

DHAMMACAKKAPPAVATTANA SUTTA

Setting in Motion the Wheel of Dhamma

Thus have I heard:

The Blessed One was at one time residing at Benares in the Deer park at Isipatana. There the Blessed One addressed the group of five bhikkhus saying:

“Bhikkhus, these two extremes should not be practised by one who has gone forth. Which two? Indulgence in sense pleasure which is low, the way of villagers, the way of ordinary people, ignoble, and unprofitable; and self-mortification which is painful, ignoble, and unprofitable.

“Bhikkhus, by not approaching these two extremes the Tathagata has realized the Middle Way which produces the eye of wisdom, knowledge, and leads to the cessation of defilements, the realizing of truth by higher wisdom, complete enlightenment, and Nibbana.

“Bhikkhus, what is this Middle Way that the Tathagata has realized which produces the eye of wisdom, knowledge, and leads to the cessation of defilements, the realizing of truth by higher wisdom, complete enlightenment, and Nibbana?

“It is just this Noble Eightfold Path. Namely: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“Bhikkhus, that is the Middle Way that the Tathagata has realized which produces the eye of wisdom, knowledge, and leads to the cessation of defilements, the realizing of truth by higher wisdom, complete enlightenment, and Nibbana.

“Bhikkhus, this truly is the Noble Truth of Suffering (dukkha): birth, ageing, sickness, and death are suffering; sorrow, lamentation, physical pain, mental pain and anguish are also suffering, to have to associate with those (persons or things) one dislikes is also suffering, to be separated from those one loves or likes is also suffering, wishing for what one cannot get is also suffering, in short the five aggregates of clinging are suffering.

“Bhikkhus, this truly is the Noble Truth of the Cause of Suffering: It is that craving which gives rise to fresh rebirth and which together with delight and clinging (accepts, enjoys, and)finds great delight in this or that (existence or sense pleasure that happens to arise). Namely, craving for sense pleasure, craving for (better) existence and craving for nonexistence.

“Bhikkhus, this truly is the Noble Truth of the Cessation of Suffering: It is the cessation of this very craving. its abandoning and discarding, the liberation and detachment from it.

“Bhikkhus, this truly is the Noble Truth of the Practise that leads to the Cessation of Suffering: It is just this Noble Eightfold Path Namely: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

“To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This is the Noble Truth of Suffering (dukkha)’, which I had never heard before.

“To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This Noble Truth of Suffering should be understood’, which I had never heard before.

“To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This Noble Truth of Suffering has been understood’, which I had never heard before.

“To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This is the Noble Truth of the Cause of Suffering’, which I had never heard before.

“To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This Noble Truth of the Cause of Suffering should be eradicated,’ which I had never heard before.

“To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This Noble Truth of the Cause of Suffering has been eradicated,’ which I had never heard before.

“To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This is the Noble Truth of the Cessation of Suffering,’ which I had never heard before.

“To me the eye of wisdom arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This Noble Truth of the Cessation of Suffering should be realized,’ which I had never heard, before.

“To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This Noble Truth of the Cessation of Suffering has been realized,’ which I had never heard before.

“To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This is the Noble Truth of the Practise that leads to the Cessation of Suffering,’ which I had never heard before.

“To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This Noble Truth of the Practise that leads to the Cessation of Suffering should be developed,’ which I had never heard before.

“To me the eye of wisdom arose, the knowledge arose, the wisdom arose, the understanding arose, the light of wisdom arose that, ‘This Noble Truth of the Practise that leads to the Cessation of Suffering has been developed,’ which I had never heard before.

“Bhikkhus, as long as my understanding of the Four Noble Truths, each in three aspects totalling twelve ways was not pure, I did not claim to have attained the highest enlightenment in this world with its devas, maras, brahmas, monks, recluses, and men.

“But when my understanding of the Four Noble Truths, each in three aspects totalling twelve ways was pure, then only did I claim to have attained the highest enlightenment in this world with its devas, maras, brahmas, monks, recluses, and men.

“This knowledge arose to me, ‘My deliverance is unshakable, this is my last life, there is for me now no future rebirth’ ”

This is what the Blessed One said. Delighted the group of five bhikkhus rejoiced at the Blessed One’s words.

And while this discourse was being given, to the Venerable Kondanna the dustless eye of dhamma arose that , ‘Whatever is of a nature to arise, all that is of a nature to cease.’

And when the Blessed One had set rolling the wheel of Dhamma, the Earth Devas proclaimed, “At Benares in the Deer Park at Isipatana the Blessed One has set rolling the unsurpassable Wheel of Dhamma which cannot be stopped by any monk, priest, mara, brahma, or anyone else in the world! ”

Having heard the proclamation of the Earth Devas, Catumaharaja devas proclaimed, “At Benares in the Deer Park at Isipatana the Blessed One has set rolling the unsurpassable Wheel of Dhamma which cannot be stopped by any monk, priest, mara, brahma, or anyone else in the world! ”

Having heard the proclamation of the Catumaharaja devas, the Tavatimsa devas proclaimed...the Yama devas ... the Tusita devas ... the Nimmanarati devas ... the Paranimmitava Savatti devas...the Brahma gods...So that at that time in a moment the proclamation spread as far as the Brahma world and this ten thousand- fold world element shaken, quaked, and trembled, and an unlimited, great light appeared in the world which surpassed the splendour of the Devas.

And then the Blessed One announced with joy, “Indeed, the Venerable Kondanna has understood! “Indeed, the Venerable Kondanna has understood! And this was how the Venerable Kondanna came to be known as ‘Kondanna who understood (annasikondanna).’

ANATTA LAKKHANA SUTTA

About the not self characteristic

Thus have I heard:

The Blessed One was at one time residing at Benares in the Deer Park at Isipatana. There the Blessed One addressed the group of five bhikkhus saying: ‘O bhikkhus,’ and they replied to him, ‘bhadante’. Then the Blessed said:

“Bhikkhus, the body (rupa) is not self (anatta). Bhikkhus, if the body were self then this body would not become painful, and one would be able to say, ‘Let my body be thus, let my body not be thus.’ But since the body is not self so it becomes painful, and no one can say, ‘Let my body be thus, let my body not be thus.’

“Feeling (vedana) is not self (anatta). Bhikkhus, if feeling were self then feeling would not become painful, and one would be able to say, ‘Let my feeling be thus, let my feeling not be thus.’ But since feeling is not self so it becomes painful, and no one can say, ‘Let my feeling be thus, let my feeling not be thus.’

