Māra asks: “By whom has this being been created? Where is the maker of this being? Where has this being arisen? Where does this being cease?”

SN 5.10

The Bhikkhuni Arahant, Vajira, replies:

“Why now do you assume ‘a being’? Māra, is that your wrong view? This is a heap of sankhāras. Here no being is found.

“Just as with a coming together of parts, the word ‘vehicle’ is used, so, when the five components of existence exist, there is the conventional term ‘a being’.

“It is only dukkha (suffering) that comes to be, dukkha that stands, and dukkha that falls away. Nothing but dukkha comes to be. Nothing but dukkha ceases.”

**FROM THE ANGUTTARA**

**10.2 NO WILL (*Cetanā*) NEEDED**

1. One who is virtuous does not need to generate will “Let me be free from regret”. It is natural (*Dhammatā*) that one who is virtuous becomes free from regret (*vippatisāra*).
2. When one is free from regret, one does not need to generate will “Let me be happy (*pāmojja*)”. It is natural that one who is free from regret becomes happy.
3. When one is happy, one does not need to generate will “Let me be joyful (*pīti*)”. It is natural that one who is happy becomes joyful.
4. When one is joyful one does not need to generate will “Let me be tranquil (*passaddhi*)”. It is natural that one who is joyful becomes tranquil.
5. When one is tranquil one does not need to generate will “Let me feel mental pleasure (*sukha*)”. It is natural that one who is tranquil experiences mental pleasure.
6. When one experiences mental pleasure, one does not need to generate will “Let me enter Jhāna”. It is natural that one who experiences mental pleasure enters Jhāna.
7. When one has experienced Jhāna, one does not need to generate will “Let me see things as they really are”. It is natural that one who has experienced Jhāna will see things as they truly are.
8. When one sees things as they really are, one does not need to generate will “Let me experience revulsion (*nibbidā*) and fading away (*virāga*)”. It is natural that one who has seen things as they truly are experiences revulsion and fading away.
9. When one experiences revulsion and disappearing, one does not need to generate will “Let me realize liberation”. It is natural that one who experiences revulsion and fading away realizes liberation.

VIRTUE (*SILA*)

▼

FREEDOM FROM REGRET (*VIPPATISĀRA*)

▼

HAPPINESS (*PĀMOJJA*)

▼

JOY (*PITI*)

▼

TRANQUILLITY (*PASSADDHI*)

▼

MENTAL PLEASURE (*SUKHA*)

▼

JHĀNA

▼

SEEING THINGS AS THEY TRULY ARE (*YATHĀBHŪTAM JĀNATI PASSATI*)

▼

REVULSION AND FADING AWAY (*NIBBIDĀ VIRĀGA*)

▼

LIBERATION (*VIMUTTI NĀNA-DASSANA*)

**5-21 IRREVERENT**

1. When a meditator is irreverent and disrespectful, and their behaviour is uncongenial to their fellow meditators, it is impossible for them to fulfil the factor of proper conduct.
2. Without fulfilling the factor of proper conduct, it is impossible for them to fulfil the factor of a trainee.
3. Without fulfilling the factor of a trainee, it is impossible for them to fulfil virtuous behaviour.
4. Without fulfilling virtuous behaviour, it is impossible for them to fulfil right view.
5. Without fulfilling right view, it is impossible for them to fulfil Jhāna (*Sammā Samādhi*).

1. But, when a meditator is reverential and deferential, and their behaviour is congenial to their fellow meditators, it is possible for them to fulfil the duty of proper conduct.
2. Having fulfilled the duty of proper conduct, it is possible for them to fulfil the duty of a trainee.
3. Having fulfilled the duty of a trainee, it is possible for them to fulfil virtuous behaviour.
4. Having fulfilled virtuous behaviour, it is possible for them to fulfil right view.
5. Having fulfilled right view, it is possible for them to fulfil Jhāna (*Sammā Samādhi*).

