

Bits and Pieces

Minowani

Prefix

This document contains the posts on minowani.github.io, for offline reading.

About

Welcome to this site, which I started to host Knowing.

Knowing was 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.

So here are my texts, which I would have preferred to read for myself decades ago. Unlike Knowing there is no real order to read them in, just pick what piques your interest. May they aid you on your journey to come to understand things for yourself. Should you have any questions, found errors, or just want to discuss, feel free to contact me: minowani on @tutanota.com.

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 the Aṅguttara Nikāya we find these two texts:

'This shining, almsmen, mind. And that now is stained from visiting stains. That, not having learned, the commoner essentially not understands. Therefore, for the unlearned commoner, cultivation of mind is absent I say.' (AN1.51)

'This shining, almsmen, mind. And that now is liberated from visiting stains. That, having learned, the hearer of what is noble essentially understands. Therefore, for the learned hearer of what is noble, cultivation of mind is present I say.' (AN1.52)

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 removing the dirt.

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 the livelihood, the wrong ājīva (AN10.105).

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.

Ājīva [ā+jīva] way of life.

Ākiñcañña

Ākiñcañña is often translated as nothingness.

According to the dictionary ākiñcañña 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 "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.

Ākiñcañña (nt.) possessionlessness.

Anicca

Anicca is often translated as impermanence.

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

Is form permanent or impermanent? Impermanent.

What is impermanent is that suffering or happiness? Suffering.

Is of that sound to say 'this is me, this I am, this is myself'? It isn't.

The answer to the last question might be clear when it is seen that if form were self it would be possible to have your form 'be so' and thus it wouldn't be liable to suffering (SN22.59). And regarding the first question you might find a reason to give the same answer as the first one 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 form, etc. are 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. It 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 the current 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. And so you give it a thumbs up, especially since rebuilding the vacation home is part of your family's fun. So all is good. 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, preferable it is but, safety first! Unstable for anicca is found in the dictionary, and with it the question 'Is what is unstable sufferingly or happily?' is evident.

Now perhaps it might seem that the question 'Is form stable or unstable?' has a similar problem; that the answer is not evident. Why not an answer 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, carried, 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... (AN3.47). Looking at it this way we can now see why it must collapse; this whole structure is unstable. And perhaps you might have heard something like 'subject to change, thus suffering', which too is not so evident? The Pāḷi talks about change-for-the-worse (vipariṇāma) and then it is evident. Such a change in structure is per definition the deterioration; it can't lead to stableness.

So, the difference between these groups is not so innocent. Group A is about existence through time, about views connect with eternalism and nihilism; a container of wrong views. While group B is atemporal, structural, about depended-co-arising. And now the sequence can be read as follows: 'What is unstable is therefor sufferingly, what is sufferingly is therefor not self and is thus not to be regarded as 'this is me, this I am, this is my self'.'

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, dukkhanirodhagāminiyaṃ 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 Pāli. So we are free to look for synonyms. Though I prefer to use the same pair in a way that it wouldn'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 that it is not about suffering but rather 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 not knowing:

'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, the 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.

Aññāṇa (nt.) ignorance.

Avijjā (f.) not knowing.

Citta

In the Pāli 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 both 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 Pāli as kāya and citta; so let's 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, therefor it is called cognition.'
SN22.79

(For more information on this see Knowing.)

One for All

It is a bit difficult to map these Pāḷi words with current concepts where these distinctions are not that strictly 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 for Mind, Mind-that-undergoes, Mind-that-does and Mind-that-discerns; it is just mind. And so, mind (citta) can be used for cognition (viññāṇa) when it comes to cognizing, or for intellect (mano) when the emphasis lies on intention, but neither ceto nor mano contains viññāṇa; they are not that freely exchangeable. If you ask me, mind (citta) = mentality (ceto) + intellect (mano) + cognition (viññāṇa).

Ceto (nt.) mentality.
Citta (nt.) mind.
Mano (nt.) intellect.
Viññāṇa (nt.) cognition.

Dhamma

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

Translations for dhamma can sometimes be found in glossaries yet they may not get used in the texts themselves, 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.

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 like beautiful, lustful, aversive, harmful, etc. (f.i. AN6.111). So, to avoid confusion I use aspect instead.

Dhātu (f.) aspect.

Dripping Soap

In AN5.3.8 we find the following comparison:

'He overflows, completely flows, completely fills up, completely spreads this very body with pleasantness and happiness by means of seclusion. There isn't anything, from all of the body, not spread with pleasantness and happiness by means of seclusion. 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 too 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 (too 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 AN9.4.4 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 path is the antidote, suffering is a proper and more beneficial translation. In other words, the divine life 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).

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. 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 yourself.

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 Concise on Emptiness; 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 the same method of emptying, stepping back, gradual stilling, disenchantment.

