

An Explanation on Principles

by
Minowani

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Prefix

This document contains the posts on minowani.github.io, for offline reading. The online version can, from time to time frequently, be updated...

About

Welcome to this site, which I started to host Knowing, originally a talk basically on dependent-co-arising but due to it's length and depth I was never able to finish. By writing it down one can now read it back and forth at one's own pace. Because I am not a writer, nor is English my native language, there are no doubt a lot of grammar and style issues. And a home for Knowing should allow me to make the updates swiftly and with ease, that is why I started the site.

Over time there were some points I liked to address, some questions I did answer, which led to more content. Unlike Knowing there is no real order to read them in, just pick what piques your interest. Should you have any questions, found errors, or just want to discuss, feel free to contact me: minowani on @tutanota.com.

Perhaps these can be of aid on the journey to come to understand the principle for yourself.

Minowani,
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I. Bits and Pieces

A Marble Floor

Suppose a friend is helping you cleaning your new house. When you head to the store for some supplies your friend starts with the hallway floor. It is an old nice looking marble one. After the mopping your friend takes a break.

When you return, and start to clean the same floor, your friend tells you that it had already been cleaned. But when you explain that the marble is actually white, and what was taken as the pattern was in fact dirt, your friend might look at the floor differently. Especially after seeing that with the proper cleaning tools these "patterns" do indeed come off. So now it is better understood what should have been done right? When your friend didn't see the floor as white there was no problem seen in leaving the stains as they were.

It is the same with the mind really. In Aṅguttara Nikāya 1.51-52 we find these two texts:

'This shining, almsmen, mind. OK and that stained from visiting stains that, not having learned, the commoner essentially does not know. From that not having learned I say 'cultivation of mind is not for the commoner'.'

'This shining, almsmen, mind. OK and that liberated from visiting stains that, having learned, the hearer of what is noble essentially does know. From that having learned I say 'cultivation of mind is for the hearer of what is noble'.'

So, in this way it is not a statement about the mind being beautiful as it is, perfect in its nature, that it only needs to be observed, or anything like that. No, even a clean floor is still just a floor. With the dirty floor it was about not seeing dirt as dirt and thus lacking the knowledge, effort, skill, interest, to attain to the job of cleansing.

Ājīva

Ājīva is often translated as livelihood.

And it certainly has to do with livelihood. In the texts particulars of *ājīva* very often includes jobs, but also found are things like: ‘With right doing, right *ājīva*; with wrong doing, wrong *ājīva*’. Thus a foolish person has, in spite of their livelihood, the wrong *ājīva*.

So to put a little less emphasis on just income while trying to incorporate the word life (*jīva*) we could use *way of life* instead, just like it is the case with *ācāra* and *way of behaving* (*ā + cāra*). And it does connect:

With right view, right attitude; with right attitude, right speech; with right speech, right doing; with right doing, right way of life.

Pāli-English

| **Ājīva** [ā+jīva] way of life.

Ākiñcañña

Ākiñcañña is often translated as nothingness.

According to the dictionary *ākiñcaññā* means 'state of having nothing', absence of any possessions. Nothingness, stating that nothing really exists, is nihilism; a wrong view involving a view of self: 'nothing really exists and thus neither does a self'. The texts do show that with *ākiñcaññāyatanaṃ*, base for this supposed nothingness, there are perception and feeling and thus cognition, so there is that. Perhaps by focussing too much on the *state of* part instead of the *having* part it got shortened to nothingness, and thus lost meaning.

As a shorter alternative for this 'state of having nothing' perhaps *possessionlessness* could do, involving 'not self' (*anattā*) instead of 'there is no self'. Of course is a possession not you, your self, it is possessed, owned, taken up, which in turn can thus be taken down, abandoned, as well.

Pāli-English

| **Ākiñcañña** (nt.) possessionlessness.

Anicca

Anicca is often translated as impermanence.

You may have seen it in a sequence that roughly goes like this:

Q1: Is form permanent or impermanent?

A1: Impermanent.

Q2: What is impermanent is that suffering or happiness?

A2: Suffering.

Q3: Is of that sound to say 'this is me, this I am, this is myself'?

A3: It isn't.

The answer to the last question might be clear when it is seen that if form were you, yours, yourself, self, it would be possible to have your form 'be so', so that it wouldn't be a liability to suffering. And regarding the first question, you might find a reason to give the same answer as A1, but for the second question the answer is then not evident at all. It must be that the meaning of *anicca* has something to do with it. The dictionary does give some options, so let's see.

Let's start by making two groups. Group A for impermanence and kindred words, and group B for some other options.

Now for group A. Many people already know that f.i. form is not permanent. And what is their answer to this? 'Live life to its fullest! Enjoy while it lasts!' The negatives and the positives are seen as inevitable parts of life and one can only try to get as much of the positives as one can. And if they take this statement of things being impermanent to heart, then they would also be able to accept that there is no magical potion to make them everlasting, nor such a favour to expect from a deity, or from scientists finding a scientific solution, they won't have to worry about any possibility for those things to exist; so they can focus with an even *lesser* reserve to living their life to its fullest. The effect this impermanence has is not one that makes people want to turn away. Thus is the answer to the second question not evident at all, and this means that the sequence has become invalid.

Then for group B, let me explain it like this: Suppose you have in another country a family vacation home where you and your family are staying. And since working on the building is part of your family's fun the house is entirely made out of untreated wood. So if someone comes to tell you that it is impermanent

you can agree to it, even if you don't know what the remark was exactly about. Was it that the house won't survive for generations, or woodworms? Or was it that you can't stay there long-term? It is after all not a permanent residence. In any case, you can agree to it and you give it a thumbs up. But suppose this person was an official and your reaction was not what he expected. Figuring his English wasn't good enough he signs his colleague to help him out. And you learn that apparently, because of old minings and the recent earthquakes, the area has become very unstable and an evacuation alert was given. Would you now enjoy your stay like there is no tomorrow or would you take your loved ones and evacuate? Why? Because the liability to suffering is evident. It doesn't matter to much if the experience is an enjoyable one or not, preferable it is, but safety first! Unstable is found for *anicca* in the dictionary, and now 'sufferingly', as answer to the question now translated as 'Is what is unstable sufferingly or happily?', is evident.

Perhaps it might seem that the question 'Is form stable or unstable?' has a similar problem; why not answer it like 'Sometimes stable, sometimes unstable'? If so, what do you think, would it be better to validate something as stable at face value or after investigation? So then, what makes it that f.i. a house is unstable? What you'll arrive at is its support. And thus we need to look at the stableness of that support. Anything that is supported by something which isn't stable, is not stable either. Now form is inclined. And what are the characteristics of the inclined? There is the arising, passing and the alteration when stood. And as these characteristics are also inclined, they too arise ... etc. Looking at it this way we can see why this must collapse; the whole structure is unstable.

So, the difference between these groups is not that innocent. Group A is about existence through time, about views connect with eternalism and nihilism thus temporal (*kālika*), while group B is about what is atemporal (*akālika*), structural. And now the valid sequence can be read as follows:

| 'What is unstable that is sufferingly, what is sufferingly that is not self and is thus not to be regarded as 'this is me, this I am, this is my self'.'

Pāli-English

| **Anicca** (adj.) unstable.

Avijjā

Avijjā is often translated as ignorance.

I take *avijjā* to mean not knowing but that is not why this post is made. In SN12.2 this is said of *avijjā*:

*'dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ,
dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā
paṭipadāya aññāṇaṃ, ayaṃ vuccati bhikkhave avijjā'*

With ignorance for *avijjā* and not knowing for *aññāṇa* it is translated to something like this:

'Not knowing suffering, not knowing the arising of suffering, not knowing the cessation of suffering, not knowing the way going to the cessation suffering; this is called ignorance'.

However, rightly or wrongly, ignorance is often seen as linked to ignoring, and this then is used, in answering questions or in a discussion to point out *your* fault; not seldom seen together with *your* ego. A show stopper if you don't want to be rude; to continue to inquire would just be affirming what was just stated.

That ignorance is differently understood may have little to do with the Pāḷi, so we are free to look for synonyms. I use the same pair though but here it doesn't matter how ignorance is seen.

Aññāṇa = *a* + *ñāṇa* = lack of knowledge = ignorance. And as for a link with ignoring: Perhaps you have already seen people asking whether or not it is about suffering because that is not their experience at all, or that it isn't about suffering but about happiness, or about unsatisfactoriness or stress. People don't tend to like talking about sickness, death, suffering and try to avoid or soften it. Not wanting to look into suffering, they thus turn a blind eye to it. And there on that level lies the ignoring. So ignorance then forms a basis *for* this not knowing. Thus:

'What is the ignorance of suffering, ignorance of the arising of suffering, ignorance of the cessation of suffering, ignorance of the way going to the cessation of suffering; this is called, almsmen, not knowing.'

And now answering a question with 'because you don't know' would be a mood point to make. In the context of dependent-co-arising it wasn't about *your* ignorance or *you* don't know' in the first place, but in any case the discussion should now go a little different. To counter the lack of knowledge you *should* get yourself informed. So don't feel pressured to stop the questioning by the 'because of your ignorance/ego' arguments.

Pāli-English

— **Aññāṇa** (nt.) ignorance.

— **Avijjā** (f.) not knowing.

Citta

In the Pāḷi texts different words are used which in English are often translated as mind. Those words are sometimes said to be synonyms. However, their specific usage seems rather consequently applied and I would like to see if we could keep those distinctions.

It is a bit like when a countryman asks you where you are from, and you might answer with a towns name. But when you are in another country and a local asks you where you are from, you might answer with a country name or, if you are from a well known city, the name of the city. It does depend on the context, and it does mean sometimes all can be used, but it doesn't mean they are synonyms. To me it is similar with mind.

Mind is used for *citta*, *ceto*, *mano* and *viññana*:

Citta

When we talk about the body and mind, as duo, they are referred to in Pāḷi as *kāya* and *citta*; so let's then reserve mind for *citta*.

Ceto

Ceto is connected to the feeling side for which I use mentality, 'the heart'. With then *cetasika* (belonging to *ceto*) as mental, like f.i. a mental feeling:

| *Saññā ca vedanā ca cetasikā, ete dhammā
cittappaṭibaddhā.*

| 'And perception and feeling are mental, these
principles are bound to mind.' MN44

Mano

Mano seems to be associated with doing, the acting side (e.g. *manokamma*), as in 'thinking-mind', 'doing-mind', for which I use intellect, 'the head'.

Viññana

And for *viññana* I use cognition, from the Latin *cognoscere* meaning 'to know':

| *Vijānātīti kho, bhikkhave, tasmā ‘viññāṇan’ti vuccati.*

| 'OK it cognizes, almsmen, from that it is called cognition.' SN22.79

One for All

It is a bit difficult to map these Pāli words with English where these distinctions may not that strictly be used. Intellect might feel a bit off when taken on as (being) intellectual, likewise mentality and (being) mental, while for some mentality might be more related to thinking than feeling. Anyhow here I use them just as distinctions of mind, Mind, Mind-that-undergoes, Mind-that-does and Mind-that-discerns. And so, mind (*citta*) can be used for cognition (*viññana*) when it comes to cognizing, or for intellect (*mano*) when the emphasis lies on intention, but neither *ceto* nor *mano* contains *viññana*; they are not that freely exchangeable. So to me it is like this:

Mind (*citta*) = mentality (*ceto*) + intellect (*mano*) + cognition (*viññana*).

Pāli-English

| **Ceto** (nt.) mentality.

| **Citta** (nt.) mind.

| **Mano** (nt.) intellect.

| **Viññana** (nt.) cognition.

Dhamma

Dhamma can be found translated as norm, law, nature, law of nature, teaching, doctrine, phenomena, qualities, ...

Translations for *dhamma* can sometimes be found in glossaries yet they may not get used in the texts themselves that way; this tends to make things a bit abstract and unclear. It can also have different translations in texts or be omitted which makes it not directly recognizable either, but it is just a word which would be ordinarily used by ordinary people. By making it vague it is so abstract any-thing might do, yes even a thing.

And what makes a thing a thing? What is the thing-ness in thing? If you ponder on this you might perhaps find that this thing-ness is based on a 'blueprint', a law, nature... so thus a *principle*. And that is what *dhamma* means; principle. The teaching is a *principle*; a teaching is based on principles, it teaches principles. Law of nature; a *principle*. A basic truth; a *principle*. The essence of something; a *principle*. A theory or belief; a *principle*. No morals; no *principles*.

All those different words used in the translations for *dhamma*, can be substitute with one word: principle. It clarifies and makes it directly recognizable.

Pāli-English

| **Dhamma** (m. nt.) principle.

Dhātu

Dhātu is often translated as element.

Element seems to be a proper translation, however it can be seen in a limited way; as chemical element or organic substance. While when I say ‘there is an element of danger to it’ it is immediately understood differently. And there are those of lust, of abstinence, of anger, etc. (f.i. AN6.111). So, to avoid confusion I use aspect instead.

Pāli-English

| **Dhātu** (f.) aspect.

Dripping Soap

In AN5.28 we find a comparison that roughly goes like this:

'... There isn't anything, from all of the body, not spread with the from the withdrawal-borne pleasantness and happiness. Just as, almsmen, or an able barber or an able barber's apprentice would knead, in a bronze dish, bathing powders with water, sprinkling around and around finishing a ball from oil, affected with oil, from the inside and outside spread with oil and does not drip.'

I have always been intrigued by the last part of not dripping. Why would this matter? If you spread out pleasantness and happiness through and through, all over, why would dripping be a concern? Suppose you would paint a whole room, from top to bottom, ceiling, walls, floor everything; why would dripping on the floor matter? Not making such a mess that it piles up, just dripping. Besides... how would one even drip pleasantness and happiness?!

Today I washed my hands in a very tiny washing basin; the soap is on a shelf on another wall. So I wet my hands (closed the crane), picked up de soap, turned it in my hands a few times and was about to put it back when I noticed the soap water dripping. I turned the soap around a few times more, which made this soap water a bit thicker, so it wouldn't drip when put back. Then I thought about this text. The not dripping is not about not splashing it everywhere all around, it means it is to thin to work with; it can't be put in good use because it falls away. And it needs more of the same work first, to make it thicker, to be able to put it into good use.

Because of the oily ball part in the text the instruction itself was not lost (to thin and the ball itself would fall apart). 'Establish it' or 'Establish it, else it is not workable' do not differ in 'what to do'. And there are more texts stating the same, for example AN9.35 where a wise cow establishes her forefeet well before raising her hind feet in an unknown rocky area. Thus though it was not an issue, it is fun seeing this clarified.

Dukkha & Suffering

'Is *dukkha* not unsatisfactoriness rather than suffering?'

A treatment for an accidental early discovered severe sickness is not for the not yet manifested symptoms. It doesn't matter if we don't feel sick right now. Thinking a treatment would be just for that would be a misunderstanding.

Unsatisfactoriness and suffering (bearing of pain) are as scales of the same metric system and when entertained, untreated, symptoms like birth, ageing, dying, separated from loved ones, captivity, slaughter, torture are guaranteed; which is why birth shouldn't be even approved of (SN5.6).

And a translation should do just to all this. Since the noble eightfold way is the antidote, suffering is a proper and more beneficial translation. In other words, this clergy behaviour could be seen as an overkill for unsatisfactoriness. Yet suffering, while giving more a sense of urgency, should not be misunderstood as being exclusive; as if there would be only suffering (SN22.60).

Pāli-English

| **Dukkha** (adj. — n.) suffering.

Kamma

Kamma is often translated as action.

Kamma has a different meaning outside our domain and this now finds its way in but in our context it is action. There are just these three ways in which we can do things: by body, by speech and by intellect. We can only do something just now right this moment and of course, what we do leads to result; we do something precisely *because* of an expected result.

| 'Cetanāhaṃ, bhikkhave, kammaṃ vadāmi.
Cetayitvā kammaṃ karoti kāyena vācāya manasā.'

| 'Intentionally, almsmen, is action I say.
Intending the action one does by body, by speech, by
intellect' (AN6.63).

That the exact 'result', the ripening of an action, is not found out is one thing, it is one of the four which should not be considered (AN4.77), but that there is ripening is to be understood. Action is not a matter of believing.

Do yourself a favour and don't use *kamma* but use action instead, so that a misunderstanding is more easily spotted by and for yourself.

Pāli-English

| **Kamma** (nt.) action.

Kāyānupassī

'Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.'

'Here, almsmen, an almsman looking at the body, dwells in the body; as the ardent aware recollector would remove the avarice and distress about the world.' (AN4.274)

If you watch television, you can dwell in it. If you look at the past, you can dwell in it. But not while you keep track of the current surrounding. So in order to dwell in them this surrounding will have to make room first. And how it this done? By loosing interest in it.

Like that; with the removal of the avarice and distress, all interests and concerns about the world are gone and the world disappears for one. What remains to dwell in is the body, that is if what is looked at is the body; or feelings if what is looked at are feelings. And so does this text not differ much from other texts like in MN121; with the perception of the world gone, the remaining non-emptiness is the perception of body. With the perception of body gone, the remaining non-emptiness is the perception of feelings ... mind ... principles. It is just this emptying, stepping back, withdrawal, gradual stilling.

Letting Go

Very often it can be heard one should not attach; one should let go.

I am not to found of this letting-go. Not that we should not let go, but without proper understanding I find it not to helpful. Often a very rigid letting-go is viewed. While there is the case were it can also be seen as *no worries, relax, just let it go*, which already make things lighter. Perhaps a more beneficial approach is not to take it as an instruction but seeing it as a result from developing understanding. The more wisdom is developed the more letting-go will naturally follow.