“Perception (sañña) is not self (anatta). Bhikkhus, if perception were self then perception would not become painful, and one would be able to say, ‘Let my perception be thus, let my perception not be thus.’ But since perception is not self so it becomes painful, and no one can say, let my perception be thus, let my perception not be thus.’

“Mental formations (sankhara) are not self (anatta). Bhikkhus, if mental formations were self then mental formations would not become painful, and one would be able to say, ‘Let my mental formations be thus, let my mental formations not be thus.’ But since mental formations are not self so thus become painful, and no one can say, ‘Let my mental formations be thus let my mental formations not be thus.’

“Consciousness (viññana) is not self (anatta). Bhikkhus, if consciousness was self then consciousness would not become painful, and one would be able to say, ‘Let my consciousness be thus, let my consciousness not be thus.’ But since consciousness is not self so it becomes painful, and no one can say, ‘Let my consciousness be thus, let my consciousness not be thus.’

“Bhikkhus, what do you think. Is the body permanent or impermanent?”

“Impermanent Venerable Sir.”

“Now what is impermanent, is it painful (dukkha) or (sukha) pleasant.”

“Painful Venerable Sir.”

“Now what is impermanent, what is painful, what is transitory, is it fit to be perceived thus: ‘This is mine, this is me, This is my soul?’

“No Venerable Sir.”

“Bhikkhus, what do you think. Is feeling permanent or impermanent?”

“Impermanent Venerable Sir.”

“Now what is impermanent, is it painful (dukkha) or (sukha) pleasant.”

“Painful Venerable Sir.”

“Now what is impermanent, what is painful, what is transitory, is it fit to be perceived thus: ‘This is mine, this is me, this is my soul?’

“No Venerable Sir.”

“Bhikkhus, what do you think. Is perception permanent or impermanent?”

“Impermanent Venerable Sir.”

“Now what is impermanent, is it painful (dukkha) or (sukha) pleasant.”

“Painful Venerable Sir.”

“Now what is impermanent, what is painful, what is transitory, is it fit to be perceived thus: ‘This is mine, this is me, this is my soul?’

“No Venerable Sir.”

“Bhikkhus, what do you think. Are mental formations permanent or impermanent?”

“Impermanent Venerable Sir.”

“Now what is impermanent, is it painful (dukkha) or (sukha) pleasant.”

“Painful, Venerable Sir.”

“Now what is impermanent, what is painful, what is transitory, is it fit to be perceived thus: ‘This is mine, this is me, this is my soul?’

“No Venerable Sir.”

“Bhikkhus, what do you think. Is consciousness permanent or impermanent?”

“Impermanent Venerable Sir.”

“Now what is impermanent, is it painful (dukkha) or (sukha) pleasant.”

“Painful, Venerable Sir.”

“Now what is impermanent, what is painful, what is transitory, is it fit to be perceived thus: ‘This is mine, this is me, this is my soul?’

“No Venerable Sir.”

“Bhikkhus, so whatever body whether past, future, or present; whether gross or subtle; whether in oneself or in others; whether inferior or superior; whether far or near; must with right understanding of things as they really are be regarded thus: ‘This is not mine, this is not me, this is not my soul.’

“Bhikkhus, so whatever feeling whether past, future, or present; whether gross or subtle; whether in oneself or in others; whether inferior or superior; whether far or near; must with right understanding of things as they really are be regarded thus: ‘This is not mine, this is not me, this is not my soul.’

“Bhikkhus, so whatever perception whether past, future, or present; whether gross or subtle; whether in oneself or in others; whether far or near; must with right understanding of things as they really are be regarded thus: ‘This is not mine, this is not I, this is not my soul.’

“Bhikkhus, so whatever mental formations whether past, future, or present; whether gross or subtle; whether in oneself or in others; whether inferior or superior; whether far or near; must with right understanding of things as they really are be regarded thus; ‘This is not mine, this is not I, this is not my soul.’

“Bhikkhus, so whatever consciousness whether past, future, or present; whether gross or subtle; whether in oneself or in others; whether inferior or superior; whether far or near; must with right understanding of things as they really are be regarded thus: ‘This is not mine, this is not me this is not my soul.’

“Bhikkhus, seeing thus the learned disciple of the Noble Ones becomes weary of the body, weary also of feelings, weary also of perception, weary also of mental formations, and weary also of consciousness. Being weary he becomes detached, being detached he becomes free, being free the knowledge arises, ‘I am free.’

“And he knows, ‘Rebirth is no more, I have finished practising the life of purity (brahmacariya), done is what should be done; for attaining the goal (of arahatship), I have nothing more to do.’ ”

This is what the Blessed One said. Delighted the group of five bhikkhus rejoiced at the Blessed Ones words.

And while this discourse was being given the minds of the group of five bhikkhus were liberated from defilements through clinging no more.

Mahaparinibbana Sutta (extracts)

Ananda, if the thought should occur to any of you that, “Formerly we had a teacher to instruct us, but now we have no teacher,” then Ananda, you should not consider it in that way for the Teaching (Dhamma) and rules (Vinaya) that I have taught and laid down they will be your teacher after I am gone. (p.126, para.216)

Ananda, it is not in this way that the Tathagata is said to be honoured, respected, revered, worshiped, and venerated, but, Ananda, whoever whether monk, nun, layman, or laywomen, lives practising Dhamma in accordance with Dhamma, practising properly, and in conformity with the Dhamma, then it is by them that the Tathagata is honoured, revered, worshiped, and venerated. Ananda, therefore you should train yourselves thus, “We will live practising Dhamma in accordance with Dhamma, practising properly, and in conformity with the Dhamma. (p.114, para.199)

Reflections for Bhikkhus and Samaneras

Bhikkhus, these ten dhammas should be often reflected upon by one who has gone forth. What ten?

1. "I have arrived at a state of disfigurement," should be often reflected upon by one who has gone forth.

2. "My livelihood is dependent on others," should be often reflected upon by one who has gone forth.

3. "I ought to behave in a different way (from the way I behaved as a layman)," should be often reflected upon by one who has gone forth.

4. "Does my mind find no faults in my conduct," should be often reflected upon by one who has gone forth.

5. "Do my wise companions in the life of purity having observed me find no faults in my conduct," should be often reflected upon by one who has gone forth.

6. "I will be separated (by rebirth or by death) from all that is beloved and dear to me," should be often reflected upon by one who has gone forth.

7. "I have actions (kamma) as my possession, as my relation, and as my reliance; I am the heir of my actions; actions are the cause of whatever happens to me; whatever actions I do good or bad of them I will be the heir," should be often reflected upon by one who has gone forth.

8. "How do I spend my days and nights," should be often reflected upon by one who has gone forth.

9. "Do I enjoy seclusion," should be often reflected upon by one who has gone forth.