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.

In the texts we can find there are ten yokes. The first three are cut with stream-entry (the next two weakened by once-returning), the first five with no-returning, and the remaining five on virtuousness. Māna is one of those last yokes, so as long as we are not enlightened we have māna.

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 stream-entry, once-returning and no-returning '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 (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 three meanings is esteem. The most subtle form is the esteem 'I am' (asmimāna). This self-esteem 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.

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. Then 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 extent 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 notice 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 use as such in the texts themselves, this tends to make things a bit abstract and unclear. Or if an explanatory part is used (extinction, extinguishing, unbinding) it doesn'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 ordinarily 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 with 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; but freedom in order to have ultimate peace? now that surely is the highest.

Many today's questions on nibbāna are not careful or valid. 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. In this way this translation clarifies while covering the points taking into account as well.

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 stands for desire-with-lust or lustful desire. Desire with 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 a sign of attractiveness (SN46.2). 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 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. Byāpādassa

Byāpāda is an obstruction which depends on a sign of resistance (paṭigha) or friction if you will. With improper attention to this 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 lets call it just that.

3. Thinamiddha

Thinamiddha is a compound of thīna + middha. Thīna is to congeal, and middha is 'to be fat', torpor. They describe this one obstruction (not a conjunction; AN1.13). As obstruction it gets fed by the 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 one 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. Too 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 (either to appear or grow) by improper attention:

- lustful desire by improper attention to a sign of attraction.
- anger by improper attention to a sign of resistance.
- 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).

Nīvaraṇā obstructions.

Kāmacchanda lustful desire.

Byāpāda anger.

Thinamiddha dullness.

Uddhaccakukkucca remorse.

Vicikicchā unclarity.

Opportunity

In AN8.3.9 (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', etc. to indicate what is at the centre of our attention and what is at the side. Or at the foreground and the 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 the background. And this manner is covered by the English word peripheral, with peripherally (parimukhaṃ) being the adverb. Recollection of the breathe is a recollection on the breathe but advised is to develop recollection in full (SN54.6). By training with body, feeling, mind and principles while peripherally attending to the recollection on the in and out breathe.

Parimukhaṃ (adv.) [pari+mukha] 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 has entered 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 enter 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 and 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 version of it.

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; would it be about the vomit after a meal? 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, which are views of embodiment

(sakkāyadiṭṭhi), must at least acknowledge birth. And it is precisely birth which is not being understood. Now the texts talk about birth, next birth, a following existence, etc. and translations as rebirth and reincarnation are here just translational liberties. But 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 depending on the context 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) and it was the exalted one 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?

A stream-enterer 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 the five 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, liberation and with liberation 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 characteristics 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" a stream-enterer underway to fruition, SN25.1) faith is used.

Now faith is mutually exclusive with knowing and understanding. As a stream-enterer 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.

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 the three right ones (nekkhammasaṅkappa, abyāpādasāṅkappa, avihiṃsāsaṅkappa) and the three wrong ones (kāmasaṅkappa, byāpādasāṅkappa, vihiṃsāsaṅkappa). We can think about renunciation, good-will, harmlessness but when we are actually (trying to be) harmless now that is a bit different. To me saṅkappa simply means attitude. And it does connect:

With right view, right attitude.

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).

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.

To me sīla simply means conduct.

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 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 the 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, oldness-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 for the worse (vipariṇāma). 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. All these sort of things, when run out of luck (so to speak) or in case of force majeure, fall under change-for-the-worse.

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 Transculturalities

Here I address some Pāli words I had to deal with while their meaning is for me not directly discoverable or is not unambiguously following from the context. They are not dhammā and thus not showstoppers, but to which, because of some oddities, I could not commit to the known translations.

The inferences made are based on the grammar and context, by looking at what could technically and logically fit. Now language doesn't need to work like that, however since these inferences did tackle the oddities while bringing up some positive points as extras, I decided to use them instead.

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 rukkhamūlagato vā suññagāragato 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 (including 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 as in aspiring, directing, the body straight, which could then thus 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 would here then not make sense. And in this scenario the 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 to tuck them in would seem to make sense. The covering function reminds me also of AN3.63 where the exalted one collected some grasses and leaves into a pile 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. Then, putting it grammatically in the same form as it 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 'cross-wise' 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.

So, I think an alternative, without the instruction to sit cross-legged, can be made. This doesn't mean the translation as cross-legged is wrong, I have no way of knowing, but as I see some benefit with the use of this version I'll, for the time being, be using this one instead.

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' fits grammatically as well, a bahubbīhi compound may require the addition of a pronoun.

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...'

Ariya (adj. — n.) noble.

— **sāvaka** hearer of what is noble.

III. Threads

A Certain Divine Man

Samyutta Nikāya
Nidānasamyuttaṃ
Aññatarabrāhmaṇasuttaṃ
SN12.46

Situated at Sāvatthi.