But it can work as a reminder. Before engaging or when separation sets in it can be handy to remind yourself it might not be worth the trouble to hang on to things-that-follow-their-own-agenda to such an extend they will cost you your own happiness. Letting your happiness depend on things you don't have control over might not be the wisest thing to do. Unguarded this can still go the rigid way but perhaps it helps comparing it with enjoying a bird in the wild vs capturing that bird and put it in a cage so you can hold on to it even longer. The free bird flying away doesn't come at the cost of your enjoyment at all, it does its thing and you can be happy about it even when that bird is already out of sight.

And this letting-go is not seen by others as a form of disinterest or anything negative, quite contrary, by letting go there is more room for kindness, generosity, compassion, etc. So just keep it light (loose) instead of heavy (attached). Be wise about it. Let it go... *free*.

Māna

Māna is often translated as conceit.

Of the ten yokes the first three are cut by the stream-undergoer (*sotāpanna*), the next two are weakened by the once-heading-back-one (*sakadāgāmin*), the first five by the not-heading-back-one (*anāgāmin*) and the remaining five by the virtuous-one (*arahant*). *Māna* is one of those last yokes; thus as long as not enlightened, there is *māna*. Now conceit is excessive pride in oneself. But when we see someone acting selflessly would we then say this person is acting out of conceit? That feels a bit weird right? So how can we let this make sense?

'I was', 'I saw', 'I did', 'I want', 'I said', 'I feel', 'I think', ... if someone would use these in several sentences within a short period of time, we could think that this person is really full of him/her self. We could say that he/she is 'making it about him/her self' hence conceit. But suppose someone was asked a lot of questions like 'Where were you?', 'What did you see?', 'What did you do?', then answering them with 'I was', 'I saw', etc. wouldn't automatically mean this person must be full of him/her self. So, conceit is more about 'making it about you while it is not about you'. At undergoing the stream, heading-back-once and not-heading-back 'not self' is understood, yet a sense of self is left (SN22.89). And this sense of self is regarding things which are not self (the *pañc'upādānakkhandhā*), so this too is 'making it about self while it is not about self'. In this way it got the characteristics of conceit, hence conceit. Conceit, arrogance, pride, etc. are manifestations of this principle of conceit.

Having that said, the dictionary also shows that *māna* can also mean honour, respect, and there is a third meaning in the form of measure. An English word which would cover all the three meanings is *esteem* of which the most subtlest form is the self-esteem 'I am' (*asmimāna*), which is a form of measurement. Thus not only does esteem seem to fit better, it also steers a bit away from selfishness or ego to which *māna* might perhaps be reduced to. And it might be that esteem can more easily be associated with holding ('held in high esteem'). And what can be held can be let go.

Pāli-English

| **Māna** esteem.

Mind is Matter

Some time ago I had my first few encounters with people claiming mind to be matter, as a product of the brain. I was then unaware of people having this view but the for me interesting part was to discover I had not questioned my own view on this matter at all. As long as I can remember I took for granted we have a mind, as the non-matter part of a being.

In support for their view they claimed to have gotten it from someone and asserted that with the right equipment we can see things lighting up in the brain, explained as the mind thus originating from the brain. Which to me is an odd conclusion. After all, what is looked at is matter; it is matter that is seen, how would this say anything about the non-matter part to begin with?

In terms of language mind and matter are two things, so there is that difference, but lets reason a bit further. If two things are the same, there must be some sameness, at least within a certain context. A house differs from a store, so these are two different things. But on a more general level we can say that since both are buildings they can be seen as occurrences of a same thing. So we have two particulars (house & store) of a (more) general (building). A house differs from a cave and caves aren't necessarily called buildings, so to see if they are particulars of a same thing we would have to go to an even more general level, and we might end up with something like shelters. In the end the highest form of generalization of matter are aspects of earth, water, fire and air. These four great essences can be discovered by us through our senses and to some extend they can be shared; the tree I see can be seen by others too.

Thus if mind is matter then it must be possible to generalize it with these same qualities as well. So lets take anger for example. When we are angry we know that. But is it tangible? Visible (does light reflect)? Can it be tasted? Smelled or heard? Can it be shared? When someone is angry there often are signs to see but again, that is just the matter part not the anger itself. And it might become more difficult to sense things like knowledge, trustworthiness, and so on. We can see that any of those things do not behave what we know of matter to be like at all. Not discoverable through our five senses and not shareable, not having this sameness on a very general level, then thus not the same thing. And being different things they

then can't be derived or originated from one another.

Now some might say 'Well, then it is all energy'. If energy is assumed to be an even more general level, then care should be taken because sooner or later we think of atoms, electrons, etc. which is just matter. Also it would then open the view to 'matter is mind' while 'mind is matter' was really meant to deny any non-matter in the first place. And if you are willing to let energy to be just an abstract, without anything concrete, then the question remains 'to what end'?

Stating that mind is matter is really implying something about life-and-death, which in the end forms an excuse of why we live our lives the way we do. However we understand life to be, that forms our justification. In a way we could say the awakened one did view a more general level, *suffering*, but then gave the antidote for it as well.

Nibbāna

Nibbāna is often left untranslated and/or is unclear.

Translations for *nibbāna* can sometimes be found in glossaries yet they may not be used as such in the texts themselves, this tends to make things a bit abstract and unclear. And extinction, extinguishing, unbinding don't make it clear enough. When it comes to translating *nibbāna* there are a few points to take into account:

1. It is a word which would be ordinarily used by ordinary people. People do have a perception of what *nibbāna* is even when they don't directly know it for themselves.
2. It is seen as positive.
3. It has to do with stilling, stopping, specifically regarding greed, hate and delusion.
4. It is a highest goal; it comes after freedom, emancipation.

I use peace for *nibbāna*. Let's check it against the points above:

1. People know what peace is, even though they might not have experienced it directly or fully by themselves.
2. Peace is seen as positive.
3. It can be understood that with greed, hate and delusion it isn't peaceful; then there is no real peace.
4. Freedom, but for what purpose? For doing what you like? Then you are not really free; a slave of desires. But freedom in order to have the ultimate peace? That surely is the highest.

Many questions about *nibbāna* are not that careful or valid, this because *nibbāna* has become abstract. If instead of '*Is nibbāna not boring?*', '*Is peace not boring?*' was asked, it would already be easier to see that with boredom peace would be lacking. So this way this translation clarifies and is taking the points above into account as well.

Pāli-English

| **Nibbāna** (nt.) peace.

Nīvaraṇā

A popular translation for *nīvaraṇā* is hindrances.

Language is a bit ambiguous so understand that they don't feel as a hindrance to you, quite the contrary, but they are showstoppers to wisdom.

There are these five obstructions:

1. *Kāmacchanda*
2. *Byāpāda*
3. *Thinamiddha*
4. *Uddhaccakukkucca*
5. *Vicikicchā*

1. Kāmacchanda

Kāmacchanda is a compound of *kāma* (lust) and *chanda* (desire) and the desire for lust is what normally drives one to find happiness when engaged with the world, not when drawn back from it. It depends on improper attention to an indication of attraction (*subhanimittam*). The more that keeps being fed, the more it grows. The analogy given in SN46.55 is about a bowl of water mixed with various dyes which when used as a mirror gives a distorted view. Thus when open to it we get enchanted by all the beautiful colourings. When fed it consumes, obsesses, giving less room for more beneficial things. Under its influence we turn away from doing what is wise to do.

2. Byāpāda

Byāpāda is an obstruction which depends on an indication of friction (*paṭighanimittam*) and with improper attention to that it appears and develops. The analogy given is about a bowl of water heated up which when used as a mirror gives a distorted view. The more heated up we are the less room we give for wise things. Heated up, out of friction, is generally an image for the display of anger. So let's call it just that.

3. Thinamiddha

Thinamiddha is a compound of *thīna* + *middha*. *Thīna* is to congeal, and *middha* is 'to be fat', torpor. This obstruction gets fed by improper attention to things such as dislike or discontentment, weariness, yawning, drowsiness after a meal, mental sluggishness. The analogy given is a bowl of water

covered up with weeds which couldn't be used as a mirror. Weed takes time to grow so one had no interest in keeping it tidy. Thus being bored or lazy; which makes you dull. Taken all together this obstruction seems to stand for that dullness. It wouldn't be too difficult to see dullness being a showstopper for wisdom.

4. Uddhaccakukkucca

Uddhaccakukkucca is a compound of *uddhacca* and *kukkucca*, describing this obstruction. *Uddhacca* means something like agitation, excitement, and *kukkucca* bad doing, misconduct, bad character. Further is this obstruction fed by improper attention to things that bring no ease of mind (*cetaso avūpasamo*) so there is unrest. Agitation over bad doings, fed by unrest, describes what we could call remorse. The analogy is a bowl of water being stirred which when used as a mirror would give a distorted view. And stirring up emotions or feelings, is what to excite is. Being stirred with too much unrest, too excited, to leave it alone. To busy crying over spilled milk which is already generally understood as not being helpful for anything, let alone wisdom.

5. Vicikicchā

Vicikicchā comes from *vi+cikicchati*, dis-reflect. The analogy says one can't use a bowl with muddy water in the dark as mirror. Thus a visual distinction can't be made. All look the same; without clarity, obscure, vague. When this as yoke is dealt with then there is that clarity and then there is no doubt (*kankhā*). With doubt things might not be so clear, but at least they are clear enough to have doubt about them; they can be seen or considered (there is just no certainty about it) but when vague, lacking distinction, then as such it isn't even considered thus then there is not even that doubt. Unseen it will not be reflected on. This obstruction is fed by the improper attention to clarity lacking principles.

In Common

These five obstructions are all fed (to appear or grow) by improper attention:

- desire for lust by improper attention to an indication of attraction.
- anger by improper attention to an indication of friction.
- dullness by improper attention to dislike, weariness,

drowsiness, etc.

- remorse by improper attention to what brings no ease of mind.
- unclarity by improper attention to clarity lacking principles.

Thus when paying proper attention, e.g. when honestly studying the texts, those obstructions are absent (SN46.38).

Pāli-English

Nīvaraṇā obstructions.

Kāmacchanda desire for lust.

Byāpāda anger.

Thinamiddha dullness.

Uddhaccakukkucca remorse.

Vicikicchā unclarity.

Opportunity

In AN8.29 *Akkhaṇasuttaṃ* we find people thinking the world had a chance, an opportunity, to benefit from the awakened one, because he was then there in the world.

But we find the awakened one stating people mistake his being in the world for an opportunity. Even with him there those in hell can't benefit, nor the animals, nor the ghosts, nor some certain gods, nor those living in regions where the awakened one's followers do not travel, nor those living close enough but with too strong wrong views, nor those simply too dumb to understand. For those it is a miss.

There is also the case when a person is capable but the principle has not been made clear, then too it will be a miss. Thus with the principle made clear don't miss out on the opportunity; study the texts so once in a while.

Parimukhaṃ

Parimukhaṃ is used in the context of *ānāpānasati*. It is found in the phrase '*parimukhaṃ satiṃ upaṭṭhapetvā*', and is a compound with *pari* (around) and *mukha* (mouth, entrance). According to the dictionary *pari* also means '(lit.) away from, off' and *mukha* 'face, entrance, front, top'.

Ānāpānasati is a compound of *ānāpāna* and *sati*. While *sati* is memory (mindfulness would be *sampajañña* see SN26.7) it is a bit unfit for the usage in English where recollection fits better. And *ānāpāna* is about the breathe not breath if that distinction helps. Recollection is something we need to develop and here we hone this on the breathe.

We are told to recollect on the breathe knowing whether it is in or out, and long or short. And whilst knowing this train with body, feeling, mind and principles (SN54.1). *Parimukhaṃ* describes this way of attending (*upaṭṭhapetvā*). We can describe it as 'away from the front', 'around the front' to indicate what is at the centre of our attention and what at the side. Or at the foreground and background. What we train gets to be the centre of our attention, the foreground, and the knowing of the breathe as in or out, and long or short, then surrounds that as the context or background. This manner is thus covered by the word peripheral, with peripherally (*parimukhaṃ*) being the adverb.

Pāli-English

| **Parimukhaṃ** (adv.) peripherally.

Perfections

Ever so now and then I hear about (the) perfection(s) and I would like to make a general remark.

Hearing perfection(s) some feel they then understand what needs to be done. However when one understands what needs to be done then one underwent the stream, till then things are not quite so understood. Now more things are not clear till they are but perfection has a ring to it of something pretty much flawless from each and every angle, or maxed-out; something quite out of reach. If you need to judge your own actions along what you consider to be perfect then it is seldom good enough.

To them I would emphasize the words good enough. Good enough for the goal gives some more room, air, right? Your conduct does not have to be perfect, just good enough. Your concentration does not have to be perfect, just good enough. Your wisdom does not have to be perfect, just good enough.

This is not just a trick to get some air in. In the texts we see virtuous ones (arahants) behaving in a way which others saw as rude or careless etc. To those it did not look like the perfect behaviour at all. We also see the virtuous ones differ in concentration. Some had supernatural abilities, others not, yet their concentration was developed good enough. Likewise there were differences in wisdom, yet the developed wisdom was good enough to uproot not knowing. Those cultivations were of a much higher degree than what is needed to undergo the stream for which less conduct, less concentration and less wisdom are good enough. In any case, when good enough, well... that is just perfect.

Rebirth & Reincarnation

We don't need to consult many buddhist texts to read that according to them death is not the end of it all. Were it so a knife would then already have been a far more easier tool. Rebirth and reincarnation don't have this problem but share the idea that a certain something is carried over, or remains, from one life to another and that is there the problem.

Eternalism (*sassatavādā*) and nihilism (*ucchedavādā*) are the two worldly views on existence. Eternalism opposes nihilism and must first hold time as never ending (eternal). The breaking up, disintegration, perishing, of the existing-through-time, the here not forever part, is what nihilism is. And both rebirth and reincarnation are based on these misconceptions. Though used as argument against nihilism, existence through time until no more is really just a delayed nihilism.

Now for something you have never experienced, heard of, etc. you have no name. So if you do have a name it is for a certain experience, but when this is misunderstood the name includes the misunderstanding. Things can be remembered (SN22.79), thought out, perceived, yet misunderstood. Rebirth and reincarnation do not just indicate life after dead they must also include a certain how. And depending on this how these views can be seen different or as synonyms, but what these outsiders' views didn't include is dependent-co-arising.

— If rebirth and reincarnation were to be redefined to imply dependent-co-arising (a buddhist version of rebirth or reincarnation? Why such horrible construct) it would still solve nothing. Rooted in wrong view they don't disentangle anything but build further on top what is not understood, it added another concept to the confusion thus requiring more explanation not less. Just as with eating; it doesn't matter how often you eat it stays eating (eating is eating). You wouldn't then suddenly re-eat, which would then require more explanation, not less (is it like what cows do?) So this redefinition engraves and masquerades the already underlying wrong views which now forms support for pernicious explanations like dependent-co-arising with lifetimes. But dependent-co-arising explained as existing through time (across lifetimes, rebirth) still stays to be *sassatavādā* & *ucchedavādā*.

With rebirth and reincarnation beings are seen as reborn or reincarnated, in any case beings are born. Both views, each a

view on embodiment (*sakkāyadiṭṭhi*), must at least acknowledge birth. And it is precisely birth which is not being understood. The texts themselves talk about birth, next birth, a following existence, etc. and translations as rebirth and reincarnation are just translational liberties. Unlike them birth is not just a view, birth already includes the possibility for a next birth (birth is birth) for it too is dependently-co-arisen. Thus the usage of birth, next birth, future birth, further existence, etc. will do perfectly fine. There is no need to seek shelter in wrong views; two wrongs don't make a right.

The world fares towards opposite sides (eternalism, nihilism). It was the Tathāgata who taught by the middle, and the middle simply can not be grouped with either side.

Sabbe Dhammā Anattā

Sabbe saṅkhārā aniccā
Sabbe saṅkhārā dukkhā
Sabbe dhammā anattā

A common explanation is that since the third line talks about *dhammā*, instead of *saṅkhārā*, it includes both *saṅkhārā* and *asaṅkhārā*. And *nibbāna*, being *asaṅkhārā*, is thus included. But is this a valid inference?

One who underwent the stream has understood *anattā*, then the last line is clear. Till then *anattā* is misunderstood (idem the others). To come to understand *anattā* we need to train. And what is there to train? In this context we can look at SN22.15 where is said that masses (*khandhā*) are unstable (*anicca*). And what is unstable is suffering (*dukkha*). What is suffering is not self (*anattā*) and should be seen with wisdom as it really is: 'This is not mine, this I am not, this is not my self (*attā*)'. Which leads to getting fed up and with being fed up comes fading. Through fading, emancipation and with emancipation there is that knowledge.

That the masses are unstable is here a given, a statement; it is here not explained. In order to understand we need to learn to see for ourselves how this is so, which requires a thorough grasping of their principle. When we understand the principle of f.i. matter, we can even say something about matter which we have never ever encountered before. And to look at this principle we need to look for, investigate, a more general level. What do all manifestations of matter have in common? That what it is, is then its characteristic and all matter behave accordingly. Thus when wood is understood then to that extend all wooden things are understood. Likewise, when *saṅkhārā* are understood (as unstable) then all *dhammā* are understood (as not self). And that is what those three lines say. This way they can be seen as a very compact instruction.

But would that rule out *nibbāna*?

By implying *nibbāna* as being included, it must also imply unstableness (*anattā* is seen because unstableness is seen) and with unstableness suffering, which simply can't be. The line '*sabbe dhammā anattā*' does not justify making such (*atta* or *anattā*) claims about the *asaṅkhātā* at all.

Saddhā

Saddhā is often translated as faith.

The dictionary gives for *saddhā* but one word: faith. There are a few other words used in translations but when it comes to f.i. the *saddhānusārī* ("faith-follower" one who underwent the stream but underway to its fruition, SN25.1) faith is used.