REVERENCE, RESPECT, CONGENIALITY

▼

PROPER CONDUCT

▼

FACTOR OF A TRAINEE

▼

VIRTUOUS BEHAVIOUR

▼

RIGHT VIEW

▼

JHĀNA

**8-81 MINDFULNESS**

1. When there is no mindfulness and wisdom, the sense of moral shame and moral dread lack a necessary cause (*hata-upanisa*).
2. When there is no sense of moral shame and moral dread, restraint of the sense faculties lacks a necessary cause.
3. When there is no restraint of the sense faculties, virtuous behaviour lacks a necessary cause.
4. When there is no virtuous behaviour, Jhāna (*Sammā Samādhi*) lacks a necessary cause.
5. When there is no Jhāna, the knowledge and vision of things as they really are lacks a necessary cause.
6. When there is no knowledge and vision of things as they really are, revulsion and fading away lack a necessary cause.
7. When there is no revulsion and fading away, liberation lacks a necessary cause.

When a tree is deficient in branches and foliage, its new shoots, bark, softwood, and heartwood do not grow to fullness. So too, when there is no mindfulness and wisdom … liberation lacks a necessary cause.

Mindfulness and wisdom (*sati sampajaññā*)

▼

Moral shame and moral dread (*hīri* *ottappa*)

▼

Restraint of the sense faculties (*indriya samvara)*

▼

Virtuous behaviour (*sīla*)

▼

Jhāna (*Sammā Samadhi*)

▼

Knowledge and vision of things as they really (*yathā bhūta ñānadassana*)

▼

Revulsion (*nibbidā)* and fading away (*virāga)*

▼

Liberation (*vimuttī ñānadassana)*

**10-61 Delusion**

1. Some say that a first beginning of delusion cannot be seen such that, before then, there was only wisdom and after then delusion came to exist.
2. I say that delusion has a nutriment. The nutriment for delusion is the five hindrances.
3. The five hindrances have a nutriment, the three kinds of misconduct.
4. The three kinds of misconduct have a nutriment, lack of sense restraint.
5. Lack of sense restraint has a nutriment, lack of mindfulness and wisdom.
6. Lack of mindfulness and wisdom has a nutriment, misguided attention.
7. Misguided attention has a nutriment, lack of faith.
8. Lack of faith, has a nutriment, not hearing the true Dhamma.
9. Not hearing the true Dhamma has a nutriment, not associating with Noble Ones.

DELUSION (*avijjā)*

▲

FIVE HINDRANCES (*pañca nīvāranā*)

▲

MISCONDUCT BY BODY SPEECH OR MIND (*tīni duccaritānī*)

▲

LACK OF SENSE RESTRAINT (*indriya asamvara*)

▲

LACK OF MINDFULNESS AND WISDOM (*asati asampajañña*)

▲

MISGUIDED ATTENTION (*ayoniso manaskāra*)

▲

LACK OF FAITH (*assaddhiya*)

▲

NOT HEARING TRUE DHAMMA (*a-saddhamma-savana*)

▲

NOT ASSOCIATING WITH NOBLE ONES (*a-sappurisa-samseva*)

1. Thus not associating with noble ones (*Ariya*), becoming full, fills up not hearing the good Dhamma.
2. Not hearing the good Dhamma, becoming full, fills up lack of faith.
3. Lack of faith, becoming full, fills up misguided attention**.**
4. Misguided attention, becoming full, fills up lack of mindfulness and wisdom**.**
5. Lack of mindfulness and wisdom, becoming full, fills up non-restraint of the sense faculties.
6. Non-restraint of the sense faculties, becoming full, fills up the three kinds of misconduct.
7. The three kinds of misconduct, becoming full, fill up the five hindrances.
8. The five hindrances, becoming full, fill up delusion.
9. Thus there is nutriment for delusion, and in this way it keeps full.

Just as when rain pours down in thick droplets on a mountaintop, the water flows down along the slope and fills the clefts, gullies, and creeks; these, becoming full, fill up the pools; these, becoming full, fill up the lakes; these, becoming full, fill up the streams; these, becoming full, fill up the rivers; and these, becoming full, fill up the great ocean. Thus there is nutriment for the great ocean, and in this way it keeps full.