OK, then a certain divine man 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 divine man, 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, divine man, this is one side.'

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

'Another does, another gets to experience' OK, divine man, this is the second side. These are for you, divine man, the both sides; the Tathāgata points out the principle by the middle: With support of not knowing, inclinations. With support of inclinations, cognition ... 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 ... So for this entire mass of suffering the cessation is.'

So said he, the divine man, said this exalted one:

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

Arising of View

Aṅguttara Nikāya
Dukanipātapāḷi
Tatiyapaṇṇāsakaṃ

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
Saḷāyatanaśambyuttaṃ
Kammanirodhasuttaṃ
SN35.146

'I shall point out, almsmen, old and new action, cessation of action, and the way heading to the cessation of action. Therefor listen, pay attention well, I shall give a talk.

And which is, almsmen, old action?

Eye... Ear... Nose... Tongue... Body... Intellect, almsmen, is to be seen as old action; arranged, intended, to be felt. 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, action by speech, action by intellect. This is called, almsmen, cessation of action.

And which is, almsmen, the way heading to the cessation of action?

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

OK what, almsmen, should be done by a predecessor for the welfare of hearers, with mercy, out of mercy, is therefor done by me for you. These are, almsmen, roots of trees, these are empty places. 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 Bārāṇasi. 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... '

Therefor, what do you deem, almsmen, is form or stable or unstable?

'Unstable, venerable'

What is yet unstable is it therefor sufferingly or happily?

'Sufferingly, venerable'

What is yet unstable, sufferingly, the principle of change for the worse, is it now therefor sound to see: *'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 internal or external 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 seen 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 divine life is fulfilled, done is what ought to be done, no more gain 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 minds of the almsmen of the group of five were without taking up; thus emancipated from the drains.

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.'

Concise on Emptiness

Majjhima Nikāya
Cūḷasuññātasuttaṃ
MN121

So I learned:

On one occasion the exalted one dwells in the eastern park, at Migāramātupāsāda, at Sāvatti. 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, 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: 'By dwelling by emptiness I, 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 formerly also, Ānanda, also at present, by dwelling by emptiness I dwell a lot. Therefor also as, 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, which 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 on the perception of the forest the mind jumps at, reconciles, settles, 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, which 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, which is the generalization depending on the perception of the forest'*. OK thus for what is not there by that, therefor, he sees emptiness, yet what is left there

therefor he knows: *'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 on the perception of the earth the mind jumps at, reconciles, settles, is drawn to. Therefor also as, 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 therefor not attending to all; he pays attention to the generalization depending on the perception of the earth. For him on the perception of the earth the mind jumps at, reconciles, settles, 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, which 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, which is the generalization depending on the perception of the earth.'* OK thus for what is not there by that, therefor, he sees emptiness, yet what is left there therefor he knows: *'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 base for boundless-sky. For him on the perception of the base for boundless-sky the mind jumps at, reconciles, settles, 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, which is the generalization depending on the perception of the base for boundless-sky.'* 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, which is the generalization depending on the perception of the base for boundless-sky.'* OK, so for what is not there by that, therefor, he sees