Now faith is mutually exclusive with knowing and understanding. One who underwent the stream knows and understands, it is thus a bit odd to assign faith here. One wouldn't be even open to the teachings without some kind of faith or trust, but when it is understood then there is no doubt about it.

That there is then no doubt about it now that is with the strength of *saddhā* (SN48.44). And *saddhā* can come from wisdom (SN48.45). Thus if faith has room for doubt then *saddhā* can't be it. So, when you have no doubt about it, what do you have? To stay close to faith I opted for confidence. When one knows and understands one is confident. Confidence can come from wisdom but it can come from faith or belief as well. In one case there is no doubt and in the other case there is no room given to doubt, thus so for the strength of confidence.

Pāli-English

| **Saddhā** (f.) confidence.

Saṅkappa

Saṅkappa is often translated as thought.

We got thoughts all over the path... it seems so vague.

What we can read is that there are three right ones *nekkhammasaṅkappa*, *abyāpādasāṅkappa*, *avihiṃsāsaṅkappa* and three wrong ones *kāmasaṅkappa*, *byāpādasāṅkappa*, *vihiṃsāsaṅkappa*.

Nekkhamma has to do with putting away lust (*kāma*) thus abstinence, *abyāpāda* is 'without anger' and *avihiṃsā* is 'without harm'. The three wrong ones are the ones 'with lust', 'with anger' and 'with harm'. They correspond with greed, hatred and delusion. The links with greed and hate might be clear, and for the last one it shouldn't be hard to see that if someone doesn't know what he or she is doing, is deluded about that, it will cause harm; thus harmful.

While we can have thoughts with abstinence (*nekkhammavitakko*), thoughts without anger (*abyāpādavitaṅkko*) and thoughts without harm (*avihiṃsāvitakko*), it is a bit different from how to actually approach things, carry yourself, position yourself as with abstinence, without anger, without harm. And this is to me what *saṅkappa* is, attitude. Which does connect:

With right view, right attitude.

Pāli-English

| **Saṅkappa** attitude.

Saṅkhārā

Saṅkhārā is often seen translated as (volitional) formations, fabrications, etc.

It is certainly understandable how certain aspects of *saṅkhārā* got to be translated as *saṅkhārā*, but in doing so it also got a bit abstract and unclear.

Important is to remember that all what is taken up as 'me, this I am, this is myself' which do not fall into one of the other masses-and-the-taking-up, fall into this one. And what do you think, do you sense you to be (volitional) formations or fabrications?

Saṅkhārā translates as inclinations. When we say one is wired in such way or one is of such or so character it relates to this mass, and when something goes against how you are wired, thus inclined, *then* you'll quickly notice how strongly this goes against your sense of being; *you*.

(For a more in-depth explanation on inclinations in the context of dependent-co-arising see Knowing.)

Pāli-English

| **Saṅkhārā** (pl.) inclinations.

Sīla

Sīla is often translated as virtue.

A virtue is a trait, quality, that is deemed morally good. Now would you consider right concentration to be a virtue? Or right effort? And what about right view? I do, yet those are not *sīla*.

And what to think of bad virtue... A bad quality which is deemed morally good? This is rather strange right? Yet *sīla* can be good or bad.

Good or bad speech, good or bad doing, good or bad way of life, those are *sīla*. Which to me stands for conduct.

Pāli-English

| **Sīla** (nt.) conduct.

Taking Refuge

Everyone thinks they are right, there is no one thinking they are wrong. When it turned out later you were wrong, you are then now right about being then wrong. And even if you think 'This action is bad, I shouldn't be doing this' it is mere a double right: you already know it is a bad action so you are right about that, and for some reason it is still the right thing for you to do so now.

Basically you can't do things which on all levels are seen by you as wrong, which is already covered by the words right and wrong which do have some relation to you. We can't directly see our wrong view but we can try to understand it indirectly f.i. with the thought: 'I am not awakened therefore I must have wrong view' however, this comes from taking up that view as right first; so you are then still, first right. Things are thus met with certain blindfolds on; they are in a blind corner and are not seen.

Taking refuge is basically resorting to another one's proclamation to see what is more true; it is like using mirrors to be able to see what is in your blind spot. When some asks in how far a principle is in agreement with science, it usually shows their refuge lies foremost in science. Or when concerned whether it is confirm their school, foremost their school. And refuge to the awakened one does have its own problems, for the question remains 'Which awakened one?' Some say the texts, within and across schools, are in contradiction, some argue it is all the same, in any case when taking refuge you still already decided what you hold as true first. A safer approach then is to investigate what you hold as true and then go by what you 'understand to be true for yourself'. Without accepting and denying things you don't understand, else you would just imply you do understand which just shows where your refuge lies foremost. It can be handy not to take to big chunks all at once but to work with smaller steps; the more you work with what you really know the deeper and wider your understanding grows. Till someday you can be your own refuge without the blindfolds on.

The Desire Paradox

'Isn't the desire to end desire a paradox?'

Suppose you grab a log and you caught a splinter. This splinter is a sharp foreign object and it would be wise to remove it (it could lead to an infection). To remove it we could make use of a (disinfected) needle. A needle is another sharp foreign object. So, we use a sharp foreign object to remove a sharp foreign object. Do you see any paradox in there?

We don't just stick a needle in there and leave it there too, that would not be skilful. When the splinter has come out that needle is easily cleaned and put away.

Desire or attachment to the path can be compared to the holding to (and skilful making use of) the needle. Letting go of that is more about implying what will be done, instead of something that you need to focus on as 'need to do'; skilful desire leads to the ending of desire.

Three Types of Dukkha

In the texts (e.g. SN38.14, SN45.165, DN33) the three types of suffering are just named, not explained. They are explained outside the texts but so far I have seen them those led to weird implications. So here an alternative.

1. Dukkhadukkhatā

Dukkha due to suffering (*dukkha*). And what is suffering? Birth, ageing-and-death. This doesn't mean one must feel sorrow or have an unhappy life. One can be very happy and joyful in this life. The point is that when there is no security from them, sooner or later, grievous things will happen for sure.

Thus for the virtuous one there is no *dukkhadukkhatā* since birth, ageing and dying has stopped; the deathless has been reached.

2. Saṅkhāradukkhatā

Dukkha due to inclination (*saṅkhāra*). Sometimes people keep making bad decisions and suffer the consequences. It might seem as if they just can't help themselves, as if they are wired that way (inclined). They are more inclined to act out of greed, hatred and delusion.

Thus for the virtuous one there is no *saṅkhāradukkhatā* since unwholesome choices can't be made as greed, hatred and delusion are uprooted; there is thus no such inclination.

3. Vipariṇāmadukkhatā

Dukkha due to change (*vipariṇāma*). As suffering is due to it, it is a change for the worse. We might get robbed, our environment may have to deal with severe weather conditions, we might get sick, our countries might get into war, etc. So suffering due to all these sort of changes, as when run out of luck (so to speak) or in case of force majeure.

Thus for the virtuous one there is no *vipariṇāmadukkhatā* since there is no appropriation, no regarding things as me, mine, for me, to me, mine; there is no suffering depending on this.

II. Transicalities

About Transicalities

Here I address some Pāli words I head to deal with while their meaning is for me not directly discoverable nor is it unambiguously following from the texts. They are not *dhammā* and thus not showstoppers but because of some oddities I could not commit to the known translations.

The inferences made here are based on some grammar and logic but language does not need to work like that; so this doesn't give any guarantee. However since these inferences did tackle the oddities, while bringing up some positives, I did decide to use them.

Sitting Cross-Legged

Sitting cross-legged has never been that clear to me. Is it about the full lotus position? Or that position where you sit with your knees up high? And doesn't this automatically devalue the half lotus position, or the position where you lay your legs bent in front of you, or sitting on a chair, by basically putting down this part of the instruction? My advise was not to worry about it and just sit stable. But now, while working on a translation, I had to deal with it. So far all the translations I have seen say the same thing. But lets see if an "alternative" without the instruction to sit cross-legged can be made.

'Idha, bhikkhave, bhikkhu araññagato vā
rukkaṃmūlagato vā suññāgāragato vā nisīdati
pallaṅkaṃ ābhujitvā...'

This usually gets translated into something like:

'Here, almsmen, an almsman gone to a forest, or
gone to the foot of a tree, or gone to an empty
home, sits down having bent the legs crosswise...'

To avoid sitting crosswise I need to look at the phrase '*pallaṅkaṃ ābhujitvā*'. *Pallaṅkaṃ* is said to mean sitting cross-legged. It also means divan, sofa, couch, seat and it is used this way. To keep things consequent and uncomplicated lets try that here too then. And *ābhujitvā* is the aor. ger. of *ābhujati* and *ābhujati* = 3pers. of 'ā' + 'bhujā'. *Bhujā* can mean bend, with *ābhujitvā* then as 'having bent' or 'having folded'.

A quick peek, also outside the four Nikayā, learns that *pallaṅka*:

- Is used as something to sit on. So far I have not yet seen a conclusion it must be a manner in which to sit. Just like that in this context there is not spoken of a manner to keep your hands or eyes. — There is spoken of a manner to sit (directing, the body straight) which as in 'aspiring' could be followed even if your body isn't straight.
- Is used by those travelling in the air. It is a strong image, flying through the air sitting crosswise but here I am reminded of the story of the flying carpet; it isn't that a rug or carpet could then not make sense (here Pāḷi uses the instrumental form).
- Shelters the knees from the rain. Sitting crosswise would

then have to protect the knees from getting wet. The knees are a weak spot and having them protected from rain and cold by means of folding some cloth (the robe even?) to tuck them in would seem to make sense. The covering function reminds me also of AN3.64 *Venāgapurasuttam* where the exalted one collected some grasses and leaves and then "sat down on it folding his legs crosswise", which perhaps could also be read as having folded a cover, over that pile, to make a cushion to sit on.

More and more *pallaṅka* seems to me as if it could be related to some kind of mat, rug, cover. It is found in a combination with animal skin (e.g. hair *vāla* removed from a *pallaṅka*). Yet a spread, rug, mat is *santhata*, a sitting cloth. Then again, a sitting cloth functions as a cover. There is an example of a body covered with veins and also a *pallaṅka* covered with a woollen rug, thus the sitting cloth as cover (*santhata*) fits well. Suppose you don't have a sitting cloth but a friend lends your one so you both can have your own seats. Then when asked if that is your seat, you could answer this by saying that it is your seat but not your sitting cloth. And if you would clean it and hang it to dry, it is the sitting cloth (*santhata*) that hangs and not the seat (*pallaṅka*). It is in this way that I look at their relation.

Thus a cloth can be folded to also protect the knees, it can be spread over a pile of leaves to fold a cushion, it can be folded to get some difference in height for hips and knees. All in all I think that 'folding a seat' could make sense. It could perhaps even be a form of just saying 'just get tucked in', but that might be a stretch? In any case, by putting it grammatically in the form as is used in Pāḷi, and without using sitting cross-legged, we could get:

'Here, almsmen, an almsman gone to a forest, or gone to the foot of a tree, or gone to an empty home, having folded a seat he sits down...'

In this way the instruction doesn't need to say you must sit cross-wise. Which doesn't mean you can't sit like that, but if you do perhaps do so for the right reasons. Perhaps you don't need to damage your legs thinking you must sit in a certain way, perhaps you don't need to train to sit this way to impress or take it as a measurement of improvement and perhaps you don't need to feel unable to follow 'the sitting instruction'; what if you even don't have two legs to begin with.

Ariyasāvaka

Ariyasāvaka is often found translated as noble disciple.

It is a compound formed with the words *ariya* and *sāvaka*. *Ariya* is said to refer to the generally approved and esteemed customs and ideals of the Aryan clans, covering the racial, social and ethical aspects translated as noble and *sāvaka* as disciple.

Noble disciple seems to indicate the disciple as the noble one, but note that in this context for an *arahant* '*sāvaka*' is used, not *ariyasāvaka*, which makes this a little odd. It ironically also seem to make some people wonder who exactly is when noble.

Another rendering is disciple of the noble one(s). At least here people can be disciples without worrying about their status as nobility, but again for the *arahant* is in this context *sāvakā* used. Thus if for the *arahant* noble falls off then it is a bit odd to refer to them as noble ones.

Here both translations leave some oddness by trying to assign noble to a certain person. But noble here stood for the social and ethical direction. So it is about the learning/following the good, the highest, righteousness, of all of those traits for which aryan stood example. And for this generalization we can use nobleness instead. A monastic is not a noble one, a virtuous one is not a noble one, the exalted one is not a noble one, and the *dhamma* is not noble (after all there are unwholesome *dhammā*) but nobleness is and noble principles are.

So then, disciple of nobleness? But what exactly would that mean? The word disciple implies a certain relationship with nobleness and since nobleness is an abstract word it makes this to ambiguous. Then lets look at *sāvaka* as well.

The dictionary says:

| **Sāvaka** [fr. śru] a hearer, disciple.

And with hearer we don't have the problem as with disciple. It also has a long standing relation with oral traditions so that seems to fit.

Then for *ariyasāvaka* we have 'hearer of nobleness' (as in hearer of the good). Even when the exalted ones' words are long gone, one can set certain things as nobler, higher, not to admire but to advance to. Advancing this way keeps siding with the good.

And when the *dhamma* is discovered then it is set as the new highest. So as principle it seems to fit as well.

The *ariyasāvaka* and *arahant* are both *sāvakā* (hearers; hearers of the exalted one). Since the *arahant* is done with going, siding, that direction towards the good does not apply. This way it can be understood why an *arahant* is then not an *ariyasāvaka*.

Ariyasāvaka is a compound of which we made the two part clear. We have removed an assumed person from being assigned to as noble and we have removed an assumed person from being assigned to having disciples. And this has nothing to do with regarding someone as noble or regarding someone having disciples, it is just that this is not what this is here about. Now noble is inclined for nobleness; again it is not a person who is noble but rather the nobleness of what is noble. And of what is noble that a hearer get to be educated about. As compound 'hearer of what is noble' does fit grammatically.

So now with the problems gone and making sense both grammatically and in meaning, we can use either 'hearer of nobleness' or 'hearer of what is noble'. Both say the same but perhaps the least abstract version makes it even more clear. Then a line could go something like this:

'OK there, almsmen, having learned, the hearer of what is noble pays attention...'

Pāli-English

Ariya (adj. — n.) noble.

— **sāvaka** hearer of what is noble.

III. Threads

A Certain Clergyman

Samyutta Nikāya
Nidānasamyuttaṃ
Aññatarabrāhmaṇasuttaṃ
SN12.46

Situated at Sāvatthi.

OK, then a certain clergyman went by there where the exalted one was. Having gone up to the exalted one he exchanged greetings with him. Having finished the politely exchanged greetings he sat down at one side. OK, at one side seated he, the clergyman, said this to the exalted one:

'OK now what is it, dear Gotama, is he who does, he who gets to experience?'

'Is he who does, he who gets to experience, OK clergyman, this is one side.'

'Yet what is it, dear Gotama, another does, another gets to experience?'

'Another does, another gets to experience, OK clergyman, this is the second side.'

These are for you, clergyman, the both sides having to go by; the Tathāgata points out the principle by the middle:

With support of not knowing, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, existence. With support of existence, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

However, with complete fading and cessation of not knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name-and-form. With cessation of name-and-form, cessation of hexad-base. With cessation of hexad-base, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing,

cessation of taking up. With cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.'

So said he, the clergyman, said this to the exalted one:

'Excellent dear Gotama, excellent dear Gotama ... I the follower have you Gotama for endorser; the shelter from this day on; while endowed with breath, the refuge gone to.'

A Concise Catechism

Majjhima Nikāya
Mūlapaṇṇāsapāḷi
Cūlayamakavaggo
Cūḷavedallasuttaṃ
MN44

So I learned:

On one occasion the exalted one dwells at Bamboo's Grove, at the squirrels' feeding area, at Rājagaha. OK, then the lay follower Visākha went by there where almswoman Dhammadinnā was. Having gone up to the almswoman Dhammadinnā, having saluted, he sat down at one side. OK, at one side seated the lay follower Visākha said this to the almswoman Dhammadinnā:

"Embodiment, embodiment", lady, is said.

OK now which is, lady, by the exalted one the said embodiment?"

'OK, these five, Mr Visākha, the masses-and-the-taking-up are the said embodiment by the exalted one, viz: the mass-of-form-and-the-taking-up, the mass-of-feeling-and-the-taking-up, the mass-of-perception-and-the-taking-up, the mass-of-inclinations-and-the-taking-up, the mass-of-cognition-and-the-taking-up. OK these, Mr Visākha, the five masses-and-the-taking-up, are the said embodiment by the exalted one.'

'Good, lady.'

OK, the lay follower Visākha welcoming, appreciating, the talk of the almswoman Dhammadinnā, asked a question beyond.

"Rise of embodiment, rise of embodiment", lady, is said. OK now which, lady, is by the exalted one the said rise of embodiment?"

'This what is, Mr Visākha, the longing, the gone together of joy and passion, the welcoming of this and that, it pertains to a following existence, viz: longing for lust, longing for existence, longing for non-existence. OK this, Mr Visākha, is by the exalted one the said rise of embodiment.'

'Cessation of embodiment, cessation of embodiment', lady, it is said. OK now which is, lady, by the exalted one the said cessation of embodiment?"

'OK what is, Mr Visākha, just from that longing the complete fading and cessation, the abandoning, the renunciation, the release, the unattachment. OK this, Mr Visākha, is by the exalted one the said cessation of embodiment.'

'The path heading for the cessation of embodiment, the path heading for the cessation of embodiment', lady, is said. OK now which, lady, is by the exalted one the said path heading for the cessation of embodiment?'

'OK just this, Mr Visākha, noble eightfold way is by the exalted one the said path heading for the cessation of embodiment, viz: right view, right attitude, right speech, right doing, right way of life, right effort, right recollection, right concentration.'