10. "Have I attained that which is above normal human experience (uttarimanussa-dhamma), that extraordinary noble knowing and seeing which is capable of destroying defilements (alamariyañanadassanaviseso), so that at my last moment (before death when asked by my companions in the life of purity (about my attainment) I will not become downcast," should be often reflected upon by one who has gone forth.

Bhikkhus, these ten dhammas should be often reflected upon by one who has gone forth.

(Anguttara Nikaya, Dasanipata)

Notes:

One who has gone forth refers to someone who has left the household life to become a Buddhist monk or novice.

1. A state of disfigurement (vevanniya) refers to the disfigurement of the body and of requisites. The shaving of the hair and beard is the bodily disfigurement. Disfigurement of requisites refers to the fact that where as formerly as a layman he could enjoy good food, clothing, shelter, and medicine as he liked, now the bhikkhu has to be content with the simple food, clothing, shelter, an medicine that is offered to him. Reflecting in this way, anger and pride are abandoned.

2. Here livelihood (jivika) refers to the four requisites of food, clothing, shelter, and medicine. By reflecting that he is dependent on others for his requisites the bhikkhu will appreciate what is offered and will not look down on it, or take it for granted.

3. A layman walks around the village as he pleases, but a bhikkhu's deportment must be noble and restrained. When going in the village the bhikkhu should go with eyes downcast and walk mindfully. Reflecting in this way the bhikkhu's deportment will be suitable and in accordance with the training rules (sekhiya).

4.& 5. Reflecting in this way internal moral shame (hiri) and external moral dread (ottappa) are established and these produce restraint of bodily, verbal, and mental actions.

6. Reflecting in this way the mindfulness of death becomes clear to the bhikkhu.

7. Here kamma (actions) refers to the bodily, verbal, and mental actions which have been committed in either the present life or in previous lives. Reflecting in this way, the bhikkhu realizes that he is responsible for his actions and that whatever he experiences now and in the future whether good or bad is the result of his own actions. He therefore puts forth effort so that he abandons unwholesome actions.

8. Here a bhikkhu should reflect as to whether he has spent his days and nights practising meditation, studying the Buddha's teachings, and performing the duties of a bhikkhu or whether he has not been doing these things. Reflecting in this way establishes diligence and constant mindfulness.

9. Reflecting in this way the bhikkhu develops physical se-

clusion.

10. Here the bhikkhu reflects on whether he has attained either lokiya jhana or lokuttara wisdom (the wisdom associated with the path and fruition consciousness). Reflecting in this way he will endeavor to attain these, if he has not already done so and will not lead his life in vain.

samyutta opammasam/yutta

7.A/NISUTTA: (SPIKE, NAIL, STEEL)

Whilst living at Sa/vatthi, bhikkhus, there existed in the past a drum called "a/nako" which belonged to the Dasa/raha/ kings.

As time past the Dasa/raha kings mended/ joined cracks in the drum dalled anaka by inserting pons of gold and silver into it . Bhikkhus, but there came a time when the old body of the anaka drukm disappeared, and only the gold and silver pouns that were used to hold it togerher remaine.

Bhikkhus, in this same way bhikkhus in times to come , the suttas spoken by the Tathagatha, that are deep, deep in meaning, leading beyond the world, connected with emptiness, they when spoken they will not listen, nor will they give ear, they will not want to strive to understand them, and they will not think that they should be learnt and mastered.

But those suttas made by poets, entertaining letters and entertaining sounds , the speech of outsiders ,and their disciples, these when spoken they will listen, will they give ear, they will want to strive to understand them, and they will think that they should be learnt and mastered.

ANUMODANA

In the Anguttara Nikaya the Buddha has taught :

Bhikkhus, a donor who gives food gives four things to the receiver. What four? He gives life, gives beauty, gives happiness, and he gives strength. Having given life he will obtain life as a Deva or as a human. Having given beauty he will obtain beauty as a Deva or as a human. Having given happiness he will obtain happiness as a Deva or as a human. Having given strength he will obtain strength as a Deva or as a human. Bhikkhus, a donor who gives food gives these four things to the receiver.

Therefore may you donors be happy and rejoice whenever you recollect the donations of food that you have made, and may you quickly reap the benefits of your meritorious action,

with metta

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Therefore may you donors be happy and rejoice whenever you recollect the donations of food that you have made, and may you quickly reap the benefits of your meritorious action,

with metta

BHADRAKA SUTTA (SAMYUTTA NIKAYA, SALAYATANA VAGGA, 8. GAMANI SAMYUTTA)

At one time the Blessed One was living in the Malla country at Uruvelakappa a market town of the Mallas. Then Bhadraka, the village headman, approached the Blessed One and bowed. Having bowed to the Blessed One he sat down at one side. While sitting at one side Bhadraka the village headman addressed the Blessed One saying, “Venerable Sir, it would be good for me if the Blessed One would teach me the arising and cessation of suffering.”

“Headman, if I were to teach you the arising and cessation of suffering by referring to the past saying, ‘Thus it was in the past’, then you may be doubtful or perplexed about that. Headman, and if I were to teach you the arising and cessation of suffering by referring to the future saying, ‘Thus it will be in the future,’ then also you may be doubtful or perplexed about that. Therefore, Headman, while I am sitting here now to you who are sitting there now, I will teach to you the arising and cessation of suffering. Listen to it well and pay attention.

“Headman, what do you think? Are there any persons in Uruvelakappa who if they were to be killed, imprisoned, or suffered loss or blame, then because of that there would arise in you sorrow, lamentation, physical pain, mental pain, or anguish?”

“Venerable Sir, there are persons in Uruvelakappa who if they were to be killed, imprisoned, or suffered loss or blame, then because of that there would arise in me sorrow, lamentation, physical pain, mental pain, or anguish.”

“Headman, are there any persons in Uruvelakappa who if they were to be killed, imprisoned, or suffered loss or blame, then because of that there would not arise in you sorrow, lamentation, physical pain, mental pain, or anguish?”

“Venerable Sir, there are persons in Uruvelakappa who if they were to be killed, imprisoned, or suffered loss or blame, then because of that there would **not** arise in me sorrow, lamentation, physical pain, mental pain, or anguish.”

Headman, what is the reason, what is the cause, why there are some persons in Uruvelakappa who if they were to be killed, imprisoned, or suffered loss or blame, then because of that there would arise in you sorrow, lamentation, physi-

cal pain, mental pain, or anguish?"