emptiness, yet what is left there therefor he knows: *'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 base for boundless-sky, pays attention to the generalization depending on the perception of the base for boundless-cognition. For him on the perception of the base for boundless-cognition the mind jumps at, reconciles, settles, 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 base for boundless-sky, here those are not. And so this is the moderation of weariness, which is the generalization depending on the perception of the base for boundless-cognition.'* He knows: *'This is empty; from the perception of the earth the perception is gone'*, knows: *'This is empty; from the perception of the base for boundless-sky the perception is gone'*, *'And so this is the moderation of weariness, which is the generalization depending on the perception of the base for boundless-cognition.'* OK, so for what is not there by that, therefor, he sees emptiness, yet what is left there therefor he knows: *'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 base for boundless-sky, not attending to the perception of the base for boundless-cognition, pays attention to the generalization depending on the perception of the base for possessionlessness. For him on the perception of the base for possessionlessness the mind jumps at, reconciles, settles, is drawn to. So he knows: *'What might be the wearinesses depending on the perception of the base for boundless-sky, here those are not. What might be the wearinesses depending on the perception of the base for boundless-cognition, here those are not. And so this is the moderation of weariness, which is the generalization depending on the perception of the base for possessionlessness.'* He knows: *'This is empty; from the perception of the base for boundless-sky the perception is gone'*, knows: *'This is empty; from the perception of the base for boundless-cognition the perception is gone'*, *'And so this is the moderation of weariness, which is the generalization depending on the perception of the base for possessionlessness.'* OK, so for what is not there by that, therefor, he sees emptiness, yet what is left there therefor he knows: *'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 base for boundless-cognition, not attending to the perception of the base for possessionlessness, pays attention to the generalization depending on the perception of the base for neither-perception-nor-no-perception. For him on the perception of the base for neither-perception-nor-no-perception the mind jumps at, reconciles, settles, is drawn to. So he knows: *'What might be the wearinesses depending on the perception of the base for boundless-cognition, here those are not. What might be the wearinesses depending on the perception of the base for possessionlessness, here those are not. And so this is the moderation of weariness, which is the generalization depending on the perception of the base for neither-perception-nor-no-perception.'* He knows: *'This is empty; from the perception of the base for boundless-cognition the perception is gone'*, knows: *'This is empty; from the perception of the base for possessionlessness the perception is gone'*, *'And so this is the moderation of weariness, which is the generalization depending on the perception of the base for neither-perception-nor-no-perception.'* OK, so for what is not there by that, therefor, he sees emptiness, yet what is left there therefor he knows: *'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 base for possessionlessness, not attending to the perception of the base for neither-perception-nor-no-perception, pays attention to the generalization depending on the signless mental-concentration. For him on the signless mental-concentration the mind jumps at, reconciles, settles, is drawn to. So he knows: *'What might be the wearinesses depending on the perception of the base for possessionlessness, here those are not. What might be the wearinesses depending on the perception of the base for neither-perception-nor-no-perception, here those are not. And so this is the moderation of weariness, which is just this body depending on the hexad-base support for life'*. He knows: *'This is empty; from the perception of the base for possessionlessness the perception is gone'*, knows: *'This is empty; from the perception of the base for neither-perception-nor-no-perception the perception is gone'*, *'And so this is the non-emptiness, which is just this body depending on the hexad-base support for life.'* OK, so for what is not there by that, therefor, he sees emptiness, yet what is left

there therefor he knows: *'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 base for possessionlessness, not attending to the perception of the base for neither-perception-nor-no-perception, pays attention to the generalization depending on the signless mental-concentration. For him on the signless mental-concentration the mind jumps at, reconciles, settles, is drawn to. So he knows: *'OK also this signless 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 divine life is fulfilled, done is what ought to be done, no more gain 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, which 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, which is just this body depending on the hexad-base support for life.'* OK, so for what is not there by that, therefor, he sees emptiness, yet what is left there therefor he knows: *'Soothed this is'*. So also for him this, Ānanda, exists being as it is; the undistorted clean, furthest and unsurpassed entry into emptiness.

Also for whatever, Ānanda, in past durations, recluses and divine men obtaining the clean, the furthest and unsurpassed emptiness, they all dwelt obtaining just this clean, furthest and unsurpassed emptiness. Also what for, Ānanda, in durations not yet come, recluses and divine men, obtaining the clean, the furthest and unsurpassed emptiness, they all will dwell obtaining just this clean, furthest and unsurpassed emptiness. Also what for, Ānanda, at present, recluses and divine men, obtaining the clean, the furthest and unsurpassed emptiness, they all dwell obtaining just this clean, furthest and unsurpassed emptiness. Therefore, Ānanda, *'We shall dwell obtaining the clean, the furthest and unsurpassed emptiness'* for so by you guys, Ānanda, it should be trained.'

This said the exalted one.

Consumed

Samyutta Nikāya
Khandhasamyuttaṃ
Khajjanīyasuttaṃ
SN22.79

Situated at Sāvatthi.

'For whatever, almsmen, or recluses or divine man 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' thus or, almsmen, for the remembrance he remembers just the form. 'With such feeling I was in past durations' thus or, almsmen, for the remembrance he remembers just the feeling. 'With such perception I was in past durations'... 'With such inclinations I was in past durations'... 'With such cognition I was in past durations' thus or, almsmen, for 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, for 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, for 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,
just as also presently I am 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,
just as also presently I am 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...

Therefor, what do you deem almsmen, is form or stable or unstable?

'Unstable, venerable.'

'What is yet unstable is it therefor or sufferingly or happily?'

'Sufferingly, venerable.'

'What is yet unstable, sufferingly, the principle of change for the worse, is it now therefor sound to see: *'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 internal or external 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 seen 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 renounces, 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 renounces, not takes up? Form he renounces, not takes up. Feeling ... Perception ... Inclinations ... Cognition he renounces, 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 divine life is fulfilled, done is what ought to be done, no more gain of presence'. This is called, almsmen, the almsmen who neither increases nor decreases.

Stood having decreased, he neither renounces nor takes up. Stood having

renounced, 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 renounces nor takes up?

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

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

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

Divine Man Uṇṇābha

Samyutta Nikāya

Indriyasamyuttaṃ

Uṇṇābhabrahmaṇasuttaṃ

SN48.42

Situated at Sāvatthi.

