further shore, he might think, ‘How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having hoisted it on my head or carrying on my back, go wherever I like?’ What do you think, monks: would the man, in doing that, be doing what should be done with the raft?”

‘No, lord.’

“And what should the man do in order to be doing what should be done with the raft? There is the case where the man, having crossed over, would think, ‘How useful this raft has been to me! For it was in dependence on this raft that,

making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don't I, having dragged it on dry land or sinking it in the water, go wherever I like?’ In doing this, he would be doing what should be done with the raft. Even so monks, I have taught you the Dhamma like a raft, for the purpose of crossing over, not for the purpose of holding onto. Knowing the Dhamma to be like a raft, you should let go even of [skillful] qualities, to say nothing of those that are not.”

[Majjhima Nikaya, 22]

“The great expanse of water stands for the fourfold flood: the flood of sensuality, the flood of becoming, the flood of views, & the flood of ignorance. The near shore, dubious & risky, stands for self-identity. The further shore, secure and free from risk, stands for Unbinding. The raft stands for just this noble eightfold path: right view... right concentration. Making an effort with hands & feet stands for the arousing of persistence.”

[Samyutta Nikaya, XXXV.197]