Venerable Sir, it is because I have desire and attachment for some of them. That is why there are some persons in Uruvelakappa who if they were to be killed, imprisoned, or suffered loss or blame, then because of that there would arise in me sorrow, lamentation, physical pain, mental pain, or anguish." Venerable Sir, and indeed it is because I have no desire and attachment for some of them. That is why there are some persons in Uruvelakappa who if they were to be killed, imprisoned, or suffered loss or blame, then because of that there would not arise in me sorrow, lamentation, physical pain, mental pain, or anguish."

"Headman, if you take this principle which can be seen and known, which is immediately comprehensible, fathomable, and penetratable, and if you apply it to the past and the future then you will see that:

"Whatever suffering that arose in the past, all that was rooted in desire and caused by desire. Desire truly is the root of suffering. Also whatever suffering that will arise in the future, all that will be rooted in desire and will be caused by desire. Desire truly is the root of suffering."

"Venerable Sir, it is marvellous, it is wonderful just how well spoken are these words of the Blessed One, 'Whatever suffering arises, all that is rooted in desire and caused by desire. Desire truly is the root of suffering. For Venerable Sir, I have a son called Ciravasi who lives in a house away from this town. Venerable Sir, having risen early in the morning I send a man saying, 'Go and find out how Ciravasi is.' Venerable Sir, and for as long as that man does not return, then my mind is otherwise thinking, 'I hope no misfortune has occurred to my son Ciravasi.' "

"Headman, what do you think? If Ciravasi were to be killed, imprisoned, or suffered loss or blame, then because of that would there arise in you sorrow, lamentation, physical pain, mental pain, or anguish?"

"Venerable Sir, if Ciravasi were to be killed, imprisoned, or suffered loss or blame, then my life would be overturned. How could sorrow, lamentation, physical pain, mental pain, or anguish not arise in me?"

"Headman, this should also be understood in the same way that, 'Whatever suffering arises, all that is rooted in desire and is caused by desire. Desire truly is the root of

suffering.

“Headman, what do you think? Before you had ever seen or heard Ciravasi’s mother did you have any desire, attachment, or affection for her?”

“Certainly not, Venerable Sir.”

But when you had seen or heard Ciravasi’s mother was it then that you had desire, attachment, and affection for her?”

“Yes it was, Venerable Sir.”

“Headman, what do you think? If Ciravasi’s mother were to be killed, imprisoned, or suffered loss or blame, then because of that would there arise in you sorrow, lamentation, physical pain, mental pain, or anguish?”

“Venerable Sir, if Ciravasi’s mother were to be killed, imprisoned, or suffered loss or blame, then my life would be overturned. How could sorrow, lamentation, physical pain, mental pain, or anguish not arise in me?”

“Headman, this should also be understood in the same way that, ‘Whatever suffering arises, all that is rooted in desire and is caused by desire. Desire truly is the root of suffering.’”

DHAMMAPADA VERSE 165

By oneself is evil done
 by oneself is one defiled
 By oneself is evil not done
 and by oneself is one purified
 Purity and impurity depend on oneself
 No one can purify another.

DHAMMAPADA VERSE 160

Atta hi attano natho
 ko hi natho paro siya?
 attana'va sudantena
 natham labhati dullabham.

Oneself is ones own refuge
 How could another be a refuge
 By training oneself
 One attains a refuge that is hard to gain.

sam/yutta , kassapa samyutta, 13 saddhammappatirupa sutta,
Counterfeit Dhamma sutta

156. Thus have I heard:

At one time the Blessed One was living at Sa/vatthi in Jeta's grove which was donated by Anathapindaka. Then the Venerable Maha/kassapa approached the Blessed One ,and having approached the Blessed One and having bowed he sat at one side. While sitting at one side the Venerable Maha/kassapa asked the following question to the Blessed One:

Venerable Sir, what is the cause what is the reason why formerly there were few training rules and many bhikkhus had attained Arahatsip? What is the cause what is the reason why now there are many training rules and few bhikkhus attain Arahatsip?

Kassapa, that is how it is when beings are declining and the true teaching is disappearing that there are many training rules and few bhikkhus attaining arahatsip.

Kassapa, the true teaching does not disappear as long as a counterfeit teabut Butching has not arisen in the world. But, Kassapa, when a counterfeit teaching arises in the world the n the true teaching disappears.

Kassapa, it is just like real gold does not vanish in the world for as long as counterfeit gold has not arisen in the world. But , Kassapa, when counterfeit gold has arisen in the world, then real gold disappears.

Thus in this same way, Kassapa the teaching does not disappear for as long as a counterfeit teaching has not arisen in the world. But , Kassapa, when a counterfeit teaching arises in the world then the true teaching disappears.

Kassapa, the earth element does not cause the teaching to disappear, the water element does not cause the teaching to disappear, the fire element does not cause the teaching to disappear, the air element does not cause the teaching to disappear. But when here in this teaching there arise useless men then they cause this teaching to disappear.

Kassapa, there are five dhammas that cause the falling away of the teaching, lead to the fading and disappearance of the teaching. What five? Kassapa, here bhikkhus, bhikkuni/s, laymen, and laywomen, live without respect for and rebellious towards the Buddha, live without respect for

and rebellious towards the Dhamma, live without respect for
 and rebellious towards the Sam/gha, live without respect
 for and rebellious towards the training rules, live without
 respect for and rebellious towards the concentration.
 These five dhammas cause the falling away of the teaching,
 lead to the fading and disappearance of the teaching.

Kassapa, there are five dhammas that cause the remaining of
 the teaching, lead to the non-fading and non-disappearance
 of the teaching. What five? Kassapa, here bhikkhus,
 bhikkuni/s, laymen, and laywomen, live with respect for and
 deference obedient to the Buddha, live without respect for
 and rebellious towards the Dhamma, live without respect for
 and rebellious towards the Sam/gha, live without respect
 for and rebellious towards the training rules, live without
 respect for and rebellious towards the concentration.
 These five dhammas cause the remaining of the teaching,
 lead to the non-fading and non-disappearance of the teach-
 i n g .

END

KESAMUTTI SUTTA

Thus have I heard:

At one time the Blessed one while travelling in the Kosala country, together with a large company of bhikkhus, had arrived at a market town of the Kalamas called Kesamutta. The Kalamas of Kesamutta heard thus: “Indeed the recluse Gotama, the son of the Sakyans, who has gone forth from the Sakyan clan has arrived at Kesamutta. Of that Venerable Gotama a good reputation has spread far and wide thus: ‘This Blessed One having destroyed the mental defilements is worthy of veneration (araham); he has attained perfect enlightenment by himself (sammāsambuddho); he is perfect in knowledge and the practice of morality (vijjacaranasampanno); he speaks only what is beneficial and true (sugato); he knows the world (lokavidu); he is the unsurpassable leader of men fit to be tamed (anuttaropurisa-dammasarathi); he is the teacher of Devas and men (sattha devamanussanam); he is an Enlightened One (buddho); he is the most fortunate possessor of the results of previous meritorious actions (bhagava); he having realized its nature by himself with superknowledge (abhiñña), makes known this world with its devas, maras, brahmas, monks, recluses, and men; he teaches Dhamma that is good in the beginning, good in the middle, and good in the end, complete in meaning and letter and he shows the completely undefiled life of purity (brahmacariya).’ Truly, seeing an Arahanta like that is profitable.”