'OK now just that, lady, taking up; is it those five masses-and-the-taking-up, or is the taking up separate from the five masses-and-the-taking-up?'

'OK it is not, Mr Visākha, just that the taking up is those five masses-and-the-taking-up, the taking up is also not separate from the five masses-and-the-taking-up. OK what, Mr Visākha, amongst the five, amongst the masses-and-the-taking-up, the desire and passion is, that there the taking up.'

'Yet lady, view on embodiment is how?'

'Here, Mr Visākha, not having learned the commoner, is not one who sees nobleness, is not keen of the principle of nobleness, is uneducated in the principle of nobleness. Is not one who sees authentic men, is not keen of the principle of authentic men, is uneducated in the principle of authentic men. He sees form from self, or self having form, or in self form, or in form self ... feeling ... perception ... inclinations ... cognition ... OK so, Mr Visākha, view on embodiment is.'

'Yet lady, view on embodiment is how not?'

'Here, Mr Visākha, having learned the hearer of what is noble, is one who sees nobleness, is keen of the principle of nobleness, is educated in the principle of nobleness. Is one who sees authentic men, is keen of the principle of authentic men, is educated in the principle of authentic men. He sees not form from self, nor having form oneself, nor in oneself form, nor oneself in form ... feeling ... perception ... inclinations ... cognition ... OK so, Mr Visākha, view on embodiment is not.'

'Yet lady, which noble eightfold way?'

'OK just this, Mr Visākha, noble eightfold way, viz: right view, right attitude, right speech, right doing, right way of life, right effort, right recollection, right concentration.'

'Yet lady, is the noble eightfold way inclined or uninclined?'

'OK the noble, Mr Visākha, eightfold way is inclined.'

'OK now lady are, by the noble eightfold way, three masses included, or is by three masses the noble eightfold way included?'

'OK not, Mr Visākha, are by the noble eightfold way three masses included; and OK by three, Mr Visākha, masses is the noble eightfold way included: and, Mr Visākha, what is right speech, and what is right doing, and what right way of life, these principles are included with the mass of conduct. And what is right effort, and what is right recollection, and what is right concentration, these principles are included with the mass of concentration. And what is right view, and what is right attitude, these principles are included with the mass of wisdom.'

'Yet lady, which concentration? which are the principles for the indication of concentration? which are the principles for the requirement for concentration? which the cultivation for concentration?'

'OK what, Mr Visākha, is focus of mind, this is concentration; the four continuations of recollection are the indication of concentration; the four exertions are requirements for concentration; what just of these principles is the indulgence, the cultivation, the making much of, this here is the cultivation for concentration.'

'Yet lady, inclinations; how many?'

'These three, Mr Visākha, inclinations: inclination for body, inclination for speech, inclination for mind.'

'Yet lady, which inclination for body? which inclination for speech? which inclination for mind?'

'OK, Mr Visākha, breathing in and breathing out: inclination for body, thoughts and thinking: inclination for speech, and

perception and feeling: inclination for mind.'

'Yet lady, why is breathing in and breathing out inclination for body? why are thoughts and thinking inclination for speech? why are and perception and feeling the inclination for mind?'

'OK, breathing in and breathing out, Mr Visākha, are bodily; these principles are bound to body. From that, breathing in and breathing out are inclination for body. OK prior, Mr Visākha, having reasoned, having wandered, afterwards one breaks into speech. From that, thoughts and thinking are inclination for speech. And perception and feeling are mental; these principles are bound to mind. From that, and perception and feeling are inclination for mind.'

'Yet lady, engagement with cessation of perception of the felt is how?'

'OK, Mr Visākha, of this engaged cessation of perception of the felt, for an almsman it is not so: *or* 'I shall engage with cessation of perception of the felt', *nor* 'I am engaged with cessation of perception of the felt', *nor* 'I have engaged with cessation of perception of the felt'; OK for this then, just prior is such a mind cultivated what therefor brought it to such a state.'

'Yet lady, of the engaged cessation of perception of the felt, for an almsman which principles are the first to cease? Or is it that inclination for body? or is it that inclination for speech? or is it that inclination for mind?'

'OK, Mr Visākha, of the engaged cessation of perception of the felt, for an almsman first ceases inclination for speech, from that inclination for body, from that inclination for mind.'

'Yet lady, from engagement with cessation of perception of the felt, the return is how?'

'OK, Mr Visākha, from engagement with cessation of perception of the felt, for an almsman the return is not such: *or* 'I shall be returning from engagement with cessation of perception of the felt', *or* 'I am returning from engagement with cessation of perception of the felt', *or* 'I have returned from engagement with cessation of perception of the felt'; OK for this then, just prior is such a mind cultivated what therefor brought it to such a state.

'Yet lady, of the return from the engagement with cessation of

perception of the felt, for an almsman which principles are first to arise? Or be it that inclination for body? or be it that inclination for speech? or be it that inclination for mind?

'OK, Mr Visākha, of the return from engagement with cessation of perception of the felt, for an almsman inclination for mind is first to arise, from that inclination for body, from that inclination for speech.'

'Yet lady, from the touch of the return from engagement with cessation of perception of the felt, how many do touch the almsman?'

'OK, Mr Visākha, from the touch of the return from engagement with cessation of perception of the felt, three do touch the almsman: the touch from emptiness, the touch from the absence of indication, the touch from the absence of direction.'

'Yet lady, of the return from engagement with cessation of perception of the felt, for an almsman sloping from what is the mind? gradating from what? slanting from what?'

'OK, Mr Visākha, of the return from engagement with cessation of perception of the felt for an almsman, sloping from withdrawal is the mind, gradating from withdrawal, slanting from withdrawal.'

'Yet lady, feelings; how many?'

'OK these three, Mr Visākha, feelings: Feelings of happiness, feelings of suffering, feelings of neither happiness nor suffering.'

'Yet lady, which feeling of suffering? which feelings of happiness? which feelings of neither happiness nor suffering?'

'OK what is, Mr Visākha, or bodily or mentally happily agreeable felt; this the feeling of happiness. OK what is, Mr Visākha, or bodily or mentally sufferingly, disagreeable felt; this the feeling of suffering. OK what is, Mr Visākha, or bodily or mentally neither agreeable nor disagreeable felt; this the feeling of neither happiness nor suffering.'

'Yet lady, feelings of happiness what is the happiness, what the suffering? feelings of suffering what is the happiness, what the suffering? feelings of neither happiness nor suffering what is the happiness, what the suffering?'

'OK, Mr Visākha, feelings of happiness: happiness with the stood, suffering with the change; feelings of suffering: suffering with the stood, happiness with the change; feelings of neither happiness nor suffering: happiness with the knowledge, suffering with the lack of knowledge.'

'Yet lady, what is for a feeling to be happy the dormant dormancy? what is for a feeling to suffer the dormant dormancy? what is for a feeling neither happily nor sufferingly the dormant dormancy?

'OK, Mr Visākha, to a feeling to be happy the dormancy of passion is dormant, to a feeling to suffer the dormancy of friction is dormant, to a feeling neither happily nor sufferingly the dormancy of not knowing is dormant.'

'OK now lady, is to all the feeling to be happy the dormancy of passion dormant? is to all the feeling to suffer the dormancy of friction dormant? is to all the feeling neither happily nor sufferingly the dormancy of not knowing dormant?'

'OK now Mr Visākha, not to all the feeling to be happy is the dormancy of passion dormant, not to all the feeling to suffer is the dormancy of friction dormant, not to all the feeling neither happily nor sufferingly is the dormancy of not knowing dormant.'

'Yet lady, what should be given up to a feeling to be happy? what should be given up to a feeling to suffer? what should be given up to a feeling neither happily nor sufferingly?'

'OK, Mr Visākha, to a feeling to be happy the dormancy of passion should be given up, to a feeling to suffer the dormancy of friction should be given up, to a feeling neither happily nor sufferingly the dormancy of not knowing should be given up.'

'OK now lady, to all feeling to be happy the dormancy of passion should be given up? to all feeling to suffer the dormancy of friction should be given up? to all feeling neither happily nor sufferingly should the dormancy of not knowing be given up?

'OK, Mr Visākha, not to all feeling to be happy the dormancy of passion should be given up, not to all feeling to suffer the dormancy of friction should be given up, not to all feeling neither happily nor sufferingly should the dormancy of not knowing be given up. Here, Mr Visākha, an almsman is just withdrawing from lusts, withdrawing from unwholesome

principles, with thoughts with thinking, withdrawal-bore the pleasantness and happiness, he dwells having obtained the first radiance. By that he gives up the passion; the dormancy of passion is not dormant there. Here, Mr Visākha, an almsman reflects thus: 'O when may I hail for this; I shall dwell having obtained then as base what nobles dwell at having obtained presently as base?' thus envy in the release without a beyond, providing from where arises the support to envy, distress. By that he gives up the friction; the dormancy of friction is not dormant there. Here, Mr Visākha, an almsman and from the rejection of happiness and from the rejection of suffering, from the disappearance of the just prior contentment and distress, neither happily nor sufferingly, pure objective the recollection, he dwells having obtained the fourth radiance. By that he gives up not knowing; the dormancy of not knowing is not dormant there.

'Yet lady, by a feeling to be happy what is the contrary share?'

'OK, Mr Visākha, by a feeling to be happy the feeling of suffering is the contrary share.'

'Yet lady, by a feeling to suffer, what is the contrary share?'

'OK, Mr Visākha, by a feeling to suffer the feeling to be happy is the contrary share.'

'Yet lady, a feeling to neither suffer nor to be happy, what is the contrary share?'

'OK, Mr Visākha, a feeling to neither suffer nor to be happy not knowing is the contrary share.'

'Yet lady, of not knowing, what is the contrary share?'

'OK, Mr Visākha, of not knowing, knowing is the contrary share.'

'Yet lady, of knowing, what is the contrary share?'

'OK, Mr Visākha, of knowing, emancipation is the contrary share.'

'Yet lady, of emancipation, what is the contrary share?'

'OK, Mr Visākha, of emancipation is peace the contrary share.'

'Yet lady, of peace, what is the contrary share?'

'You went over, Mr Visākha, the question, you were not able to grasp the limit of the question. For immersing in peace, Mr Visākha, the clergy behaviour is fulfilled. Peace is the relief, peace fulfils the stopping. And when in doubt, Mr Visākha, having approached the exalted one you could ask this here, and as the exalted one answers you such, you might endorse it.'

OK then the lay follower Visākha welcoming, appreciating, the talk from the almswoman Dhammadinnā, having saluted the almswoman Dhammadinnā, rose, having kept the right, went by there where where the exalted one was. Having gone up to the exalted one, having saluted, he sat down at one side. OK, at one side seated he, the lay follower Visākha, as far as the conversation with almswoman Dhammadinnā was with him all that he related to the exalted one. So said, the exalted one said this to the lay follower Visākha:

'Wise, Visākha, is the almswoman Dhammadinnā, of great wisdom, Visākha, is the almswoman Dhammadinnā. Also if you Visākha would ask me this here, I also would answer that just so as that answer from the almswoman Dhammadinnā. And so, this and just from this here, may you endorse it.'

This said the exalted one. Pleased the lay follower Visākha welcomed the exalted one's talk.

Arising of View

Aṅguttara Nikāya
Dukanipātapāli
Tatīyapaṇṇāsakaṃ

AN2.126

'These two, almsmen, supports are for the arising of wrong view. Which two? And the proclamation from others and improper attention. OK these, almsmen, two supports are for the arising of wrong view.'

AN2.127

'These two, almsmen, supports are for the arising of right view. Which two? And the proclamation from others and proper attention. OK these, almsmen, two supports are for the arising of right view.'

Cessation of Action

Samyutta Nikāya
Kammanirodhasuttaṃ
SN35.146

'I shall point out, almsmen, old and new action, cessation of action, and heading for the cessation of action the path. Hear that, pay attention well, I shall talk.

And which is, almsmen, old action?

Eye, almsmen, is to be viewed as old action; arranged, intended, to be felt. *Ear... Nose... Tongue... Body... Intellect...* This is called, almsmen, old action.

And which is, almsmen, new action?

OK what, almsmen, action one does at present by body, by speech, by intellect. This is called, almsmen, new action.

And which is, almsmen, cessation of action?

OK what, almsmen, emancipation one touches by cessation of action by body, of action by speech, of action by intellect. This is called, almsmen, cessation of action.

And which is, almsmen, the path heading for the cessation of action?

Just this noble eightfold way viz. right view, right attitude, right speech, right doing, right way of life, right effort, right recollection, right concentration. This is called, almsmen, the path heading for the cessation of action.

OK thus, almsmen, is by me pointed out old action, pointed out new action, pointed out cessation of action, pointed out the path heading for the cessation of action.

OK what, almsmen, should be done by a predecessor for the welfare of hearers, picking it up with mercy, out of mercy, that is done by me for you. These are, almsmen, roots of trees, these are empty homes; radiate, almsmen, don't be negligent, don't become regretful afterwards. This is our instruction to you.'

Characteristics of not Self

Samyutta Nikāya
Khandhasamyuttaṃ
Anattalakkhaṇasuttaṃ
SN22.59

On one occasion the exalted one dwells at the deer park at Isipatana, at Bārāṇasī. OK, there the exalted one addressed the almsmen of the group of five:

'Almsmen'

Those almsmen replied to the exalted one:

'Venerable sir'

The exalted one said this:

'Form, almsmen, is not self. And form, almsmen, self if it exists for this, this not would lead form to oppression and you would get at form: *'My form be so, even though my form was not so.'* OK and because, almsmen, form is not self, from that form leads to oppression and you not get at form: *'My form be so, even though my form was not so.'*

'Feeling ... Perception ... Inclinations ... Cognition ... '

What is it that you deem, almsmen, is form or stable or unstable?

'Unstable, venerable'

What is yet unstable, is that sufferingly or happily?

'Sufferingly, venerable'

What is yet unstable, sufferingly, the principle for change, is that now sound to see as: *'This is mine, this I am, this is my self?'*

'Of course not, venerable.'

'... feeling ... perception ... inclinations ... cognition ... '

'Therefore, almsmen, 'whatever form, past, not yet come, current, or inner or outer, or gross or subtle, or low or high, what is in the distant or in the near, all form is essentially with

right wisdom similarly to be viewed as '*Not this is mine, not this I am, not this is my self*'.

'... *feeling ... perception ... inclinations ... cognition...* '

Seeing so, almsmen, having learned, the hearer of what is noble gets fed up also on form, gets fed up also on feeling, gets fed up also on perception, gets fed up also on inclinations, gets fed up also on cognition. Fed up, he lacks interest; from the fading he is to be emancipated. Upon emancipation, thus emancipated, the knowledge is. He knows 'Birth is barren, the clergy behaviour is fulfilled, done is what ought to be done, no more earning of presence'.

This said the exalted one.

Pleased, the almsmen of the group of five welcomed the exalted one's talk. And while this explanation was yet being recited, the almsmen of the group of five were without picking it up from the drains; the minds thus emancipated.

Characteristics of the Inclined

Aṅguttara Nikāya
Tikanipātapāḷi
Saṅkhatalakkhaṇasuttaṃ

AN3.47

'These three, almsmen, are the inclined characteristics of the inclined. Which three? Arising is known, passing is known, alteration when stood is known. OK these, almsmen, are the three inclined characteristics of the inclined.'

AN3.48

'These three, almsmen, are the uninclined characteristics of the uninclined. Which three? No arising is known, no passing is known, no alteration when stood is known. OK these, almsmen, are the three uninclined characteristics of the uninclined.'

Clergyman Uṇṇābha

Samyutta Nikāya
Indriyasamyuttaṃ
Uṇṇābhabrahmaṇasuttaṃ
SN48.42

Situated at Sāvatthi.

OK, then clergyman Uṇṇābha went by there where the exalted one was. Having gone up to the exalted one he exchanged greetings with him. OK, at one side seated clergyman Uṇṇābha said this to the exalted one:

'These five, dear Gotama, strengths of so and so realms, of so and so pasturelands, do not involve one another's realms and pasturelands. Which five? Strength of eye, strength of ear, strength of nose, strength of tongue, strength of body. OK now, dear Gotama, of these five strengths of so and so realms, of so and so pasturelands, they do not involve one another's realms and pasturelands; what is the resort and what does it involve from those realms and pasturelands?'

'These five, clergyman, strengths of so and so realms, of so and so pasturelands do not involve one another's realms and pasturelands. Which five? Strength of eye, strength of ear, strength of nose, strength of tongue, strength of body. OK these, clergyman, five strengths of so and so realms, of so and so pasturelands they do not involve one another's realms and pasturelands; intellect is the resort, it involves just the intellect from those realms and pasturelands.'

'Yet for intellect, dear Gotama, what is the resort?'

'OK for intellect, clergyman, recollection is the resort.'

'Yet for recollection, dear Gotama, what is the resort?'

'OK for recollection, clergyman, emancipation is the resort.'

'Yet for emancipation, dear Gotama, what is the resort?'

'OK for emancipation, clergyman, peace is the resort.'

'Yet for peace, dear Gotama, what is the resort?'

'You went over, clergyman, the question; you were not able to

grasp the limit of the question. For immersing in peace, O clergyman, the clergy behaviour is fulfilled. Peace is the relief, peace fulfils the stopping.'

OK then clergyman Uṇṇābha welcoming, appreciating, the talk from the exalted one, rose, having saluted the exalted one, having kept the right, set out. OK then the exalted one, when clergyman Uṇṇābha had recently set out, addressed the almsman:

'Also as that, almsmen, or a roofed home or a roofed pavilion with an eastern window, at sunrise, a ray of light entering the eastern window, where would it be established?'

'At the western wall, venerable.'