So too, not associating with Ariyas, becoming full, fills up not hearing the good Dhamma…. The five hindrances, becoming full, fill up delusion. Thus there is nutriment for delusion, and in this way it keeps full.

1. True knowledge and liberation have a nutriment, the seven factors of enlightenment.
2. The seven factors of enlightenment have a nutriment, the four focusses of mindfulness.
3. The four focusses of mindfulness, have a nutriment, the three kinds of good conduct.
4. The three kinds of good conduct have a nutriment, restraint of the sense faculties.
5. Restraint of the sense faculties has a nutriment, mindfulness and wisdom.
6. Mindfulness and wisdom have a nutriment misguided attention.
7. Misguided attention has a nutriment, faith.
8. Faith has a nutriment, hearing the true Dhamma.
9. Hearing the true Dhamma has a nutriment, associating with Noble Ones.

ASSOCIATING WITH NOBLE ONES (*sappurisa-samseva* or *Ariyans*)

▼

HEARING TRUE DHAMMA (*saddhamma-savana*)

▼

FAITH (*saddhiya*)

▼

WISE ATTENTION (*yoniso manaskāra*)

▼

. MINDFULNESS AND WISDOM (*sati sampajañña*)

▼

SENSE RESTRAINT (*indriya samvara*)

▼

GOOD CONDUCT BY BODY SPEECH OR MIND (*tīni succaritānī*)

▼

SEVEN FACTORS OF ENLIGHTENMENT (*satta bojjhangā*)

▼

TRUE KNOWLEDGE AND LIBERATION (*vijjā vimutti*)

When the rain pours down in thick droplets on a mountaintop, the water flows down along the slope and fills the clefts, gullies, and creeks; these, becoming full, fill up the pools; these, becoming full, fill up the lakes; these, becoming full, fill up the streams; these, becoming full, fill up the rivers; and these, becoming full, fill up the great ocean; thus there is nutriment for the great ocean, and in this way it is full. So too, associating with Noble Ones, becoming full, fills up hearing the good Dhamma…. The seven factors of enlightenment, becoming full, fill up true knowledge and liberation. Thus there is nutriment for true knowledge and liberation, and in this way they become full."

**10.76 INCAPABLE**

1. If these three things were not found in the world, the Buddha would not arise in the world, and the Dhamma and discipline would not be proclaimed in the world. What three? Rebirth, old age, and death. Because these three things are found in the world, the Buddha arises in the world, and the Dhamma and discipline proclaimed by the Awakened One shines in the world.
2. Without having abandoned these three things, one is incapable of abandoning rebirth, old age, and death. What three? Wanting, ill will, and delusion (*rāga dosa moha*).
3. Without having abandoned these three things, one is incapable of abandoning wanting, ill will, and delusion. What three? The view of a permanent essence, doubt, and wrong grasp of rituals and duties (the first three fetters).
4. Without having abandoned these three things, one is incapable of abandoning the view of a permanent essence, doubt, and wrong grasp of rituals and duties. What three? Careless attention, following a wrong path, and mental sluggishness (*kumaggasevana, ayonisomanasikāra, cetaso līnatta*).
5. Without having abandoned these three things, one is incapable of abandoning careless attention, following a wrong path, and mental sluggishness. What three? Muddle-mindedness (weak mindfulness), lack of wisdom, and mental distraction (*mutthasati, asampajañña, cetaso-vikkhepa*).
6. Without having abandoned these three things, one is incapable of abandoning muddle-mindedness, lack of wisdom, and mental distraction. What three? Lack of desire to see the noble ones, lack of desire to hear the noble Dhamma, and a mind bent on fault-finding (*upārarambha-citta*).
7. Without having abandoned these three things, one is incapable of abandoning lack of desire to see the noble ones, lack of desire to hear the noble Dhamma, and fault-finding. What three? Restlessness, non-restraint, and immorality (*uddhacca asamvara dussīla*).
8. Without having abandoned these three things, one is incapable of abandoning restlessness, non-restraint, and immorality. What three? Lack of faith, stinginess, and laziness (*assaddhiya avadaññuta kosajja*).
9. Without having abandoned these three things, one is incapable of abandoning lack of faith, stinginess, and laziness. What three? Disrespect, being difficult to correct, and bad friendship (*anādariya dovavassata pāpamitta*)
10. Without having abandoned these three things, one is incapable of abandoning disrespect, being difficult to correct, and bad friendship. What three? Moral shamelessness, moral recklessness, and heedlessness (*ahiri anottappa pamāda*)