Then the Kalamas of Kesamutta approached the place where the Blessed one was staying. Having approached that place some having bowed sat down in a suitable place. Some exchanged friendly greetings with the Blessed One and having exchanged friendly greetings they sat down in a suitable place. Some having raised their hands together in salutation in the direction of the Blessed One sat down in a suitable place. Some having announced their name and clan sat down in a suitable place. While thus sitting the Kalamas of Kesamutta spoke thus to the Blessed One:

“There are, Venerable Sir, some recluses and brahmins who come to Kesamutta they explain and illuminate their own views but the views of others they attack, look down upon, treat with contempt, and tear apart. Some other recluses and brahmins also come to Kesamutta and they also explain and illuminate their own views but the views of others they attack, look down upon, treat with contempt, and tear apart. About these recluses and brahmins this doubt and uncertainty really arises in us; ‘Who among these venerable recluses has spoken the truth and who falsehood?’ ”

“Indeed it is proper for you, Kalamas, to be doubtful and uncertain, in a doubtful matter uncertainty has arisen.

“Come you, Kalamas, not because of repeated hearing, nor because of tradition, nor because of hearsay, nor because it agrees with the texts, nor because it is logical, nor because of inference, nor because of careful consideration of reasons, nor because it conforms with your own view, nor because or thinking this person appears to be trustworthy, nor because of thinking this recluse is our teacher, but when you, Kalamas, know by yourselves, ‘These actions are unwholesome: these actions are blameworthy; these actions are censured by the wise; these actions if completely undertaken lead to harm and pain (dukkha)’; then you, Kalamas, should abandon those actions.

“What do you think, Kalamas, when greed (lobha) arises in a person does it arise for his benefit or for his harm?”

“For his harm, Venerable Sir.”

“And furthermore, Kalamas, this greedy person whose mind is overpowered and overcome by greed, kills living beings, he also takes what is not given, he also goes to another’s wife, he also speaks falsely, and he also encourages others to do the same and isn’t this the cause of harm and pain for him for a long time?”

“Yes it is, Venerable Sir.”

“What do you think, Kalamas, when anger (dosa) arises in a person does it arise for his benefit or for his harm?”

“For his harm, Venerable Sir.”

“And furthermore, Kalamas, this angry person whose mind is overpowered and overcome by anger, kills living beings, he also takes what is not given, he also goes to another’s wife, he also speaks falsely, and he also encourages others to do the same and isn’t this the cause of harm and pain for him for a long time?”

“Yes it is, Venerable Sir.”

“What do you think, Kalamas, when delusion (moha) arises in a person does it arise for his benefit or for his harm?”

“For his harm, Venerable Sir.”

“And furthermore, Kalamas, this deluded person whose mind is overpowered and overcome by delusion, kills living beings, he also takes what is not given, he also goes to another’s wife, he also speaks falsely, and he also encourages others to do the same and isn’t this the cause of harm and pain for him for a long time?”

“Yes it is, Venerable Sir.”

“What do you think Kalamas – are these actions wholesome or unwholesome?”

“Unwholesome, Venerable Sir.”

“Are these actions blameworthy or blameless?”

“Blameworthy, Venerable Sir.”

“Are these actions censured by the wise or approved of by the wise?”

“Censured by the wise, Venerable Sir.”

“How does this appear to you, do these actions if completely undertaken lead to harm and pain or not?”

“It appears to us that these actions if completely undertaken lead to harm and pain.”

“Thus, this is what I meant when I said: “Come you, Kalamas, not because of repeated hearing, nor because of tradition, nor because of hearsay, nor because it agrees with the texts, nor because it is logical, nor because of inference, nor because of careful consideration of reasons, nor because it conforms with your own view, nor because of thinking this person appears to be trustworthy, nor because of thinking this recluse is our teacher, but when you, Kalamas, know by yourselves, ‘These actions are unwholesome: these actions are blameworthy; these actions are censured by the wise; these actions if completely undertaken lead to harm and pain (dukkha)’; then you, Kalamas, should abandon those actions.

“Come you, Kalamas, not because of repeated hearing, nor because of tradition, nor because of hearsay, nor because it agrees with the texts, nor because it is logical, nor because of inference, nor because of careful consideration of reasons, nor because it conforms with your own view, nor because of thinking this person appears to be trustworthy, nor because of thinking this recluse is our teacher, but when you, Kalamas, know by yourselves, ‘These actions are wholesome; these actions are blameless; these actions are approved of by the wise; these actions if completely undertaken lead to benefit and happiness (sukha)’; then you, Kalamas, should live completely undertaking and practising those actions.”

“What do you think, Kalamas, when non-greed (alobha) arises in a person does it arise for his benefit or for his harm?”

“For his benefit, Venerable Sir.”

“And furthermore, Kalamas, this non-greedy person whose mind is not overpowered and overcome by greed, he does not kill living beings, he also does not take what is not given, he also does not go to another’s wife, he also does not speak falsely, and he also encourages others to do the same and isn’t this the cause of benefit and happiness for him for a long time?”

“Yes it is, Venerable Sir.”

“What do you think, Kalamas, when non-hatred (adosa) arises in a person does it arise for his benefit or for his harm?”

“For his benefit, Venerable Sir.”

“And furthermore, Kalamas, this non-hating person whose mind is not overpowered and overcome by hatred, he does not kill living beings, he does not take what is not given, he does not go to another’s wife, he does not speak falsely, and he also encourages others to do the same and isn’t this the cause of benefit and happiness for him for a long time?”

“Yes it is, Venerable Sir.”

“What do you think, Kalamas, when non-delusion (amoha) arises in a person does it arise for his benefit or for his harm?”

“For his benefit, Venerable Sir.”

“And furthermore, Kalamas, this non-deluded person whose mind is not overpowered and overcome by delusion, he does not kill living beings, he does not take what is not given, he does not go to another’s wife, he does not speak falsely, and he also encourages others to do the same and isn’t this the cause of benefit and happiness for him for a long time?”

“Yes it is, Venerable Sir.”