'OK just so, almsmen, the confidence of the clergyman Uṇṇābha in the Tathāgata is established, born at the root, firm, strong, not to be shattered or by recluse or by clergyman or by deity or by Māra or by Brahma or by anything in the world. This for if, almsmen, in the occasion the clergyman Uṇṇābha would fulfil his time: the yoke does not exist following by which, connected by the yoke, the clergyman Uṇṇābha would come back to this world.'

Consumed

Samyutta Nikāya
Khandhasamyuttaṃ
Khajjanīyasuttaṃ
SN22.79

Situated at Sāvattthi.

'For whatever, almsmen, or recluses or clergymen remembering various prior abodes, they remember all these five masses-and-the-taking-up together or they remember certain.

Which five?

'With such form I was in past durations' or thus for, almsmen, the remembrance he remembers just form. 'With such feeling I was in past durations' or thus for, almsmen, the remembrance he remembers just feeling. 'With such perception I was in past durations' or thus for, almsmen, the remembrance he remembers just perception. 'With such inclinations I was in past durations' or thus for, almsmen, the remembrance he remembers just inclinations. 'With such cognition I was in past durations' or thus for, almsmen, the remembrance he remembers just the cognition.

And what, almsmen, would they say is form?

OK thus it deforms, almsmen, from that it is to be called *form*. Deforms with what? Deforms with cold, deforms with heat, deforms with hunger, deforms with thirst, deforms with gadfly, mosquito, wind, sun, contact with the creeping. OK thus it deforms, almsmen, from that it is to be called *form*.

And what, almsmen, would they say is feeling?

OK thus it gets to feel, almsmen, from that it is to be called *feeling*. And what does it gets to feel? It gets to feel also happily, it gets to feel also sufferingly, it gets to feel also neither happily nor sufferingly. OK thus it gets to feel, almsmen, from that it is to be called *feeling*.

And what, almsmen, would they say is perception?

OK thus it perceives, almsmen, from that it is to be called *perception*. And what it perceives? Also dark it perceives, also yellow it perceives, also red it perceives, also light it perceives.

OK thus it perceives, almsmen, from that it is to be called *perception*.

And what, almsmen, would they say are inclinations?

OK thus they incline the inclined, almsmen, from that it is to be called *inclinations*. And what are the inclined they incline? form for the form-ness is the inclined they incline, feeling for the feeling-ness is the inclined they incline, perception for the perception-ness is the inclined they incline, inclinations for the inclination-ness is the inclined they incline, cognition for the cognition-ness is the inclined they incline. OK thus they incline the inclined, almsmen, from that it is to be called *inclinations*.

And what, almsmen, would they say is cognition?

OK thus it cognizes, almsmen, from that it is to be called *cognition*. And what it cognizes? Also sour it cognizes, also bitter it cognizes, also sharp it cognizes, also sweet it cognizes, also soapy it cognizes, also not soapy it cognizes, also salty it cognizes, also bland it cognizes. OK thus it cognizes, almsmen, from that it is to be called *cognition*.

There, almsmen, having learned, a hearer of what is noble reflects thus:

*'OK I am presently consumed with form,
for periods in the past I was consumed with form just so,
also as that I am presently consumed with current form.
OK and like I yet would welcome the form not yet come,
for periods not yet come I also would be consumed with form
just so,
also as that I am presently consumed with current form.'*

Thus reflecting he has no expectation in the form not yet come. He does not welcome the form not yet come. He opposed, by disenchantment, by fading, by cessation, to the current form.

... feeling ... perception ... inclinations ... cognition ...

What is it that you deem, almsmen, is form or stable or unstable?

'Unstable, venerable.'

'What is yet unstable is that or sufferingly or happily?'

'Sufferingly, venerable.'

'What is yet unstable, sufferingly, the principle for change, now is that sound to see as: *'This is mine, this I am, this is my self'*'

'Of course not, venerable.'

... feeling ... perception ... inclinations ... cognition ...

'Therefore this, almsmen, 'whatever form, past, not yet come, current, or inner or outer, or gross or subtle, or low or high, what is in the distant or in the near, all form is essentially with right wisdom similarly to be viewed as *'Not this is mine, not this I am, not this is my self'*.

... feeling ... perception ... inclinations ... cognition ...

This is called, almsmen, a hearer of what is noble who decreases, not increases; who gives up, not takes up; who turns from, not turns to; who disperses, not congregates.

And what does he decreases, not increases? Form he decreases, not increases. Feeling ... Perception ... Inclinations ... Cognition he decreases, not increases.

And what does he gives up, not takes up? Form he gives up, not takes up. Feeling ... Perception ... Inclinations ... Cognition he gives up, not takes up.

And what does he turns from, not turns to? Form he turns from, not turns to. Feeling ... Perception ... Inclinations ... Cognition he turns from, not turns to.

And what does he disperses, not congregates? Form he disperses, not congregates. Feeling ... Perception ... Inclinations ... Cognition he disperses, not congregates.

Seeing so, almsmen, having learned, a hearer of what is noble gets fed up also on form, ... feeling ... perception ... inclinations, gets fed up also on cognition. Fed up, he lacks interest. From the fading he is to be emancipated. Upon emancipation, thus emancipated, the knowledge is. He knows 'Birth is barren, the clergy behaviour is fulfilled, done is what ought to be done, no more earning of presence'. This is called, almsmen, the almsman who neither increases nor decreases.

Stood having decreased, he neither gives up nor takes up. Stood having given up, he neither turns from nor turns to. Stood having turned from, he neither disperses nor

congregates. He stood having dispersed.

And what does he neither increases nor decrease?

Stood having decreased form, he neither increases nor decreases it. Stood having decreased feeling ... perception ... inclinations ... cognition, he neither increases nor decreases it. He stood having decreased.

And what does he neither gives up nor takes up?

Stood having given up form, he neither gives it up nor takes it up. Stood having given up feeling ... perception ... inclinations ... cognition, he neither gives it up nor takes it up. He stood having given up.

And what does he neither turns from nor turns to?

Stood having turned from form, he neither turns from nor turns too it. Stood having turned from feeling ... perception ... inclinations ... cognition, he neither turns from nor turns to it. He stood having turned from.

And what does he neither disperses nor congregates?

Stood having dispersed form, he neither disperses not congregates it. Stood having dispersed feeling ... perception ... inclinations ... cognition, he neither disperses nor congregates it. He stood having dispersed.

OK with the mind so emancipated, almsmen, deities grouped with Inda, grouped with Brahma, grouped with Pajāpati, like from far, they hail the almsman:

*Hail you thoroughbred man,
hail you highest man.
Of what you rely on, also what radiates,
we are not acquainted with.'*

Continuation of Recollection

Aṅguttara Nikāya,
Catukkanipātapāḷi
Satipaṭṭhānasuttaṃ
AN4.274

'Of passion, almsmen, for acquainting, four principles should be cultivated.

Which four?

Here, almsmen, an almsman looking at the body, dwells in the body; as the ardent aware recollector would remove the avarice and distress about the world.

Looking at feelings, he dwells in feelings; as the ardent aware recollector would remove the avarice and distress about the world.

Looking at mind, he dwells in mind; as the ardent aware recollector would remove the avarice and distress about the world.

Looking at principles, he dwells in principles; as the ardent aware recollector would remove the avarice and distress about the world.

Of passion, almsmen, for acquainting, these four principles should be cultivated.'

Emptiness, concise

Majjhima Nikāya
Cūlasuññatasuttam
MN121

So I learned:

On one occasion the exalted one dwells at the eastern park, at Migāramātupāsāda, at Sāvatthi. OK, then senior Ānanda, on an evening occasion, returned from seclusion, went by there where the exalted one was. Having gone up to the exalted one, having saluted, he sat down at one side. OK, at one side seated, senior Ānanda said this to the exalted one:

'On this one occasion, venerable, the exalted one he dwells amongst the Sakyans at a market town of the Sakyans, named Nagaraka. There I, venerable, learned face to face, received face to face from the exalted one: 'I by dwelling with emptiness, Ānanda, at present dwell a lot'. I hope this is by me, venerable, well learned, well grasped, well attended to, well retained?'

'Surely you got this, Ānanda, well learned, well grasped, well attended to, well retained. I also in the prior, Ānanda, also at present, dwell at lot by dwelling with emptiness. Also as that, Ānanda, this Migāramātupāsāda is empty of elephants, cows, horses and meres, empty of gold and silver, empty of female and male assemblies and so this is the non-emptiness, this what is: the generalization depending on the order of almsmen. OK just so, Ānanda, an almsmen not attending to the perception of the village, not attending to the perception of men, pays attention to the generalization depending on the perception of the forest. For him at the perception of the forest the mind jumps at, reconciles, establishes, is drawn to. So he knows: *'What might be the wearinesses depending on the perception of the village, here those are not. What might be the wearinesses depending on the perception of men, here those are not. And so this is the moderation of weariness, this what is: the generalization depending on the perception of the forest.'* He knows: *'This is empty; from the perception of the village the perception is gone'*, knows: *'This is empty; from the perception of men the perception is gone'*, *'And so this is the non-emptiness, this what is: the generalization depending on the perception of the forest'*. OK thus for what is not there by that he sees that is empty, yet what is left there he knows that: *'Soothed this is'*. So also for him this, Ānanda, exists being as it is; the undistorted clear

entry into emptiness.

And further following, Ānanda, an almsmen not attending to the perception of men, not attending to the perception of the forest, pays attention to the generalization depending on the perception of the earth. For him at the perception of the earth the mind jumps at, reconciles, establishes, is drawn to. Also as that, Ānanda, a bull's hide, well spread by a hundred pegs, is having the folds gone away, OK just so, Ānanda, an almsmen what of this earth are the highs and lows, rivers with difficult passages, places with stumps and thorns, irregular rocks, is not attending to that all; he pays attention to the generalization depending on the perception of the earth. For him at the perception of the earth the mind jumps at, reconciles, establishes, is drawn to. So he knows: *'What might be the wearinesses depending on the perception of men here those are not. What might be the wearinesses depending on the perception of the forest, here those are not. And so this is the moderation of weariness, this what is: the generalization depending on the perception of the earth.'* He knows: *'This is empty; from the perception of men the perception is gone'*, knows: *'This is empty; from the perception of the forest the perception is gone'*, *'And so this is the moderation of weariness, this what is: the generalization depending on the perception of the earth.'* OK thus for what is not there by that he sees that is empty, yet what is left there he knows that: *'Soothed this is'*. So also for him this, Ānanda, exists being as it is; the undistorted clear entry into emptiness.

And further following, Ānanda, an almsmen not attending to the perception of the forest, not attending to the perception of the earth, pays attention to the generalization depending on the perception of the boundless sky as base. For him at the perception of the boundless sky as base the mind jumps at, reconciles, establishes, is drawn to. So he knows: *'What might be the wearinesses depending on the perception of the forest here those are not. What might be the wearinesses depending on the perception of the earth, here those are not. And so this is the moderation of weariness, this what is: the generalization depending on the perception of the boundless sky as base.'* He knows: *'This is empty; from the perception of the forest the perception is gone'*, knows: *'This is empty; from the perception of the earth the perception is gone'*, *'And so this is the moderation of weariness, this what is: the generalization depending on the perception of the boundless sky as base.'* OK, so for what is not there by that he sees that is empty, yet what

is left there he knows that: *'Soothed this is'*. So also for him this, Ānanda, exists being as it is; the undistorted clear entry into emptiness.

And further following, Ānanda, an almsmen not attending to the perception of the earth, not attending to the perception of the boundless sky as base, pays attention to the generalization depending on the perception of boundless cognition as base. For him at the perception of boundless cognition as base the mind jumps at, reconciles, establishes, is drawn to. So he knows: *'What might be the wearinesses depending on the perception of the earth here those are not. What might be the wearinesses depending on the perception of the boundless sky as base, here those are not. And so this is the moderation of weariness, this what is: the generalization depending on the perception of boundless cognition as base.'* He knows: *'This is empty; from the perception of the earth the perception is gone'*, knows: *'This is empty; from the perception of the boundless sky as base the perception is gone'*, *'And so this is the moderation of weariness, this what is: the generalization depending on the perception of boundless cognition as base.'* OK, so for what is not there by that he sees that is empty, yet what is left there he knows that: *'Soothed this is'*. So also for him this, Ānanda, exists being as it is; the undistorted clear entry into emptiness.

And further following, Ānanda, an almsmen not attending to the perception of the boundless sky as base, not attending to the perception of boundless cognition as base, pays attention to the generalization depending on the perception of possessionlessness as base. For him at the perception of possessionlessness as base the mind jumps at, reconciles, establishes, is drawn to. So he knows: *'What might be the wearinesses depending on the perception of the boundless sky as base, here those are not. What might be the wearinesses depending on the perception of boundless cognition as base, here those are not. And so this is the moderation of weariness, this what is: the generalization depending on the perception of possessionlessness as base.'* He knows: *'This is empty; from the perception of the boundless sky as base the perception is gone'*, knows: *'This is empty; from the perception of boundless cognition as base the perception is gone'*, *'And so this is the moderation of weariness, this what is: the generalization depending on the perception of possessionlessness as base.'* OK, so for what is not there by that he sees that is empty, yet what is left there he knows that: *'Soothed this is'*. So also for him this, Ānanda, exists being as it is; the undistorted clear entry

into emptiness.

And further following, Ānanda, an almsmen not attending to the perception of boundless cognition as base, not attending to the perception of possessionlessness as base, pays attention to the generalization depending on the perception of neither-perception-nor-no-perception as base. For him at the perception of neither-perception-nor-no-perception as base the mind jumps at, reconciles, establishes, is drawn to. So he knows: *'What might be the wearinesses depending on the perception of boundless cognition as base, here those are not. What might be the wearinesses depending on the perception of possessionlessness as base, here those are not. And so this is the moderation of weariness, this what is: the generalization depending on the perception of neither-perception-nor-no-perception as base.'* He knows: *'This is empty; from the perception of boundless cognition as base the perception is gone'*, knows: *'This is empty; from the perception of possessionlessness as base the perception is gone'*, *'And so this is the moderation of weariness, this what is: the generalization depending on the perception of neither-perception-nor-no-perception as base.'* OK, so for what is not there by that he sees that is empty, yet what is left there he knows that: *'Soothed this is'*. So also for him this, Ānanda, exists being as it is; the undistorted clear entry into emptiness.

And further following, Ānanda, an almsmen not attending to the perception of possessionlessness as base, not attending to the perception of neither-perception-nor-no-perception as base, pays attention to the generalization depending on the absence of indication mental-concentration. For him at the absence of indication mental-concentration the mind jumps at, reconciles, establishes, is drawn to. So he knows: *'What might be the wearinesses depending on the perception of possessionlessness as base, here those are not. What might be the wearinesses depending on the perception of neither-perception-nor-no-perception as base, here those are not. And so this is the moderation of weariness, this what is: just this body depending on the hexad-base support for life'*. He knows: *'This is empty; from the perception of possessionlessness as base the perception is gone'*, knows: *'This is empty; from the perception of neither-perception-nor-no-perception as base the perception is gone'*, *'And so this is the non-emptiness, this what is: just this body depending on the hexad-base support for life.'* OK, so for what is not there by that he sees that is empty, yet what is left there he knows that: *'Soothed this is'*. So also for him this,

Ānanda, exists being as it is; the undistorted clear entry into emptiness.

And further following, Ānanda, an almsmen not attending to the perception of possessionlessness as base, not attending to the perception of neither-perception-nor-no-perception as base, pays attention to the generalization depending on the absence of indication mental-concentration. For him at the absence of indication mental-concentration the mind jumps at, reconciles, establishes, is drawn to. So he knows: *'OK also this absence of indication mental-concentration is arranged, intended'*, knows: *'OK yet anything what is arranged, intended, that is unstable; the principle of cessation'*. For him thus from knowing, thus from seeing, and the mind emancipated from the drain of lust, and the mind emancipated from the drain of existence, and the minded emancipated from the drain of not knowing, upon emancipation, thus emancipated, the knowledge is. He knows: *'Birth is barren, the clergy behaviour is fulfilled, done is what ought to be done, no more earning of presence'*. So he knows: *'What might be the wearinesses depending on the drain of lust, here those are not. What might be the wearinesses depending on the drain of existence, here those are not. What might be the wearinesses depending on the drain of not knowing, here those are not. And so this is the moderation of weariness, this what is: just this body depending on the hexad-base support for life.'* He knows: *'This is empty from the drain of lust'*, knows: *'This is empty from the drain of existence'*, knows: *'This is empty from the drain of not knowing, And so this is the non-emptiness, this what is: just this body depending on the hexad-base support for life.'* OK, so for what is not there by that he sees that is empty, yet what is left there he knows that: *'Soothed this is'*. So also for him this, Ānanda, exists being as it is; the undistorted clean, furthest, without a beyond, entry into emptiness.

Also for whatever, Ānanda, in past durations, or recluses or clergymen obtaining the clean, the furthest, without a beyond, emptiness, they all dwelt obtaining just this clean, furthest, without a beyond, emptiness. Also what for, Ānanda, in durations not yet come, or recluses or clergymen, obtaining the clean, the furthest, without a beyond, emptiness, they all will dwell obtaining just this clean, furthest, without a beyond, emptiness. Also what for, Ānanda, at present, or recluses or clergymen, obtaining the clean, the furthest, without a beyond, emptiness, they all dwell obtaining just this clean, furthest, without a beyond, emptiness. Therefore, Ānanda, *'We shall dwell obtaining the clean, the furthest, without a beyond,*

emptiness' for so by you guys, Ānanda, it should be trained.'

This said the exalted one.

Existence I

Aṅguttara Nikāya
Tikanipāṭapāḷi
Ānandavaggo
AN3.77

OK, then senior Ānanda went by there where the exalted one was. Having gone up to the exalted one, having saluted, he sat down at one side. OK, at one side seated senior Ānanda said this to the exalted one:

'Existence, existence', venerable, it is said. OK now in what respect, venerable, existence is?'