OK, then divine man 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 divine man Uṇṇābha said this to the exalted one:

'These five, dear Gotama, strengths of so and so realms, of so and so pastures, do not involve one another's pastures and realms. 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 pastures, they do not involve one another's pastures and realms; what is the resort and what does it involve from those pastures and realms?'

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

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

'OK for intellect, divine man, recollection is the resort.'

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

'OK for recollection, divine man, emancipation is the resort.'

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

'OK for emancipation, divine man, peace is the resort.'

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

'Beyond limits, divine man, is the question; you were not able to grasp the limit of the question. For immersing in peace, O divine man, the divine life has been lived. Peace is the relief. Peace fulfils the stopping.'

OK then divine man Uṇṇābha welcoming, appreciating, the speech made by the exalted one, rose, having saluted the exalted one, having kept the right, set out. OK then the exalted one, when divine man Uṇṇābha recently set out, addressed the almsman:

'Therefor also as, almsmen, or a peaked roof house or a peaked roof pavilion with an eastern window, at sunrise, a ray of light going in the eastern window, where would it be established?'

'At the western wall, venerable.'

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

Existence I

Aṅguttara Nikāya

Tikaṇipāṭapāḷi

Ānandavaggo

AN3.77

OK, then senior Ānanda went by there where the exalted one was. Having gone up to the exalted one, 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 in regard to 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 in regard to 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 in regard to 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
Ekakanipātapāḷi
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 partaker 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 partaker 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 partaker 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 partaker 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 partaker 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 partaker of madness, of vexation.'

Obstacles, Obstructions

Samyutta Nikāya

Bojjhaṅgasamyuttaṃ

Āvaraṇanīvaraṇasuttaṃ

SN46.38

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

Which five?

Lustful desire, almsman, is an obstacle, an obstruction, a depravity of mind, for wisdom making it difficult to be powerful. Anger... Dullness... Remorse... Uncertainty... OK these, almsmen, five are obstacles, obstructions, depravities of mind, for wisdom making it difficult to be powerful.

These seven, almsmen, members of enlightenment are not obstacles, not obstructions, not depravities of mind; from cultivated, from practised, 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 depravity of mind; from cultivated, from practised, 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 depravities of mind; from cultivated, from practised, they lead to realisation of the fruit from emancipation by knowing.

On what, almsmen, occasion a hearer of what is noble 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 lustful desire on that occasion is not. ... anger ... dullness ... remorse ... unclarity ... For these 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 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
Ekadhammavaggo
Ekadhammasuttaṃ
SN54.1

Situated at Sāvatthi.

OK, there ... said this:

'One principle, almsmen, when cultivated, when made much 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 much 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 relaxing the inclinations for the body I shall breathe in' — he trains himself,
'while relaxing 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 relaxing the inclinations for the mind I breathe in' — he trains himself,
'while relaxing 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 settling the mind I breathe in' — he trains himself,
'while settling 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 relinquishment I breathe in' — he trains himself,
'while looking at relinquishment I breathe out' — he trains himself.

OK when cultivated so, almsmen, the recollection on the in and out breathe, when made much of it so, it 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 exposition on an exposition of principles. Therefor listen, pay attention well, I shall give a talk.'

OK, so those almsmen replied to the exalted one:

'Venerable'

The exalted one said this:

'And what is that, almsmen, penetrative exposition on the exposition of 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 way heading to 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 way heading to 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 way heading to 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 way heading to 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 way heading to 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 way heading to 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 way heading to 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; wished for, 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; wished for, 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 what is, almsmen, of lusts the situation for arising? Touch is, almsmen, of lusts the situation for arising. And what 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 what 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 what is, almsmen, the cessation of lusts? Cessation of touch is, almsmen, the cessation of lusts. Just this noble eightfold path heading to the cessation

of lusts is the way, 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 way heading to the cessation of lusts, he knows that the penetrative divine life is the cessation of lusts. *'Lusts, almsmen, should be known... The way heading to the cessation of lusts should be known'*, thus therefor what was said, depending on this here it was said.'

'Feelings, almsmen, should be known... The way heading to 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 what is, almsmen, of feelings the situation for arising? Touch is, almsmen, of feelings the situation for arising. And what 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 what 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 what is, almsmen, the cessation of feelings? Cessation of touch is, almsmen, the cessation of feelings. Just this noble eightfold path heading to the cessation of feelings is the way, 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 way heading to the cessation of feelings. He knows that the penetrative divine life is the cessation of feelings. *'Feelings, almsman, should be known... The way heading to the cessation of feelings should be known'*, thus therefor what was said, depending on this here it was said.'