One who is morally shameless, morally reckless and heedless

▼

. Incapable of abandoning disrespect, being difficult to correct, and bad friendship.

▼

Incapable of abandoning lack of faith, stinginess, and laziness.

▼

Incapable of abandoning restlessness, non-restraint, and immorality.

▼

Incapable of abandoning lack of desire to see the Noble Ones, hear the Dhamma, and abandon fault finding

▼

Incapable of abandoning muddle-mindedness, lack of wisdom, and mental distraction

▼

Incapable of abandoning careless attention, following a wrong path, and mental sluggishness

▼

Incapable of abandoning view of a permanent essence, doubt, and wrong grasp of rituals and duties.

▼

Incapable of abandoning wanting, ill will, and delusion.

▼

Incapable of abandoning rebirth, old age, and death.

**10-103 The Wrong and Right Path**

Meditators, in dependence on the wrong path there is failure, not success.

1. For one of wrong view, wrong motivation originates
2. For one of wrong motivation, wrong speech originates.
3. For one of wrong speech, wrong action originates.
4. For one of wrong action, wrong livelihood originates.
5. For one of wrong livelihood, wrong restraint originates.
6. For one of wrong restraint, wrong mindfulness originates.
7. For one of wrong mindfulness, wrong stillness originates.
8. For one of wrong stillness, wrong knowledge originates.
9. For one of wrong knowledge, wrong liberation originates.

In this way, in dependence on the wrong path, there is failure, not success.

In dependence on the right path, there is success, not failure

1. For one of right view, right motivation originates
2. For one of right motivation, right speech originates.
3. For one of right speech, right action originates.
4. For one of right action, right livelihood originates.
5. For one of right livelihood, right restraint originates.
6. For one of right restraint, right mindfulness originates.
7. For one of right mindfulness, right stillness originates.
8. For one of right stillness, right knowledge originates.
9. For one of right knowledge, right liberation originates

In this way, in dependence on the right path, there is success, not failure."

**11-3 Necessary Cause**

1. For an immoral person non-regret lacks its necessary cause (*hata-upanisa)*).
2. When there is regret, happiness (*pāmojja*) lacks a necessary cause.
3. When there is no happiness, joy (*pīti*) lacks a necessary cause
4. When there is no joy, tranquillity (*passaddhi*) lacks a necessary cause.
5. When there is no tranquillity, pleasure (*sukha*) lacks a necessary cause.
6. When there is no pleasure, Sammā Samādhi (*Jhāna*) lacks a necessary cause.
7. When there is no Jhāna, seeing things as they really are lacks a necessary cause.
8. When there is no seeing things as they really are, revulsion (*nibbidā*) lacks a necessary cause.
9. When there is no revulsion, fading away (*vir*āga) lacks a necessary cause.
10. When there is no fading away, liberation lacks a necessary cause.

When a tree is deficient in branches and foliage, its new shoots, bark, softwood, and heartwood do not grow to fullness. So too, for an immoral person non-regret lacks a necessary cause. When there is regret … liberation lacks a necessary cause.

VIRTUE

▼

NON-REGRET

▼

HAPPINESS

▼

JOY

▼

TRANQUILLITY

▼

PLEASURE

▼

JHĀNA

▼

SEEING THINGS AS THEY REALLY ARE

▼

REVULSION

▼

FADING AWAY

▼

LIBERATION