'And the aspect of lust and ripening, Ānanda, if not existed the action, OK now on to existence with lust, could it be distinguished?'

'Of course not, venerable.'

'OK thus, Ānanda, is action the field, cognition the seed, longing the moisture.

Not knowing the obstructions, for beings with yokes of longing for the lower aspects, cognition found support. So is the stretching forth, the production towards a following existence.

And the aspect of form and ripening, Ānanda, if not existed the action, OK now on to existence with form, could it be distinguished?'

'Of course not, venerable.'

'OK thus, Ānanda, is action the field, cognition the seed, longing the moisture. Not knowing the obstructions, for beings with yokes of longing for the medium aspects, cognition found support. So is the stretching forth, the production towards a following existence.

And the aspect of formlessness and ripening, Ānanda, if not existed the action, OK now on to existence without form, could it be distinguished?'

'Of course not, venerable.'

'OK thus, Ānanda, is action the field, cognition the seed, longing

the moisture. Not knowing the obstructions, for beings with yokes of longing for the higher aspects, cognition found support. So is the stretching forth, the production towards a following existence.

OK so, Ānanda, existence is.'

Forerunner

Aṅguttara Nikāya
Ekakanipāṭapāḷi
Accharāsaṅghātavaggo

AN1.56

'Whatever, almsmen, principles, unwholesome,
have a share in the unwholesome,
are siding with the unwholesome,
all those have intellect going prior.
Intellect is for those principles the first to arise,
just along the unwholesome principles.'

AN1.57

'Whatever, almsmen, principles, wholesome,
have a share in the wholesome,
are siding with the wholesome,
all those have intellect going prior.
Intellect is for these principles the first to arise,
just along the wholesome principles.'

Not what would be considered

Aṅguttara Nikāya
Catukkanipāṭapāḷi
Acinteyyasuttaṃ
AN4.77

'These four, almsman, are not what would be considered; they not should be considered. Who is a considerator of this is a shareholder of madness, of vexation.

Which four?

For the ones awakened, almsmen, the realm of awakening is not what would be considered; it not should be considered. Who is a considerator of this is a shareholder of madness of vexation.

For the ones radiating, almsmen, the realm of radiance is not what would be considered; it not should be considered. Who is a considerator of this is a shareholder of madness of vexation.

The ripening the action has, almsman, is not what would be considered; it not should be considered. Who is a considerator of this is a shareholder of madness, of vexation.

Considerations about the world, almsmen, are not what would be considered; it not should be considered. Who is a considerator of this, is a shareholder of madness, of vexation.

OK these, almsmen, four are not what would be considered; they not should be considered. Who is a considerator of this, is a shareholder of madness, of vexation.'

Obstacles, Obstructions

Samyutta Nikāya
Bojjhaṅgasamyuttaṃ
Āvaraṇanīvaraṇasuttaṃ
SN46.38

These five, almsmen, are obstacles, obstructions; a stain of mind for making it difficult for wisdom to be powerful.

Which five?

Desire for lust, almsman, is an obstacle, an obstruction; a stain of mind for making it difficult for wisdom to be powerful. Anger ... Dullness ... Remorse ... Unclarity ... OK these, almsmen, five are obstacles, obstructions; a stain of mind for making it difficult for wisdom to be powerful.

These seven, almsmen, members of enlightenment are not obstacles, not obstructions; not a stain of mind for cultivated, for made a lot of, they lead to realisation of the fruit from emancipation by knowing.

Which seven?

Recollection as member of enlightenment, almsmen, is not an obstacle, not an obstruction; not a stain of mind for cultivated, for made a lot of, it lead to realisation of the fruit from emancipation by knowing. Pondering on principles ... Vigour ... Pleasantness ... Calmness ... Concentration ... Objectivity ... OK these, almsmen, seven members of enlightenment are not obstacles, not obstructions; not a stain of mind for cultivated, for made a lot of, they lead to realisation of the fruit from emancipation by knowing.

On what, almsmen, occasion a hearer of what is noble is genuine paying attention, having collected together all of mind, lend an ear, hears the principle, for this the five obstructions on that occasion are not. The seven members of enlightenment on that occasion go on to the perfection for cultivation.

Which five obstructions on that occasion are not?

The obstruction of desire for lust on that occasion is not. ... anger ... dullness ... remorse ... unclarity ... For this the five obstructions on that occasion are not.

Which seven members of enlightenment on that occasion go on to the perfection for cultivation?

Recollection as member of enlightenment on that occasion goes on to the perfection for cultivation. Pondering on principles ... Vigour ... Pleasantness ... Calmness ... Concentration ... Objectivity ... These seven members of enlightenment on that occasion go on to the perfection for cultivation.

On what, almsmen, occasion a hearer of what is noble is genuine paying attention, having collected together all of mind, lend an ear, hears the principle, for this the five obstructions on that occasion are not. These seven members of enlightenment on that occasion go on to the perfection for cultivation.

One Principle

Samyutta Nikāya
Mahāvaggo
Ānāpānasamuttam
Ekadhammasuttam
SN54.1

Situated at Sāvatthi.

OK, there ... said this:

'One principle, almsmen, when cultivated, when made a lot of, is great of fruit, great of benefit. Which one principle?

Recollection on the in and out breathe.

And from cultivated how, almsmen, from made a lot of how, is the recollection on the in and out breathe great of fruit, great of benefit?

Here, almsmen, an almsman gone to a forest or gone to the root of a tree, or gone to an empty home, having folded a seat he sits down, directing the body straight, peripherally attending the recollection.

He either recollected breathes in, or recollected breathes out.

Either while breathing in long he knows: 'long I breathe in', or while breathing out long he knows: 'long I breathe out'. Either while breathing in short he knows: 'short I breathe in', or while breathing out short he knows: 'short I breathe out'.

'While experiencing the whole body I shall breathe in' he trains himself,

'while experiencing the whole body I shall breathe out' he trains himself.

'While calming the inclinations for the body I shall breathe in' he trains himself,

'while calming the inclinations for the body I shall breathe out' he trains himself.

'While experiencing pleasantness I breathe in' he trains himself, 'while experiencing pleasantness I breathe out' he trains himself.

'While experiencing happiness I breathe in' he trains himself,
'while experiencing happiness I breathe out' he trains himself.

'While experiencing the inclinations for the mind I breathe in' he trains himself,
'while experiencing the inclinations for the mind I breathe out' he trains himself.

'While calming the inclinations for the mind I breathe in' he trains himself,
'while calming the inclinations for the mind I breathe out' he trains himself.

'While experiencing the mind I breathe in' he trains himself,
'while experiencing the mind I breathe out' he trains himself.

'While concentrating the mind I breathe in' he trains himself,
'while concentrating the mind I breathe out' he trains himself.

'While emancipating the mind I breathe in' he trains himself,
'while emancipating the mind I breathe out' he trains himself.

'While looking at unstableness I breathe in' he trains himself,
'while looking at unstableness I breathe out' he trains himself.

'While looking at fading I breathe in' he trains himself,
'while looking at fading I breathe out' he trains himself.

'While looking at cessation I breathe in' he trains himself,
'while looking at cessation I breathe out' he trains himself.

'While looking at renunciation I breathe in' he trains himself,
'while looking at renunciation I breathe out' he trains himself.

OK when cultivated so, almsmen, when made a lot of so, the recollection on the in and out breathe is great of fruit, great of benefit.'

Penetrative

Aṅguttara Nikāya
Chakkanipāṭapāḷi
Dutiyapaṇṇāsakaṃ
Mahāvaggo
Nibbedhikasuttaṃ
AN6.63

'I shall point out to you, almsmen, a penetrative course on a course on principles. Hear that, pay attention well, I shall talk.'

OK, so those almsmen replied to the exalted one:

'Venerable'

The exalted one said this:

'And which is that, almsmen, penetrative course on a course on principles?

Lusts, almsmen, should be known. Of lusts the situation for arising should be known, of lusts the difference should be known, of lusts the ripening should be known. The cessation of lusts should be known. The path heading for the cessation of lusts should be known.

Feelings, almsmen, should be known. Of feelings the situation for arising should be known, of feelings the difference should be known, of feelings the ripening should be known. The cessation of feelings should be known. The path heading for the cessation of feelings should be known.

Perceptions, almsmen, should be known. Of perceptions the situation for arising should be known, of perceptions the difference should be known, of perceptions the ripening should be known. The cessation of perceptions should be known. The path heading for the cessation of perceptions should be known.

Drains, almsmen, should be known. Of drains the situation for arising should be known, of drains the difference should be known, of drains the ripening should be known. The cessation of drains should be known. The path heading for the cessation of drains should be known.

Action, almsmen, should be known. Of actions the situation for arising should be known, of actions the difference should be

known, of actions the ripening should be known. The cessation of action should be known. The path heading for the cessation of action should be known.

Suffering, almsmen, should be known. Of suffering the situation for arising should be known, of suffering the difference should be known, of suffering the ripening should be known. The cessation of suffering should be known. The path heading for the cessation of suffering should be known.'

'Lusts, almsmen, should be known. Of lusts the situation for arising should be known, of lusts the difference should be known, of lusts the ripening should be known. The cessation of lusts should be known. The path heading for the cessation of lusts should be known', OK thus this yet was said:

'And what was this said depending on? These five, almsmen, strings to lust: Forms to be cognized by eye; wanted, lovable, charming, dear forms to be dyed connected with lusts. Sounds to be cognized by ear ... Scents to be cognized by nose ... Tastes to be cognized by tongue ... Tangibles to be cognized by body; wanted, lovable, charming, dear forms to be dyed connected with lusts. OK but also, almsmen, these are not the lusts, in the discipline of what is noble they are called this name *'strings to lust'*.

Passional attitude is mans' lust.

Not these are the lusts, what are the colourings in the world.

Passional attitude is mans' lust.

The colourings they stand in the world just so, but here the firm they discipline desire.

And which is, almsmen, of lusts the situation for arising? Touch is, almsmen, of lusts the situation for arising. And which is, almsmen of lusts the difference? Another is, almsmen, lust upon forms, another is lust upon sounds, another is lust upon scents, another is lust upon tastes, another is lust upon tangibles. This is called, almsmen, of lusts the difference. And which is, almsmen, of lusts the ripening? OK what, almsmen, one is lusting for, like this, like that, an individual produces or a share in merit, or a share in demerit. This is called, almsmen, of lusts the ripening. And which is, almsmen, the cessation of lusts? Cessation of touch is, almsmen, the cessation of lusts. Just this noble eightfold way is the path heading for the cessation of lusts, viz. right view, right attitude, right speech, right doing, right way of life, right effort, right recollection, right

concentration. OK from what, almsmen, the hearer of what is noble so knows lusts, so knows of lusts the situation for arising, so knows of lusts the difference, so knows of lusts the ripening, so knows the cessation of lusts, so knows the path heading for the cessation of lusts, he knows that the penetrative clergy behaviour is the cessation of lusts. *'Lusts, almsmen, should be known ... The path heading for the cessation of lusts should be known'*, thus that what was said, depending on this here it was said.'

'Feelings, almsmen, should be known ... The path heading for the cessation of feelings should be known', OK thus this yet was said:

'And what is this said depending on? These three, almsmen, feelings: feelings of happiness, feelings of suffering, feelings of neither happiness nor suffering. And which is, almsmen, of feelings the situation for arising? Touch is, almsmen, of feelings the situation for arising. And which is, almsmen of feelings the difference? It is, almsmen, feelings of happiness of the flesh, it is feelings of happiness not of the flesh, it is feelings of suffering of the flesh, it is feelings of suffering not of the flesh, it is feelings of neither happiness nor suffering of the flesh, it is feelings of neither happiness nor suffering not of the flesh. This is called, almsmen, of feelings the difference. And which is, almsmen, of feelings the ripening? OK what is, almsmen, being felt like this, like that, the individual produces or a share in merit, or a share in demerit. This is called, almsmen, the ripening of feelings. And which is, almsmen, the cessation of feelings? Cessation of touch is, almsmen, the cessation of feelings. Just this noble eightfold way is the path heading for the cessation of feelings, viz. right view ... right concentration, OK from what, almsmen, the hearer of what is noble: Knows so feelings. Knows so of feelings the situation for arising, knows so of feelings the difference, knows so of feelings the ripening. Knows so the cessation of feelings. Knows so the path heading for the cessation of feelings. He knows that the penetrative clergy behaviour is the cessation of feelings. *'Feelings, almsman, should be known ... The path heading for the cessation of feelings should be known'*, thus that what was said, depending on this here it was said.'

'Perceptions, almsmen, should be known ... The path heading for the cessation of perceptions should be known', OK thus this yet was said:

'And what depending on was it said? These six, almsmen, perceptions: perception of forms, perception of sounds, perception of scents, perception of tastes, perception of tangibles, perception of principles. And which is, almsmen, of perceptions the situation for arising? Touch is, almsmen, of perceptions the situation for arising. And which is, almsmen, of perceptions the difference? Another is, almsmen, perceptions upon forms, another is perceptions upon sounds, another is perceptions upon scents, another is perceptions upon tastes, another is perceptions upon tangibles, another is perceptions upon principles. This is called, almsmen, of perceptions the difference. And which is, almsmen, of perceptions the ripening? Fully ripening in expression is, almsmen, perception I say. Whatever one perceives such and such one expresses: *'So I perceived'*. This is called, almsmen, of perception the ripening. And which is, almsmen, the cessation of perceptions? Cessation of touch is, almsmen, the cessation of perceptions. Just this noble eightfold way is the path heading for the cessation of feelings, viz. right view ... right concentration, OK from what, almsmen, the hearer of what is noble: Knows so perception. Knows so of perceptions the situation for arising, knows so of perceptions the difference, knows so of perceptions the ripening. Knows so the cessation of perceptions. Knows so the path heading for the cessation of perceptions. He knows that the penetrative clergy behaviour is the cessation of perceptions. *'Perceptions, almsman, should be known ... The path heading for the cessation of perceptions should be known'*, thus that what was said, depending on this here it was said.'

'Drains, almsmen, should be known ... The path heading for the cessation of drains should be known' was said, OK thus this yet was said:

'And what depending on was it said? These three, almsmen, drains: the drain of lust, the drain of existence, the drain of not knowing. And which is, almsmen, of drains the situation for arising? Not knowing is, almsmen, of drains the situation for arising. And which is, almsmen, of drains the difference? It is the drain that led one to go to hell, it is the drain that led one to go to the animal domain, it is the drain that led one to go to the realm of ghosts, it is the drain that led one to go to the world of humans, it is the drain that led one to go to the world of deities. This is called, almsmen, of drains the difference. And which is, almsmen, of drains the ripening? OK what, almsmen, is coming from not knowing, like this, like that, the individual produces or a share in merit, or a share in demerit. This is

called, almsmen, of drains the ripening. And which is, almsmen, the cessation of drains? Cessation of not knowing is, almsmen, the cessation of drains. Just this noble eightfold way is the path heading for the cessation of drains, viz. right view ... right concentration, OK from what, almsmen, the hearer of what is noble: Knows so drains. Knows so of drains the situation for arising, knows so of drains the difference, knows so of drains the ripening. Knows so the cessation of drains. Knows so the path heading for the cessation of drains. He knows that the penetrative clergy behaviour is the cessation of drains. '*Drains, almsman, should be known ... The path heading for the cessation of drains should be known*', thus that what was said, depending on this here it was said.'

'Action, almsmen, should be known ... The path heading for the cessation of actions should be known' was said, OK thus this yet was said:

'And what depending on was it said? Intentionally, almsmen, is action I say. Intending the action one does by body, by speech, by intellect. And which is, almsmen, of actions the situation for arising? Touch is, almsmen, of actions the situation of arising. And which is, almsmen, of actions the difference? It is, almsmen, action to be felt in hell, it is action to be felt in the animal domain, it is action to be felt in the ghost realm it is action to be felt in the human world, it is action to be felt in the deity world. This is called, almsmen, of actions the difference. And which is, almsmen, of actions the ripening? Triply, almsmen, is the ripening of actions I say. Or viewed in principle, or at attaining, or more in due course. This is called, almsmen, of actions the ripening. And which is, almsmen, the cessation of actions? Cessation of not knowing is, almsmen, the cessation of actions. Just this noble eightfold way is the path heading for the cessation of actions, viz. right view ... right concentration, OK from what, almsmen, the hearer of what is noble: Knows so actions. Knows so of actions the arising, knows so of actions the difference, knows so of actions the ripening. Knows so the cessation of actions. Knows so the path heading for the cessation of actions. He knows that the penetrative clergy behaviour is the cessation of actions. '*Actions, almsman, should be known ... The path heading for the cessation of actions should be known*', thus that what was said, depending on this here it was said.'

'Suffering, almsmen, should be known. Of suffering the situation for arising should be known, of suffering the difference should

be known, of suffering the ripening should be known. The cessation of suffering should be known. The path heading for the cessation of suffering should be known', OK thus this yet was said:

'And what was this said depending on? also birth is sufferingly, also ageing is sufferingly, also sickness is sufferingly, also death is sufferingly, also grief, lamentation, suffering, distress, unrest are sufferingly, also wishing what one not acquires that also is sufferingly. In short, the five masses-and-the-taking-up are sufferingly. And which is, almsmen, of suffering the situation for arising? Longing is, almsmen, of suffering the situation for arising. And which is, almsmen, of suffering the difference? It is, almsmen, extreme suffering, it is little suffering; it is slow in fading, it is quick in fading. This is called, almsmen, of suffering the difference. And which is, almsmen, of suffering the ripening? Here, almsmen, where someone overwhelmed by suffering, with the mind exhausted, grieves, distresses, laments, beats the chest, bewails, undergoes confusion, or where yet overwhelmed by suffering, with the mind exhausted, undergoes an quest outside: *'Who knows a verse or two for this suffering's cessation?'* Fully ripening in confusion, a cartload, almsmen, is suffering I say, or fully ripening in quest. This is called, almsmen, of suffering the ripening. And which is, almsmen, the cessation of suffering? Cessation of longing is, almsmen, the cessation of suffering. Just this noble eightfold way it the path heading for the cessation of suffering, viz. right view, right attitude, right speech, right doing, right way of life, right effort, right recollection, right concentration, from what, almsmen, a hearer of what is noble: Knows so suffering. Knows so of suffering the situation for arising, knows so of suffering the difference, knows so of suffering the ripening. Knows so the cessation of suffering. Knows so the path heading for the cessation of suffering. He knows that the penetrative clergy behaviour is the cessation of suffering. *'Suffering, almsmen, should be known. Of suffering the situation for arising should be known, of suffering the difference should be known, of suffering the ripening should be known. The cessation of suffering should be known. The path heading for the cessation of suffering should be known',* thus that what was said, depending on this here it was said.'