'Perceptions, almsmen, should be known... The way heading to 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 what is, almsmen, of perceptions the situation for arising? Touch is, almsmen, of perceptions the situation for arising. And what 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 what is, almsmen, of perceptions the ripening? Fully ripening in expression is, almsmen, perception I say. In whatever way one perceives, like that one expresses: '*So I perceived*'. This is called, almsmen, of perception the ripening. And what is, almsmen, the cessation of perceptions? Cessation of touch is, almsmen, the cessation of perceptions. Just this noble eightfold path heading to the cessation of feelings is the way, 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 way heading to the cessation of perceptions. He knows that the penetrative divine life is the cessation of perceptions. '*Perceptions, almsman, should be known... The way heading to the cessation of perceptions should be known*', thus therefor what was said, depending on this here it was said.'

'Drains, almsmen, should be known... The way heading to 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 what is, almsmen, of drains the situation for arising? Not knowing is, almsmen, of drains the situation for arising. And what 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 what 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 what is, almsmen, the cessation of drains? Cessation of not knowing is, almsmen, the cessation

of drains. Just this noble eightfold path is the way heading to 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 way heading to the cessation of drains. He knows that the penetrative divine life is the cessation of drains. *'Drains, almsman, should be known... The way heading to the cessation of drains should be known'*, thus therefor what was said, depending on this here it was said.'

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

'And what depending on was it said? Intentionally is, almsmen, action I say. Intending the action, one does by body, by speech, by intellect. And what is, almsmen, of actions the situation for arising? Touch is, almsmen, of actions the situation of arising. And what 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 what is, almsmen, of actions the ripening? In three ways is, almsmen, of actions the ripening I say. Just seen in principle, in the rise, or in the follow up, or in the departure. This is called, almsmen, of actions the ripening. And what is, almsmen, the cessation of actions? Cessation of not knowing is, almsmen, the cessation of actions. Just this noble eightfold path is the way heading to 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 way heading to the cessation of actions. He knows that the penetrative divine life is the cessation of actions. *'Actions, almsman, should be known... The way heading to the cessation of actions should be known'*, thus therefor 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 way heading to 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* oldness 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 what is, almsmen, of suffering the situation for arising? Longing is, almsmen, of suffering the situation for arising. And what 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 what is, almsmen, of suffering the ripening? Here, almsmen, where someone overwhelmed by suffering, with the mind exhausted, grieves, distresses, laments, beats the chest, bewails, gets into confusion, or where yet overwhelmed by suffering, with the mind exhausted, gets into a quest outside: *'Who knows a verse or two for this suffering's cessation?'* Fully ripening in confusion, a cartload is, almsmen, suffering I say, or fully ripening in quest. This is called, almsmen, of suffering the ripening. And what is, almsmen, the cessation of suffering? Cessation of longing is, almsmen, the cessation of suffering. Just this noble eightfold path heading to the cessation of suffering is the way, 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 way heading to the cessation of suffering. He knows that the penetrative divine life 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 way heading to the cessation of suffering should be known'*, thus therefor what was said, depending on this here it was said.'

'OK this is it, almsmen, a penetrative exposition on an exposition of principles.'

Restraint

Aṅguttara 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, seeing a form by eye, is not a holder of signs nor 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 signs nor 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 does not give in, get rids of, dispels, destroys, annihilates arisen lustful thoughts ... arisen angry thoughts... arisen cruel thoughts... does not give in, gets rid of, dispels, destroys, annihilates 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 seclusion, 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 auspicious sign for 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 attain the barrenness of suffering.'*

Successive Cessations

Aṅguttara Nikāya

Navakanipātapāḷi

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.
- Base for boundless-sky, when engaged in, perception of form has ceased.
- Base for boundless-cognition, when engaged in, perception of the base for boundless-sky has ceased.
- Base for possessionlessness, when engaged in, perception of the base for boundless-cognition has ceased.
- Base for neither-perception-nor-no-perception, when engaged in, perception of the base for possessionlessness has ceased.
- Cessation of perceptions and feelings, when engaged in, and perceptions and feelings have ceased.

OK these, almsmen, are nine successive cessations.'

Suffering

Samyutta Nikāya
Nidānasamyuttam
Dukkhasuttam
SN12.43

At Sāvatthi ...

'Of suffering, almsmen, I shall point out and the rise, and the disappearance. Therefor listen, pay attention well, I shall give a 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 the eye and forms, arises the 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 the ear and sounds, arises the ear-cognition ... pe.. Depending on and the nose and scents... Depending on and the tongue and tastes... Depending on and the body and to be touched... Depending on and the intellect and principles, arises the 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 disappearance?

Depending on and the eye and forms, arises the eye-cognition. The going together of the three is the touch. With support of touch, feeling. With support of feeling, longing. Just like that, with complete fading and 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, oldness-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 disappearance.

Depending on and the ear and sounds ... pe.. Depending on and the nose and scents... Depending on and the tongue and tastes... Depending on and the body and to be touched... Depending on and the intellect and principles, arises the 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 of just this longing, cessation of taking up. With cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness-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 disappearance.'