“What do you think, Kalamas, are these actions wholesome or unwholesome?”

“Wholesome, Venerable Sir.”

“Are these actions blameworthy or blameless?”

“Blameless, Venerable Sir.”

“Are these actions censured by the wise or approved of by the wise?”

“Approved of by the wise, Venerable Sir.”

“How does this appear to you, do these actions if completely undertaken lead to benefit and happiness or not?”

“It appears to us that these actions if completely undertaken lead to benefit and happiness.”

“Thus this is what I meant when I said: ‘Come you, Kalamas, not because of repeated hearing, nor because of tradition, nor because of hearsay, nor because it agrees with the texts, nor because it is logical, nor because of inference, nor because of careful consideration of reasons, nor because it conforms with your own view, nor because of thinking this person appears to be trustworthy, nor because of thinking this recluse is our teacher, but when you, Kalamas, know by yourselves, ‘These actions are wholesome; these actions are blameless; these actions are approved of by the wise; these actions if completely undertaken lead to benefit and happiness (sukha)’; then you, Kalamas, should live completely undertaking and practising those actions.’”

“This disciple of the Noble Ones, Kalamas, being thus free from covetousness, free from ill-will, free from delusion, with clear understanding and mindfulness lives having pervaded one quarter with a mind possessed of loving-kindness and in the same way a second, a third, and a fourth quarter. Thus he lives having pervaded the entire world, above, below, across, everywhere without exception, with a mind possessed of loving-kindness

that is extensive, lofty, unlimited, free from enmity, and free from pain ... with a mind possessed of compassion... with a mind possessed of sympathetic joy ...with a mind possessed of equanimity and in the same way a second, a third, and a fourth quarter. Thus he lives having pervaded the entire world, above, below, across, everywhere without exception, with a mind possessed of equanimity that is extensive, lofty, unlimited, free from enmity, and free from pain.

“To this disciple of the Noble Ones, Kalamas, whose mind is thus free from enmity, free from pain, free from defilements, and pure, four consolations are obtained in this very life.

“If there is a future life after this one and there is also result of good and bad actions, then I, after the breaking up of this body, after death, will get to a happy abode, the Deva world. This is the first consolation which is obtained by him.

“If there is no future life after this one and there is also no result of good or bad actions, then in this very life I keep myself free from enmity, free from oppression, free from pain (dukkha) and happy. This is the second consolation which is obtained by him.

“If there is evil done when evil is done then I don’t perceive having done evil to anyone, so not having done evil actions how will pain (dukkha) reach me? This is the third consolation which is obtained by him.

“If there is no evil done when evil is done, then I behold myself truly pure in both cases. This is the fourth consolation which is obtained by him.”

“To this disciple of the Noble Ones, Kalamas, whose mind is thus free from enmity, free from pain, freed from defilements, and pure, these four consolations are obtained in this very life.”

“Thus it is Blessed One, thus it is Sugata. To this disciple of the Noble Ones, Venerable Sir, whose mind is thus free from enmity, free from pain, free from defilements, and pure, four consolations are obtained in this very life.

If there is a future life ...these four consolations are obtained in this very life.”

“It is wonderful, Venerable Sir! It is indeed wonderful, Venerable Sir! Just as, Venerable Sir, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to one who has lost his way, or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to us in many ways by you, Venerable Sir. So We, Venerable Sir, go for refuge to the Blessed One, to the Dhamma, and to the Sangha. May the Blessed One regard us as lay disciples who have gone for refuge from today onward as long as our life lasts.”

Thus have I heard:

At one time the Blessed One was living at Savatthi in Jeta's grove the monastery offered by Anathapindika. Then a young man named Subha the son of Todeyya approached the Blessed One, exchanged greetings, and sat down at one side. While sitting at one side the young man named Subha addressed this question to the Blessed One:

"Venerable Gotama, what is the cause, what is the reason, for the inferiority and superiority that is seen amongst those who are human beings?

Venerable Gotama, for we see humans who are short-lived and we see humans who are long-lived (1).

We see humans who are sick a lot and we see humans who are sick only a little (2).

We see humans who are ugly and we see humans who are beautiful (3).

We see humans who have few friends and we see humans who have many friends (4).

We see humans who have little wealth and we see we see humans who have great wealth (5).

We see humans who are of a low class and we see humans who are of a high class (6).

We see humans of poor understanding and we see humans who are wise (7).

Venerable Gotama, what is the cause, what is the reason, for the inferiority and superiority that is seen amongst those who are human beings?

Young man, beings are the owners of their own actions (kamma), they are the heirs of their own actions, their actions are the cause of whatever happens to them, their actions are their kin, their actions are their reliance. Their own actions divide beings to produce this inferiority and superiority.

The Venerable Gotama's brief explanation is insufficient for me to work out the detailed explanation, and I do not understand the details. Venerable Gotama, it would be good if you would explain this teaching to me, so that I could work out the detailed explanation of Venerable Gotama's brief explanation, and so that I should understand the details.

Young man, then listen well and pay attention for I will speak.

"Very well", replied the youth named Subha the son of

Todeyya. Then the Blessed One spoke as follows:

Young man, here some man or woman is a killer of living beings, violent, bloody handed, delighting in killing, and without compassion for any living being. He or she by having undertaken and completed such actions on the break up of the body after death arrives in a state of misery, in a bad destiny, in a place of suffering, in hell. If he or she does not arrive in a state of misery, in a place of suffering, in hell, but instead comes to a life as a human being then wherever he or she is reborn he or she will be short-lived. Young man, being one who is a killer of living beings, violent, bloody handed, delighting in killing, and without compassion for any living being is the practise which leads to being short-lived. (1)

Young man, here some man or woman gives up the killing of living beings and is one who refrains from killing living beings, who has laid down clubs and weapons, who has shame and compassion, and who lives desiring the welfare of all living beings. He or she by having undertaken and completed such actions on the break up of the body, after death, arrives in a good destiny, in heaven. If he or she does not arrive in a good destiny in heaven, but instead comes to a life as a human being then wherever he or she is reborn he or she will be long-lived. Young man, being one who gives up the killing of living beings, and being one who refrains from killing living beings, who has laid down clubs and weapons, who has shame and compassion, and who lives desiring the welfare of all living beings is the practise which leads to being long-lived.(1)

Young man, here some man or woman is cruel by nature and hurts living beings with fists, rocks, sticks, or weapons. He or she by having undertaken and completed such actions on the breakup of the body after death arrives in a state of misery, in a bad destiny, in a place of suffering, in hell. If he or she does not arrive in a state misery, in a bad destiny, in a place of suffering, in hell, but instead comes to a life as a human being then wherever he or she is reborn he or she will be sick a lot. Young man, being cruel by nature and hurting living beings with fists, rocks, sticks, or weapons is the practise which leads to being sick a lot. (2)