'OK this is it, almsmen, a penetrative course on a course on principles.'

Restraint

Āṅguttara Nikāya
Catukkanipātapāḷi
Paṭhamapaṇṇāsakaṃ
Caravaggo
Saṃvarasuttaṃ
AN4.14

'These four, almsmen, exertions.

Which four?

- exertion of restraint.
- exertion of rejection.
- exertion of cultivation.
- exertion of preservation.

And which, almsmen, exertion of restraint?

Here, almsmen, an almsman, viewing form by eye, is not a holder of indications, not a holder of details, by reason of which there to, the strength of the eye abiding unrestrained, he would befall to avarice and distress, evil, unwholesome principles. To restrain that he goes against, he guards against, the strength of the eye. The strength of the eye undergoes the restraint. Hearing a sound by ear ... Smelling a scent by nose ... Tasting a taste by tongue ... Touching a tangible by body ... Knowing a principle by intellect, is not a holder of indications, not a holder of details, by reason of which there to, the strength of the intellect abiding unrestrained, he would befall to avarice and distress, evil, unwholesome principles. To restrain that he goes against, he guards against, the strength of the intellect. The strength of the intellect undergoes the restraint. This is called, almsmen, exertion of restraint.

And which, almsmen, exertion of rejection?

Here, almsmen, an almsman not endures, gives up, dispels, destroys, annihilates arisen lustful thoughts ... arisen angry thoughts ... arisen harmful thoughts ... whichever arisen evil, unwholesome principles. This is called, almsmen, exertion of rejection.

And which, almsmen, exertion of cultivation?

Here, almsmen, an almsman cultivates recollection as member

of enlightenment ... pondering on principles as member of enlightenment ... vigour as member of enlightenment ... pleasantness as member of enlightenment ... calmness as member of enlightenment ... concentration as member of enlightenment ... objectivity as member of enlightenment, bent on withdrawal, bent on fading, bent on cessation, resulting in relinquishment. This is called, almsmen, exertion of cultivation.

And which, almsmen, exertion of preservation?

Here, almsmen, an almsman preserves an arisen suitable indication of concentration: the perception of a skeleton, the perception of a maggot infested cadaver, the perception of a discoloured cadaver, the perception of a festering cadaver, the perception of a fissured cadaver, the perception of a bloated cadaver. This is called, almsmen, exertion of preservation.

OK these, almsmen, are the four exertions.'

*'And restraint and rejection, cultivation, preservation
these four exertions are pointed out by the Kinsman
of the Sun
by which the here ardent almsman
ought to reach the barrenness of suffering'*

Seven Aspects

Samyutta Nikāya
Nidānavaggo
Dhātusamyuttaṃ
Dutiyavaggo
Sattadhātusuttaṃ
SN14.11

Dwelling at Sāvatti ...

These seven, almsmen, aspects. Which seven?

The aspect of light, the aspect of beauty, the aspect of boundless sky as base, the aspect of boundless cognition as base, the aspect of possessionlessness as base, the aspect of neither-perception-nor-no-perception as base, the aspect of cessation of perception of the felt.

OK these, almsmen, are seven aspects.

So said, a certain almsman said this to the exalted one: 'And this what is, venerable, the aspect of light, and what is the aspect of beauty, and what aspect of boundless sky as base and what is the aspect of boundless cognition as base, and what is the aspect of possessionlessness as base, and what is the aspect of neither-perception-nor-no-perception as base, and what is the aspect of cessation of perception of the felt, OK now these, venerable, the aspects, depending on what are they to be known?

This what is, almsmen, the aspect of light, this aspect is known depending on darkness. This what is, almsman, the aspect beauty, this aspect is known depending on ugly. This what is, almsmen, the aspect of boundless sky, this aspect is known depending on form. This what is, almsmen, the aspect of boundless cognition as base, this aspect is known depending on boundless sky as base. This what is, almsmen, the aspect of possessionlessness, this aspect is known depending on boundless cognition as base. This what is, almsmen, the aspect of neither-perception-nor-no-perception, this aspect is known depending on possessionlessness as base. This what is, almsmen, the aspect of perception of the felt, this aspect is known depending on cessation.

'And this what is, venerable, the aspect of light, and what is the aspect of beauty, and what is the aspect of boundless sky as

base and what is the aspect of boundless cognition as base, and what is the aspect of possessionlessness as base, and what is the aspect of neither-perception-nor-no-perception as base, and what is the aspect of cessation of perception of the felt, OK now these, venerable, the aspects, how is the engagement to be reached?'

'And this what is, almsman, the aspect of light, and what is the aspect of beauty, and what aspect of boundless sky as base and what is the aspect of boundless cognition as base, and what is the aspect of possessionlessness as base, these aspects are to be reached through engagement with perception. This what is, almsmen, the aspect of neither-perception-nor-no-perception as base, this aspect is to be reached through engagement with the remaining inclination.

This what is, almsmen, the aspect of cessation of perception of the felt, this aspect is to be reached through engagement with cessation.'

Situation I

Aṅguttara Nikāya
Tatīyapaṇṇāsakaṃ
Sambodhavaggo
Paṭhamanidānasuttaṃ
AN3.112

'These three are, almsmen, situations for the rise of actions.

Which three?

Greed is a situation for the rise of actions, hate is a situation for the rise of actions, delusion is a situation for the rise of actions.

What, almsmen, action is made with greed, is greed-borne, is situated with greed, the rise is with greed, that action is unwholesome, that action is blameable, that action has a sufferable ripening. That action does lead to the rise of action, that action does not lead to the cessation of action.

What, almsmen, action is made with hate, is hate-borne, is situated with hate, the rise is with hate, that action is unwholesome, that action is blameable, that action has a sufferable ripening. That action does lead to the rise of action, that action does not lead to the cessation of action.

What, almsmen, action is made with delusion, is delusion-borne, is situated with delusion, the rise is with delusion, that action is unwholesome, that action is blameable, that action has a sufferable ripening. That action does lead to the rise of action, that action does not lead to the cessation of action.

OK these are, almsmen, three situations for the rise of actions.

These three are, almsmen, situations for the rise of actions.

Which three?

Without greed is a situation for the rise of actions, without hatred is a situation for the rise of actions, without delusion is a situation for the rise of actions.

What, almsmen, action is made without greed, is without greed-borne, is situated without greed, the rise is without greed, that action is wholesome, that action is unblameable, that action has a happy ripening. That action does lead to the cessation of

action, that action does not lead to the rise of action.

What, almsmen, action is made without hatred, is without hate-borne, is situated without hate, the rise is without hate, that action is wholesome, that action is unblameable, that action has a happy ripening. That action does lead to the cessation of action, that action does not lead to the rise of action.

What, almsmen, action is made without delusion, is without delusion-borne, is situated without delusion, the rise is without delusion, that action is wholesome, that action is unblameable, that action has a happy ripening. That action does lead to the cessation of action, that action does not lead to the rise of action.

OK these are, almsmen, three situations for the rise of actions.'

Successive Cessations

Aṅguttara Nikāya
Navakanipāṭapāli
Paṭhamapaṇṇāsakaṃ
Sattāvāsavaggo
Anupubbanirodhasuttaṃ
AN9.31

'These nine, almsmen, are successive cessations. Which nine?

- First radiance, when engaged in, lust perception has ceased.
- Second radiance, when engaged in, thoughts and thinking have ceased.
- Third radiance, when engaged in, pleasantness has ceased.
- Forth radiance, when engaged in, breathing in and breathing out have ceased.
- Boundless sky as base, when engaged in, perception of form has ceased.
- Boundless cognition as base, when engaged in, perception of boundless sky as base has ceased.
- Possessionlessness as base, when engaged in, perception of boundless cognition as base has ceased.
- Neither-perception-nor-no-perception as base, when engaged in, perception of possessionlessness as base has ceased.
- Cessation of perception of the felt, when engaged in, and perception and feeling have ceased.

OK these, almsmen, are nine successive cessations.'

Suffering

Samyutta Nikāya
Nidānasamyuttaṃ
Dukkhasuttaṃ
SN12.43

At Sāvatthi ...

'Of suffering, almsmen, I shall point out and the rise,
and the settling down. Hear that, pay attention well,
I shall talk.'

OK, so those almsmen replied to the exalted one:

'Venerable'

The exalted one said this:

'And which is, almsmen, of suffering the rise?

Depending on and eye and forms arises eye-cognition. The going together of the three is the touch. With support of touch, feeling. With support of feeling, longing. OK this, almsmen, is of suffering the rise. Depending on and ear and sounds arises ear-cognition ... and nose and scents ... and tongue and tastes ... and body and to be touched ... and intellect and principles arises intellect-cognition. The going together of the three is the touch. With support of touch, feeling. With support of feeling, longing. OK this, almsmen, is of suffering the rise.

And which is, almsmen, of suffering the settling down?

Depending on and eye and forms, arises eye-cognition. The going together of the three is the touch. With support of touch, feeling. With support of feeling, longing. With complete fading and cessation, just from that longing, cessation of taking up. With cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is. OK this, almsmen, is of suffering the

settling down.

Depending on and ear and sounds ... Depending on and nose and scents ... Depending on and tongue and tastes ... Depending on and body and to be touched ... Depending on and intellect and principles arises intellect-cognition. The going together of the three is the touch. With support of touch, feeling. With support of feeling, longing. With complete fading and cessation, just from that longing, cessation of taking up. With cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is. OK this, almsmen, is of suffering the settling down.'

The Breaking down

Samyutta Nikāya
Mahāvaggo
Satipaṭṭhānasamyuttam
Vibhaṅgasuttam
SN47.40

'I shall point out to you, almsmen, and the continuation of recollection, and the cultivation of the continuation of recollection, and for the cultivation of the continuation of recollection the path. Hear that.

And which, almsmen, the continuation of recollection?

Here, almsmen, and almsman looking at the body, dwells in the body; as the ardent aware recollector would remove the avarice and distress about the world. Looking at feelings, dwells in feelings ... looking at mind, dwells in mind ... looking at principles, dwells in principles; as the ardent aware recollector would remove the avarice and distress about the world. This is called, almsmen, the continuation of recollection.

And which, almsmen, the cultivation of the continuation of recollection?

Here, almsmen, an almsman looking at the rise of principles, dwells in the body, looking at the passing of principles, dwells in the body, looking at the rise and passing of principles, dwells in the body; as the ardent aware recollector would remove the avarice and distress about the world. ... feelings ... mind ... principles ... This is called, almsmen, the cultivation of the continuation of principles.

And which, almsmen, the path for the cultivation of the continuation of recollection?

Just this noble eightfold way, viz. right view, right attitude, right speech, right doing, right way of life, right effort, right recollection, right concentration. This is called, almsmen, the path heading for the cultivation of the continuation of recollection.'

The Eastern Gatehouse

Samyutta Nikāya
Indriyasamyuttaṃ
Pubbakoṭṭhakasuttaṃ
SN48.44

So I learned:

On one occasion the exalted one dwells at the eastern gatehouse, at Sāvatti. OK, there the exalted one addressed senior Sāriputta:

'Do you believe, Sāriputta, the strength of confidence ... the strength of vigour ... the strength of recollection ... the strength of concentration ... the strength of wisdom cultivated, made a lot of, is immersed in immortality; immortality is the relief, immortality fulfils the stopping?'

'OK I don't go here, venerable, by the exalted one for confidence: *the strength of ... the stopping*. Of course for whom, venerable, it has not been familiarized, not viewed, not found out, not realised, not touched by wisdom, there one would go to others for this confidence: *the strength of ... the stopping*. OK and for those that, venerable, have familiarized, viewed, found out, realised, touched by wisdom, there one without doubt has the reliance: *the strength of ... the stopping*. OK and for me this, venerable, has been familiarized, found out, realised, touched by wisdom, there I without doubt have the reliance: *the strength of ... the stopping*.'

'Good, good, Sāriputta, so for whoever, Sāriputta, it has not been familiarized, not viewed, not found out, not realised, not touched by wisdom, there those would go to others for this confidence: *the strength of ... the stopping*. OK and of those that, Sāriputta, have familiarized, found out, realised, touched by by wisdom, there they without doubt have the reliance: the strength of confidence ... the strength of vigour ... the strength of recollection ... the strength of concentration ... the strength of wisdom cultivated, made a lot of, is immersed in immortality; immortality is the relief, immortality fulfils the stopping.'

The Eastern Park I

Samyutta Nikāya
Indriyasamyuttaṃ
Paṭhamapubbārāmasuttaṃ
SN48.45

So I learned:

On one occasion the exalted one dwells at the eastern park Migāramātupāsāda, at Sāvatti. OK, there the exalted one addressed the almsmen:

'OK now, almsmen, from the cultivation, making a lot of, of how many strengths, the drains barren, an almsman answers another: 'I know birth is barren, the clergy behaviour is fulfilled, done is what ought to be done, no more earning of presence'?''

'Our principles are, venerable, rooted in the exalted one, guided by the exalted, have the exalted one as resort. As good custom, venerable, may the exalted one just so illuminate the settlement of this talk. Having learned it from the exalted one, the almsmen will endorse it.'

'OK, almsmen, from the cultivation, from making a lot of, of one strength, the drains barren, an almsman answers another: 'I know birth is barren, the clergy behaviour is fulfilled, done is what ought to be done, no more earning of presence.' Of which one? Of the strength of wisdom; from wisdom, almsmen, for the hearer of what is noble the confirmation is then accordingly established, vigour is then accordingly established, recollection is then accordingly established, concentration is then accordingly established. OK for this, almsmen, from the cultivation, making a lot of, of one strength, the drains barren, an almsman answers another: 'I know birth is barren, the clergy behaviour is fulfilled, done is what ought to be done, no more earning of presence.''

The Mass

Samyutta Nikāya
Mahāvaggo
Saccasamyuttam
Dhammacakkappavattanavaggo
Khandhasuttam
SN56.13

'These four, almsmen, noble truths.

Which four?

- Suffering as a noble truth.
- Rise of suffering as a noble truth.
- Cessation of suffering as a noble truth.
- The path heading for the cessation of suffering as a noble truth.

And which, almsmen, suffering as a noble truth?

'The five masses-and-the-taking-up' is to this to be answered, viz. the mass-of-form-and-the-taking-up, the mass-of-feeling-and-the-taking-up, the mass-of-perception-and-the-taking-up, the mass-of-inclinations-and-the-taking-up, the mass-of-cognition-and-the-taking-up. This is called, almsmen, suffering as a noble truth.

And which, almsmen, rise of suffering as a noble truth?

This what is the longing, the gone together of joy and passion, the welcoming of this and that, pertains to a following existence; viz. the longing for lust, the longing for existence, the longing for non-existence.

And which, almsmen, cessation of suffering as a noble truth?

What just from that longing, is the complete fading and cessation, the abandoning, the renunciation, the release, the non-clinging. This is called, almsmen, cessation of suffering as a noble truth.

And which, almsmen, the path heading for the cessation of suffering as a noble truth?

Just this noble eightfold way, viz. right view, right attitude, right speech, right doing, right way of life, right effort, right

recollection, right concentration. This is called, almsmen, the path heading for the cessation of suffering as a noble truth.

OK these, almsmen, are four noble truths. Therefore, almsmen, '*This*, is suffering' is the effort to be made. '*This*, is rise of suffering' is the effort to be made. '*This*, is cessation of suffering' is the effort to be made. '*This*, is the path heading for the cessation of suffering' is the effort to be made.'

The Rise

Samyutta Nikāya
Mahāvaggo
Satipaṭṭhānasamyuttaṃ
Samudayasuttaṃ
SN47.42

'Of the four, almsmen, continuations of recollection, I shall point out and the rise and the settling down. Hear that.

And what, almsmen, is the rise for body? With the rise of food, the rise for body; with the cessation of food, the settling down for body. With the rise of contact, the rise for feelings; with the cessation of contact, the settling down for feelings. With the rise of name-and-form, the rise for mind; with the cessation of name-and-form the settling down for mind. With the rise of attention, the rise for principles; with the cessation of attention, the settling down for principles.'

The Spike

Samyutta Nikāya
Saḷāyatanavaggo
Vedanāsamyuttaṃ
Sagāthāvaggo
Sallasuttaṃ
SN36.6

'Not having learned, almsmen, the commoner gets to feel a feeling also happily, gets to feel a feeling also sufferingly, gets to feel a feeling also neither happily nor sufferingly. In this, almsmen, what is the distinction, what is the peculiarity, what is making the difference for the learned hearer of what is noble with the not learned commoner?'

'Our principles are, venerable, rooted in the exalted one...'