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 much 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 seen, 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, seen, 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 seen, 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 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 much 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 Sāvatthi. OK, there the exalted one addressed the almsmen:

'OK now, almsmen, from the cultivation, the making much, of how many strengths, the drains barren, an almsmen answers another:

'I know birth is barren, the divine life is fulfilled, done is what ought to be done, no more gain 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 meaning of this talk. Having learned it from the exalted one, the almsmen will endorse it.'

'OK, almsmen, from the cultivation, the making much, of one strength, the drains barren, an almsman answers another:

'I know birth is barren, the divine life is fulfilled, done is what ought to be done, no more gain of presence.'

Of which one?

Of the strength of wisdom. From wisdom, almsmen, for the hearer of what is noble confirmation is then accordingly settled, vigour is then accordingly settled, recollection is then accordingly settled, concentration is then accordingly settled. OK for this, almsmen, from the cultivation, the making much, of one strength, the drains barren, an almsman answers another:

'I know birth is barren, the divine life is fulfilled, done is what ought to be done, no more gain of presence.'

The Mass

Samyutta Nikāya

Mahāvaggo

Saccasamyuttaṃ

Dhammacakkappavattanavaggo

Khandhasuttaṃ

SN56.13

'These four, almsmen, noble truths.

Which four?

- Suffering; a noble truth.
- Rise of suffering; a noble truth.
- Cessation of suffering; a noble truth.
- The way heading to the cessation of suffering; a noble truth.

And which, almsmen, *Suffering; 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; a noble truth.

And which, almsmen, *Rise of suffering; a noble truth?*

The proceeding of longing, accompanied by joy and passion welcoming this and that, pertaining to further existence; viz. the longing for lust, the longing for existence, the longing for non-existence. This is called, almsmen, rise of suffering; a noble truth.

And which, almsmen, *Cessation of suffering; a noble truth?*

What just like that, with the complete fading and cessation of longing, is the giving up, the forsaking, the release, the doing away with. This is called, almsmen, cessation of suffering; a noble truth.

And which, almsmen, *The way heading to the cessation of suffering; a noble truth?*

This very noble eightfold path; viz. right view, right attitude, right speech,

right doing, right way of life, right effort, right recollection, right concentration. This is called, almsmen, the way heading to the cessation of suffering; a noble truth.

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

The Spike

Samyutta Nikāya
Saḷāyatanavaggo
Vedanāsamyuttam
Sagāthāvaggo
Sallasuttam
SN36.6

'Not having learned, almsmen, the commoner gets to feel a feeling also happily, gets to feel a feeling also sufferingingly, gets to feel a feeling also neither happily nor sufferingingly. 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, meets with bewilderment. He gets to feel two feelings: and a bodily and a mental. Therefor also as, 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, meets with bewilderment. He gets to feel two feelings: and a bodily and a mental. OK just like that yet being touched by a feeling to suffer; resistance is. That with this, with a feeling to suffer, resistance; what to a feeling to suffer the tendency for resistance is, that lies dormant. He, being touched by a feeling to suffer, welcomes the happiness by lust.

Therefor, of what cause?

For he, almsmen, doesn't know. The commoner has not learned the departure of a feeling to suffer other than from the happiness by lust. For that he has been pleased with happiness by lust and what by a feeling to be happy the tendency for passion is, that lies dormant. He essentially not knows and the rise, and the setting, and the sweetness, and the wretchedness, and the departure of those feelings. For he essentially not understood and the rise, and the setting, and the sweetness, and the wretchedness, and the departure of those feelings, what to a feeling

neither happily nor sufferingly the tendency for not knowing is that lies 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 oldness, 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 meets with bewilderment; he gets to feel one feeling: bodily, not mental. Therefor also as, almsmen, a man would be pierced with a spike. That with this, after 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 meets with bewilderment; he gets to feel one feeling: bodily, not mental. OK just like that yet being touched by a feeling to suffer; resistance is not. That with this, with a feeling to suffer, no resistance; what to a feeling to suffer the tendency for resistance is, that does not lie dormant. He, being touched by a feeling to suffer, does not welcome the happiness by lust.

Therefor, of what cause?

For he, almsmen, does know. The hearer of what is noble has learned the departure of a feeling to suffer other than from happiness by lust. For that he has not been welcoming the happiness by lust; what by a feeling to be happy the tendency for passion is, that does not lie dormant. He essentially knows: and the rise, and the setting, and the sweetness, and the wretchedness, and the departure of those feelings. For he essentially understood and the rise, and the setting, and the sweetness, and the wretchedness, and the departure of those feelings, what to a feeling neither happily nor sufferingly the tendency for not knowing is that does not lie 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 oldness, 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, he is very learned indeed.
And this, of the steadfast with the commoner,
is the great distinction of wholesomeness.