Young man, here some man or woman is not cruel by nature and does not hurt living beings with fists, rocks, sticks, or weapons. He or she by having undertaken and completed such

actions on the breakup of the body after death arrives in a good destiny, in heaven. If he or she does not arrive in a good destiny in heaven, but instead comes to a life as a human being then wherever he or she is reborn he or she will be sick only a little. Young man, being not cruel by nature and not hurting living beings with fists, rocks, sticks, or weapons is the practise which leads to being sick only a little. (2)

Young man, here some man or woman is angry and furious, even when only a little is said that is unpleasant, he or she is angry, annoyed, displeased, and displays bad temper, hatred, and irritation. He or she by having undertaken and completed such actions on the breakup of the body after death arrives in a state of misery, in a bad destiny, in a place of suffering, in hell. If he or she does not arrive in a state of misery, in a bad destiny, in a place of suffering, in hell, but instead comes to a life as a human being then wherever he or she is reborn he or she will be ugly. Young man, being angry and furious, even when only a little is said that is unpleasant, being angry, annoyed, displeased and displaying bad temper, hatred, and irritation is the practise which leads to being ugly. (3)

Young man, here some man or woman is not angry and furious, even when a lot is said that is unpleasant, he or she is not angry, annoyed, or displeased, and displays no bad temper, hatred, or irritation. He or she by having undertaken and completed such actions on the breakup of the body after death arrives in a good destiny, in heaven. If he or she does not arrive in a good destiny in heaven, but instead comes to a life as a human being then wherever he or she is reborn he or she will be beautiful. Young man, being not angry and furious, even when a lot is said that is unpleasant, being not angry, annoyed, or displeased, and displaying no bad temper, hatred, or irritation is the practise which leads to being beautiful. (3)

Young man, here some man or woman is of jealous mind, he or she is jealous of the gains, honours, respect, salutation, veneration, and worship given to others, he or she is begrudging, and captured by envy. He or she by having undertaken and completed such actions on the break up of the body after death arrives in a state of misery, in a bad destiny, in a place of suffering, in hell. If he or she does not arrive in a state of misery, in a bad destiny, in a place of suffering, in hell, but instead comes to a life as a human being then wherever he or she is reborn he or she will have few friends. Young man, being one who is of jealous mind, is

jealous of the gains, honours, respect, salutation, veneration, and worship given to others, is begrudging, and captured by envy is the practise which leads to having few friends. (4)

Young man, here some man or woman is not of jealous mind, he or she is not jealous of the gains, honours, respect, salutation, veneration, and worship given to others, he or she is not begrudging, and not captured by envy. He or she by having undertaking and completed such actions on the breakup of the body after death arrives in a good destiny, in heaven. If he or she does not arrive in a good destiny in heaven, but instead comes to a life as a human being then wherever he or she is reborn he or she will have many friends. Young man, being one who is not of jealous mind, is not jealous of the gains, honours, respect, salutation, veneration, and worship given to others, is not begrudging, and not captured by envy is the practise which leads to having many friends. (4)

Young man, here some man or woman is not a giver of food, drink, clothing, vehicles, garlands, perfumes, unguents, a place to sleep, lodgings, or lamps to monks and priests. He or she by having undertaken and completed such actions on the break up of the body after death arrives in a state of misery, in a bad destiny, in a place of suffering, in hell. If he or she does not arrive in a state of misery, in a bad destiny, in a place of suffering, in hell, but instead comes to a life as a human being then wherever he or she is reborn he or she will have little wealth. Young man, being one who is not a giver of food, drink, clothing, vehicles, garlands, perfumes, unguents, a place to sleep, lodgings, or lamps to monks and priests is the practise which leads to having little wealth. (5)

Young man, here some man or woman is a giver of food, drink, clothing, vehicles, garlands, perfumes, unguents, a place to sleep, lodgings, or lamps to monks and priests. He or she by having undertaken and completed such actions on the breakup of the body after death arrives in a good destiny, in heaven. If he or she does not arrive in a good destiny in heaven, but instead comes to a life as a human being then wherever he or she is reborn he or she will have great wealth. Young man, being one who is a giver of food, drink, clothing, vehicles, garlands, perfumes, unguents, a place to sleep, lodgings, or lamps to monks and priests is the practise which leads to having great wealth. (5)

Young man, here some man or woman is stubborn and proud,

he or she does not bow to whom he or she should bow, does not go to greet those to whom he or she should greet, does not give a seat to whom he or she should give a seat, does not give way to whom he or she should give way, does not give honour to whom he or she should give honour, does not give respect to whom he or she should give respect, does not venerate those who should be venerated, does not worship those who should be worshiped. He or she by having undertaken and completed such actions on the break up of the body after death arrives in a state of misery, in a bad destiny, in a place of suffering, in hell. If he or she does not arrive in a state of misery, in a bad destiny, in a place of suffering, in hell, but instead comes to a life as a human being then wherever he or she is reborn he or she will be of a low class. Young man, being one who is stubborn and proud, who does not bow to whom he or she should bow, does not go to greet those to whom he or she should greet, does not give a seat to whom he or she should give a seat, does not give way to whom he or she should give way, does not give honour to whom he or she should give honour, does not give respect to whom he or she should give respect, does not venerate those who should be venerated, does not worship those who should be worshiped, is the practise which leads to being of low class. (6)

Young man, here some man or woman is not stubborn and proud, he or she does bow to whom he or she should bow, does go to greet those to whom he or she should greet, does give a seat to whom he or she should give a seat, does give way to whom he or she should give way, does give honour to whom he or she should give honour, does give respect to whom he or she should give respect, does venerate those who should be venerated, does worship those who should be worshiped. He or she by having undertaken and completed such actions on the breakup of the body after death arrives in a good destiny, in heaven. If he or she does not arrive in a good destiny in heaven, but instead comes to a life as a human being then wherever he or she is reborn he or she will be of a high class. Young man, being one who is not stubborn and proud, who does bow to whom he or she should bow, does go to greet those to whom he or she should greet, does give a seat to whom he or she should give a seat, does give way to whom he or she should give way, does give honour to whom he or she should give honour, does give respect to whom he or she should give respect, does venerate those who should be venerated, does worship those who should be worshiped, is the practise which leads to being of a high class. (6)