'Not having learned, almsmen, the commoner being touched by a feeling to suffer grieves, is in misery, wails, beats the chest, laments, gets into bewilderment. He gets to feel two feelings: and a bodily and a mental. Also as that, almsmen, a man would be pierced with a spike that with this, along the piercing, he would be pierced by a second spike. Because so, almsmen, that man gets to feel the feeling by two spikes. OK just so, almsmen, not having learned the commoner being touched by a feeling to suffer grieves, is in misery, wails, beats the chest, laments, undergoes bewilderment. He gets to feel two feelings: and a bodily and a mental. OK just from that, yet while being touched by a feeling to suffer, friction is. That with this, with a feeling to suffer, the frictional; what to a feeling to suffer the dormancy of friction is, that is dormant. He, being touched by a feeling to suffer, welcomes the happiness by lust.

Of what is that the reason?

For he, almsmen, doesn't know. The commoner has not learned the departure of a feeling to suffer separate from the happiness by lust. For that he has been pleased with happiness by lust and what by a feeling to be happy the dormancy of passion is, that is dormant. He essentially not knows and the rise, and the settling down, and the sweetness, and the wretchedness, and the departure of those feelings. For he essentially not understood and the rise, and the settling down, and the sweetness, and the wretchedness, and the departure of those feelings, what to a feeling neither happily nor sufferingly the

dormancy of not knowing is that is dormant. That if he gets to feel a feeling happily, he gets to feel this linked. If he gets to feel a feeling sufferingly, he gets to feel this linked. If he gets to feel a feeling neither happily nor sufferingly, he gets to feel this linked. This is called, almsmen, 'the commoner who has not learned: linked with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with distresses, with unrests; linked to suffering' I say.

OK and having learned, almsmen, the hearer of what is noble being touched by feeling to suffer grieves not, is not in misery, wails not, not beats the chest, laments not, not undergoes bewilderment; he gets to feel one feeling: bodily, not mental. Also as that, almsmen, a man would be pierced with a spike. That with this, after the piercing, he would not be pierced by a second spike. Because so, almsmen, that man gets to feel the feeling by one spike. OK just so, almsmen, having learned the hearer of what is noble being touched by a feeling to suffer grieves not, is not in misery, wails not, not beats the chest, laments not, not undergoes bewilderment; he gets to feel one feeling: bodily, not mental. OK just from that, yet while being touched by a feeling to suffer, friction is not. That with this, with a feeling to suffer, the frictionless; what to a feeling to suffer the dormancy of friction is, that is not dormant. He, being touched by a feeling to suffer, does not welcome the happiness by lust.

Of what is that the reason?

For he, almsmen, does know. The hearer of what is noble has learned the departure of a feeling to suffer separate from happiness by lust. For that he has not been welcoming the happiness by lust; what by a feeling to be happy the dormancy of passion is, that is not dormant. He essentially knows: and the rise, and the settling down, and the sweetness, and the wretchedness, and the departure of those feelings. For he essentially understood and the rise, and the settling down, and the sweetness, and the wretchedness, and the departure of those feelings, what to a feeling neither happily nor sufferingly the dormancy of not knowing is, that is not dormant. That if he gets to feel a feeling happily, he gets to feel this unlinked. If he gets to feel a feeling sufferingly, he gets to feel this unlinked. If he gets to feel a feeling neither happily nor sufferingly, he gets to feel this unlinked. This is called, almsmen, 'the hearer of what is noble who has learned: unlinked with birth, with ageing, with death, with sorrows, with lamentations, with

sufferings, with distresses, with unrests; unlinked to suffering' I say.

OK this, almsmen, is the distinction, this is the peculiarity, this is making the difference for the learned hearer of what is noble with the not learned commoner.'

The wise gets to feel no feeling,
also happily also sufferingly, also he learned a lot.
And this, of the steadfast with the commoner,
is the great distinction of wholesomeness.

For having learned a lot, having recognized the principle,
insighted is this world and further.
With wanted principles the mind does not shake,
with the unwanted no friction comes.

For those compliances and/or non-compliances
are scattered, they are gone; not 'they are'.
And the step, familiarizing the stainless, sorrowless,
he rightly knows; having gone across of existence.

This Shining Mind

Aṅguttara Nikāya
Ekakanipāṭapāḷi
Accharāsaṅghātavaggo

AN1.51

'This shining, almsmen, mind. OK and that stained from visiting stains that, not having learned, the commoner essentially does not know. From that not having learned I say 'cultivation of mind is not for the commoner'.'

AN1.52

'This shining, almsmen, mind. OK and that liberated from visiting stains that, having learned, the hearer of what is noble essentially does know. From that having learned I say 'cultivation of mind is for the hearer of what is noble'.'

To be Concluded

Samyutta Nikāya
Devatāsaṃyuttaṃ
Upanīyasuttaṃ
SN1.3

Situated at Sāvatthi.

OK, standing at one side that deity said in presence of the exalted one this verse:

'It is to be concluded, life is short-lived.
Concluded to ageing, no shelters exist.
Beholding this fear in death,
one should make merits bringing happiness.'

[The exalted one]

'It is to be concluded, life is short-lived.
Concluded to ageing, no shelters exist.
Beholding this fear in death,
one should give up the world's bait appeasing the
behold.'

To be Viewed

Samyutta Nikāya
Vedanāsamuttam
Daṭṭhabbasuttam
SN36.5

'These three, almsmen, feelings. Which three? Feelings of happiness, feelings of suffering, feelings of neither happiness nor suffering.

Feelings of happiness, almsmen, are to be viewed as from suffering, feelings of suffering are to be viewed as from a spike, feelings of neither happiness nor suffering, are to be viewed as from unstableness.

OK from what, almsmen, to an almsman the feeling of happiness is it is viewed as from suffering, the feeling of suffering is viewed as from a spike, the feeling of neither happiness nor suffering is viewed as from unstableness. This is called, almsmen, an almsmen having the right view. He cut out longing, turned down the yoke, by rightly acquainting esteem he made an end of suffering.'

*What is happiness he did view from suffering, suffering he did view from a spike,
neither happiness nor suffering being, he did view from unstableness,
he surely is an almsmen having the right view, he understands feelings.*

*He, the feelings understanding, viewed in principle the drainless,
after the breaking up of the body, the principle set,
having gone through the highest knowledge, he can not come to reckoning.*

Tranquillity and Insight

Aṅguttara Nikāya
Dukanipātapāli
Paṭhamapaṇṇāsakaṃ
AN2.32

'These two, almsmen, principles have a share in knowing. What two?

And tranquillity and insight.

Tranquillity, almsmen, when cultivated, what settlement does it partake in?

Mind is cultivated.

Mind cultivated, what settlement does it partake in?

What passion is, that is gotten rid of.

Insight, almsmen, when cultivated, what settlement does it partake in?

Wisdom is cultivated.

Wisdom cultivated, what settlement does it partake in?

What not knowing is, that is gotten rid of.

Or stained from passion, almsmen, mind is not emancipated, or stained from not knowing, wisdom is not cultivated.

OK thus, almsmen, with the fading of passion: emancipation by mentality, with the fading of not knowing: emancipation by wisdom.'

Two Happinesses

Aṅguttara Nikāya
Dukanipātapāli
Dutiyapaṇṇāsakaṃ
Sukhavaggo
AN2.66

'These two, almsman, happinesses. Which two?

And happiness by lust, and happiness by abstinence.
OK these, almsmen, are the two happinesses.

This is the summit, almsmen, of these two happinesses,
this what is: happiness by abstinence.'

Two Powers

Āṅguttara Nikāya
Dukanipāṭapāḷi
Adhikaraṇavaggo
AN2.13

'These two, almsmen, powers.

Which two?

And the power of calculation and the power of cultivation.

And which, almsmen, power of calculation?

Here, almsmen, someone thus regularly reflects:

'OK for behaving badly by body, evil ripening is viewed and like in principle and along the nearby and further. OK for behaving badly by speech, evil ripening is viewed and like in principle and along the nearby and further. OK for behaving badly by intellect, evil ripening is viewed and like in principle and along the nearby and further.'

Thus he is calculating, giving up behaving badly by body cultivates behaving well by body, giving up behaving badly by speech cultivates behaving well by speech, giving up behaving badly by intellect cultivates behaving well by intellect.

Cleanly he maintains himself.

This is called, almsmen, the power of calculation.

And which, almsmen, power of cultivation?

Here, almsmen, an almsmen is just withdrawing from lusts, withdrawing from unwholesome principles, with thoughts with thinking, withdrawal-borne the pleasantness and happiness, he dwells having obtained the first radiance.

From the ease of thoughts and thinking, inner serenity, determination of mind, without thoughts without thinking, concentration-borne the pleasantness and happiness, he dwells having obtained the second radiance.

And from the pleasantness fading he dwells and objective and recollected, aware, and the happiness with the body he does experience, that what nobles disclose: 'An objective recollector,

a happy dweller', he dwells having obtained the third radiance.

And from the rejection of happiness and from the rejection of suffering, from the settling down of the just prior contentment and distress, neither happily nor sufferingly, pure objective the recollection, he dwells having obtained the fourth radiance.

This is called, almsmen, the power of cultivation.

OK these, almsmen, two powers.'

Uncultivated

Aṅguttara Nikāya
Ekakanipāṭapāḷi
Akammaniyavaggo

AN1.23

'I don't, almsmen, see also another one principle what uncultivated leads to such a great unsettlement as this, almsmen; the mind. The mind, almsmen, uncultivated leads to great unsettlement.'

AN1.24

'I don't, almsmen, see also another one principle what cultivated leads to such a great settlement as this, almsmen; the mind. The mind, almsmen, cultivated leads to great settlement.'

Uptakable

Samyutta Nikāya
Khandhasamyuttaṃ
Upādānīyasuttaṃ
SN22.121

At Sāvatthi.

'I shall point out, almsmen, and the uptakable principles and the taking up. Hear that.

And which, almsmen, uptakable principles, which taking up?

Form, almsmen, an uptakable principle; what there the desire and passion is, that there the taking up. Feeling, almsmen, an uptakable principle; what there the desire and passion is, that there the taking up. Perception, almsmen, an uptakable principle; what there the desire and passion is, that there the taking up. Inclinations, almsmen, an uptakable principle; what there the desire and passion is, that there the taking up. Cognition, almsmen, an uptakable principle; what there the desire and passion is, that there the taking up.

These are called, almsmen, uptakable principles, *this* the taking up.'

Vajirā

Samyutta Nikāya
Bhikkhunīsamyuttam
Vajirāsuttam
SN5.10

Situated at Sāvātthi.

OK then, at an occasion in the forenoon, Vajirā the almswoman having got dressed, having taken up bowl and robe, enters Sāvātthi for a lump of food. Having walked in Sāvātthi for a lump of food, after the meal, having gone back from receiving the lump of food, she went by there where Blind Men's Grove is for the day's dwelling. Having plunged into Blind Men's Grove she sat down at a certain root of a tree, the dwelling for the day. OK then Māra the evil one went by there where the almswoman Vajirā was to arise lust, fear, the shivers, goose bumps, to drive away through lust almswoman Vajirā from concentration. Having approached Vajirā the almswoman he talks here in verse:

'By whom is this, the being, made?
Where is of the being the maker?
Where is the being risen?
Where does the being cease?'

OK then to Vajirā the almswoman it was like this: OK this verse, who now talks, is it or a human or not a human? OK then to Vajirā the almswoman it was like this: 'OK this verse, it is Māra the evil one. He talks to arise lust, fear, the shivers, goose bumps, to drive away through lust me from concentration.' OK then Vajirā the almswoman thus finding this Māra the evil one, she gave a talk against the evil Māra in verses:

'Now what 'being' did you came on to,
Māra is your view gone now?
Clearly this pile of inclinations,
here as inference a being is found.

For as with an assembly of members,
the chariot is, thus is the being.
So it is at the masses,
a being exists in consent.

For just suffering appears,
suffering stands and wanes.

No other appears from suffering,
not another ceases from suffering.'

OK then Māra the evil one 'The almswoman Vajirā is familiar
with me' grieved, disappointed, he vanished just there.

Wrongness

Aṅguttara Nikāya
Dasakanipāṭapāḷi
Tatīyapaṇṇāsakaṃ
Samaṇasaññāvaggo
Micchattasuttaṃ
AN10.103

'Wrongness, almsmen, having come to it is a defeat, not a victory.

And how, almsmen, is having come to wrongness a defeat, not a victory?

For wrong view, almsmen, enables wrong attitude.

For wrong attitude, enables wrong speech.

For wrong speech enables wrong doing.

For wrong doing enables wrong way of life.

For wrong way of life enables wrong effort.

For wrong effort enables wrong recollection.

For wrong recollection enables wrong concentration.

For wrong concentration enables wrong knowledge.

For wrong knowledge enables wrong emancipation.

OK so, almsmen, is having come to wrongness a defeat, not a victory.

Rightness, almsmen, having come to it is a victory, not a defeat.
And how, almsmen, is having come to rightness a victory, not a defeat?

For right view, almsmen, enables right attitude.

For right attitude enables right speech.

For right speech enables right doing.

For right doing enables right way of life.

For right way of life enables right effort.

For right effort enables right recollection.

For right recollection enables right concentration.

For right concentration enables right knowledge.

For right knowledge enables right emancipation.

OK so, almsmen, is having come to rightness a victory, not a defeat.'

Yokeable

Samyutta Nikāya
Khandhavaggo
Khandhasamyuttaṃ
Dhammakathikavaggo
Samyojaniyasuttaṃ
SN22.120

Situated at Sāvatthi.

'I shall point out, almsmen, and the yokeable principles and the yoke. Hear that.

And which, almsmen, yokeable principles, which yoke?

Form, almsmen, a yokeable principle; what there the desire and passion is, that there the yoke. Feeling, almsmen, a yokeable principle; what there the desire and passion is, that there the yoke. Perception, almsmen, a yokeable principle; what there the desire and passion, that there the yoke. Inclinations, almsmen, a yokeable principle; what there the desire and passion, that there the yoke. Cognition, almsmen, a yokeable principle; what there the desire and passion, that there the yoke.

These are called, almsmen, yokeable principles; *this* the yoke.'

Yokes

Aṅguttara Nikāya
Dasakanipāṭapāḷi
Paṭhamapaṇṇāsakaṃ
Nāthavaggo
Saṃyojanasuttaṃ
AN10.13

'These ten, almsmen, are yokes. Which ten?

The yokes, five with a share in the downward;
The yokes, five with a share in the upward.

Which yokes are the five with a share in the downward?

- view on embodiment
- unclarity
- superstition
- desire for lust
- anger

These yokes are the five with a share in the downward.

Which yokes are the five with a share in the upward?

- passion for form
- passion for formlessness
- esteem
- excitement
- not knowing

These yokes are the five with a share in the upward.

OK these, almsmen, are the ten yokes.'

IV. Glossary

Glossary

PALI

ājīva

ākiñcañña

anattā

anicca

aññāṇa

arahant

ariyasāvaka

āsava

avijjā

bhava

bhāvanā

bhikkhā

bhikkhu

bhikkhunī

bhuddha

bhūta

byāpāda

ceto

cetanā

chandarāgo

citta

dhamma

dhātu

dosa

dukkha

jhāna

kamma

kāma

kāmacchanda

kāya

khandha

lobha

māna

manasi karoti

ENGLISH

way of life

possessionlessness

not self

unstable

ignorance

virtuous; virtuous one

hearer of what is noble

drain

not knowing

existence

cultivation

alms

almsman

almswoman

awakened; awakened one

essence (from *esse* 'be': become, ghost, being, result of becoming)

anger

mentality

intention

desire and passion

mind

principle

aspect

hate

suffering

radiance

action

lust

desire for lust

body

mass

greed

esteem

pay attention to

<i>manasikāra</i>	attention
<i>mano</i>	intellect
<i>manosañcetanā</i>	willpower (one of the foods to carry on)
<i>micchā</i>	wrong
<i>moha</i>	delusion
<i>ñāṇa</i>	knowledge
<i>nāmarūpa</i>	name-and-form
<i>nibbāna</i>	peace
<i>nidāna</i>	situation
<i>nimitta</i>	indication
<i>nīvaraṇa</i>	obstruction
<i>paccaya</i>	support
<i>pañc'upādānakkhandhā</i>	five masses-and-the-taking-up
<i>parimukha</i>	peripheral
<i>pañigha</i>	friction
<i>phala</i>	fruit
<i>phassa</i>	touch
<i>punabbhava</i>	following existence
<i>rāga</i>	passion
<i>saddhā</i>	confidence
<i>sakkāya</i>	embodiment
<i>sakkāyadiṭṭhi</i>	view on embodiment
<i>saḷāyatana</i>	hexad-base (ṣaḍ° ordinarily chal°: see cha (=six); ṣaḍ reminds of hextad (hēk'sād'); hexad or sextet, indicating a group of six)
<i>samādhi</i>	concentration
<i>sammā</i>	right
<i>sampajañña</i>	awareness (mindfulness, consciousness)
<i>saṃyojana</i>	yoke
<i>saññā</i>	perception
<i>saṅkappa</i>	attitude
<i>saṅkhāra</i>	inclination
<i>sati</i>	recollection
<i>sīla</i>	conduct

<i>sīlabbata</i>	conduct and practise
<i>sīlabbataparāmāsa</i>	superstition
<i>somanassa</i>	contentment
<i>sukha</i>	happiness
<i>suññatā</i>	emptiness
<i>taṇhā</i>	longing
<i>thera</i>	elder (vs senior: an elder is more looked upon for guidance with wisdom and a senior is more used about the position in an organisation. One can be a elder without being senior, AN2.38)
<i>thinamiddha</i>	dullness
<i>uddhacca</i>	excitement
<i>uddhaccakukkucca</i>	remorse
<i>upādāna</i>	taking up
<i>upekkhā</i>	objectivity
<i>vedanā</i>	feeling
<i>vicāra</i>	thinking
<i>vicikiccā</i>	unclarity
<i>viññāṇa</i>	cognition
<i>vipāka</i>	ripening
<i>vipariṇāma</i>	change
<i>vipassanā</i>	insight
<i>vitakka</i>	thought