For the very learned, of the inclined principle,
clearly seen is this world and beyond.
For pleasant principles not shake the mind,
from the unpleasant no resistance comes.

For those compliances and/or non-compliances
are scattered, they are gone; not 'they are'.
Having familiarized the path and the stainless, the sorrowless,
he rightly knows the going beyond of existence.

To be Concluded

Samyutta Nikāya
Devatāsamyuttaṃ
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 oldness, 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 oldness, no shelters exist.
Beholding this fear in death,
one should give up the world's bait appeasing the behold.'

To be Seen as

Samyutta Nikāya
Vedanāsamyuttam
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 seen as from suffering, feelings of suffering are to be seen as from a spike, feelings of neither happiness nor suffering are to be seen as from unstableness.

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

What is happiness he saw from suffering, suffering he saw from a spike, neither happiness nor suffering being, he saw as from unstableness. That surely is a rightly seeing almsmen, he understands feelings.

He, the feelings understanding, sees in principle the drainless. After the breaking up of the body, the principle gained, the attainer of the highest knowledge can not come to reckoning.

Tranquillity and Insight

Aṅguttara Nikāya
Dukanipātapāḷi
Paṭhamapaṇṇāsakaṃ
AN2.32

'These two, almsmen, principles have a share in knowing. What two?
And tranquillity and insight.

Tranquillity, almsmen, when cultivated, what gain does it partake in?
Mind is cultivated.

Mind cultivated, what gain does it partake in?
What passion is, that is gotten rid of.

Insight, almsmen, when cultivated, what gain does it partake in?
Wisdom is cultivated.

Wisdom cultivated, what gain does it partake in?
What not knowing is, that is gotten rid of.

Or, depraved by passion, almsmen, mind is not emancipated,
or, depraved by 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
Dukanipātapāḷi
Dutiyapaṇṇāsakaṃ
Sukhavaggo
AN2.66

'These two, almsman, happinesses. Which two?

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

This the summit, almsmen, of these two happinesses,
which is: happiness by renunciation.'

Two Powers

Aṅguttara Nikāya
Dukanipātapāḷi
Adhikaraṇavaggo
AN2.13

'These two, almsmen, powers.

Which two?

And the power of reflection and the power of cultivation.

And which, almsmen, power of reflection?

Here, almsmen, someone thus regularly reflects:

'OK for bad behaviour by body the evil ripening is seen and like in principle and across the nearby and the further. OK for bad behaviour by speech the evil ripening is seen and like in principle and across the nearby and the further. OK for bad behaviour by intellect the evil ripening is seen and like in principle and across the nearby and the further.'

Thus he is reflecting, giving up bad behaviour by body cultivates good behaviour by body, giving up bad behaviour by speech cultivates good behaviour by speech, giving up bad behaviour by intellect cultivates good behaviour by intellect.

He maintains himself cleansed.

This is called, almsmen, the power of reflection.

And which, almsmen, power of cultivation?

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

From the ease of thoughts and thinking, internal serenity, singleness 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, what therefor nobles do describe '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 disappearance 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.'

Uptakable

Samyutta Nikāya
Khandhasamyuttaṃ
Upādānīyasuttaṃ
SN22.121

Situated at Sāvatthi.

'I shall point out, almsmen, and the uptakable principles and the taking up. Therefor listen.

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

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

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

Yokeable

Samyutta Nikāya
Khandhavaggo
Khandhasamyuttaṃ
Dhammakathikavaggo
Samyojaniyasuttaṃ
SN22.120

Situated at Sāvatthi.

'I shall point out, almsmen, and the yokeable principles and the yoke. Therefor listen.

And which, almsmen, yokeable principles, which yoke?

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

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

Yokes

Aṅguttara Nikāya
Dasakanipātapāḷi
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 of embodiment
- unclarity
- superstition
- lustful desire
- 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

buddha

bhūta

byāpāda

ceto

cetanā

chandarāgo

citta

dhamma

dhātu

dosa

dukkha

jhāna

kamma

kāma

kāmacchanda

ENGLISH

way of life

possessionlessness

not self

unstable

ignorance

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

lustful desire

<i>kāya</i>	body
<i>khandha</i>	mass
<i>lobha</i>	greed
<i>māna</i>	esteem
<i>manasi karoti</i>	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>	sign
<i>nīvaraṇa</i>	obstruction
<i>paccaya</i>	support
<i>pañc'upādānakkhandhā</i>	five masses-and-the-taking-up
<i>parimukha</i>	peripheral
<i>paṭigha</i>	resistance (as in 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>	the view of 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>	unclearity
<i>viññāṇa</i>	cognition
<i>vipāka</i>	ripening
<i>vipariṇāma</i>	change for the worse
<i>vipassanā</i>	insight
<i>vitakka</i>	thought