Young man, here some man or woman having approached monks or priests does not ask questions such as, "Venerable Sir, what is wholesome? What is unwholesome? What is blameworthy? What is blameless? What should be associated with? What should not be associated with? What actions if performed by me would lead to my benefit and happiness for a long time? What actions if performed by me would lead to my disadvantage and suffering for a long time? He or she by having undertaken and completed such actions on the break up of the body after death arrives in a state of misery, in a bad destiny, in a place of suffering, in hell. If he or she does not arrive in a state of misery, in a bad destiny, in a place of suffering, in hell, but instead comes to a life as a human being then wherever he or she is reborn he or she will be of poor understanding. Young man, being one who having approached monks or priests does not ask questions such as, "Venerable Sir, what is wholesome? What is unwholesome? What is blameworthy? What is blameless? What should be associated with? What should not be associated with? What actions if performed by me would lead to my benefit and happiness for a long time? What actions if performed by me would lead to my disadvantage and suffering for a long time? This is the practise which leads to being of poor understanding. (7)

Young man, here some man or woman having approached monks or priests does ask questions such as, "Venerable Sir, what is wholesome? What is unwholesome? What is blameworthy? What is blameless? What should be associated with? What should not be associated with? What actions if performed by me would lead to my benefit and happiness for a long time? What actions if performed by me would lead to my disadvantage and suffering for a long time? He or she by having undertaking and completed such actions on the breakup of the body after death arrives in a good destiny, in heaven. If he or she does not arrive in a good destiny in heaven, but instead comes to a life as a human being then wherever he or she is reborn he or she will be wise. Young man, being one who having approached monks or priests does ask questions such as, "Venerable Sir, what is wholesome? What is unwholesome? What is blameworthy? What is blameless? What should be associated with? What should not be associated with? What actions if performed by me would lead to my benefit and happiness for a long time? What actions if performed by me would lead to my disadvantage and suffering for a long time? This is the practise which leads to being wise. (7)

Young man, thus the practise that leads to being short-lived leads to being short-lived. The practise that leads to

being long-lived leads to being long-lived. The practise that leads to being sick a lot leads to being sick a lot. The practise that leads to being sick a little leads to being sick a little. The practise that leads to being ugly leads to being ugly. The practise that leads to being beautiful leads to being beautiful. The practise that leads to having few friends leads to having few friends. The practise that leads to having many friends leads to having many friends. The practise that leads to having little wealth leads to having little wealth. The practise that leads to having great wealth leads to having great wealth. The practise that leads to being of a low class leads to being of a low class. The practise that leads to being of a high class leads to being of a high class. The practise that leads to being of poor understanding leads to being of poor understanding. The practise that leads to being wise leads to being wise.

Young man, beings are the owners of their own actions (kamma), they are the heirs of their own actions, their actions are the cause of whatever happens to them, their actions are their kin, their actions are their reliance. Their own actions divide beings to produce this inferiority and superiority.

When this was said the young man named Subha the son of Todeyya said to the Blessed One: It is wonderful, Venerable Sir! It is indeed wonderful, Venerable Sir! Just as, Venerable Sir, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to one who has lost his way, or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by you, Venerable Sir. So I, Venerable Sir, go for refuge to the Blessed One, to the Dhamma, and to the Sangha. May the Blessed One regard me as lay disciple who has gone for refuge from today onward for as long as my life lasts.

Culakamma Vibhanga Sutta

The Analysis of Kamma Sutta

Culakamma Vibhanga Sutta

The Analysis of Kamma Sutta

Mangala Sutta

TALK 2

Giving, can give a whole talk just on giving
practising Dhamma, TEN KUSALAS BY BODY SPEECH AND MIND,

to care for relatives,

and faultless actions;

- 1.Keeping uposatha
- 2.veyyavacca
3. planting trees for shade
- 4.constructing public gardens
- 5.constructing bridges
- 6.fixing roads
- 7.digging wells and tanks

Giving, practising Dhamma, to care for relatives, an faultless actions; these are (four of)the best causes of happiness.

Giving _

what to give? types of gifts material and immaterial
who to give it to?
who should it be given to to achieve the greatest result?

before, during and after giving never to regret it.

What are the benefits of giving.?

In the Anguttara Nikaya the Buddha has taught :

Bhikkhus, a donor who gives food gives four things to the receiver. What four?
He gives life, gives beauty, gives happiness, and he gives strength. Having given life he will obtain life as a Deva or as a human. Having given beauty he will obtain beauty as a Deva or as a human. Having given happiness he will obtain happiness as a Deva or as a human. Having given strength he will obtain strength as a Deva or as a human. Bhikkhus, a donor who gives food gives these four things to the receiver.

Young man, here some man or woman is not a giver of food, drink, clothing, vehicles, garlands, perfumes, unguents, a place to sleep, lodgings, or lamps to monks and priests. He or she by having undertaken and completed such actions on the break up of the body after death arrives in a state of misery, in a bad destiny, in a place of suffering, in hell. If he or she does not arrive in a state of misery, in a bad destiny, in a place of suffering, in hell, but instead comes to a life as a human being then wherever he or she is reborn he or she will have little wealth. Young man, being one who is not a giver of food, drink, clothing, vehicles, garlands, perfumes, unguents, a place to sleep, lodgings, or lamps to monks and priests is the practise which leads to having little wealth. (5)

Young man, here some man or woman is a giver of food, drink, clothing, vehicles, garlands, perfumes, unguents, a place to sleep, lodgings, or lamps to monks and priests. He or she by having undertaken and completed such actions on the breakup of the body after death arrives in a good destiny, in heaven. If he or she does not arrive in a good destiny in heaven, but instead comes to a life as a human being then wherever he or she is reborn he or she will have great wealth. Young man, being one who is a giver of food, drink, clothing, vehicles, garlands, perfumes, unguents, a place to sleep, lodgings, or lamps to monks and priests is

the practise which leads to having great wealth. (5)

ENLIGHTENMENT OF BUDDHA (EXTRACT)
MAJJHIMA NIKAYA SUTTA NO.4

Strenuous effort and unremitting mindfulness were present in me, my body was peaceful and tranquil and my mind concentrated and one-pointed. Then being detached from sensual desire and unwholesome states I attained and dwelt in the first jhana which has initial and sustained application of the mind, joy, and pleasure born of detachment (from the hindrances). With the subsiding of initial and sustained application of the mind I attained and dwelt in the second jhana, with internal tranquility and one-pointedness of mind, without initial and sustained application of the mind, but with joy and pleasure born of concentration. Being without joy, I dwelt in equanimity with mindfulness and clear understanding, and experienced pleasure in mind and body. I attained and dwelt in the third jhana which causes a person who attains it to be praised by the Noble Ones as one who has equanimity and mindfulness, one who abides in pleasure. By becoming detached from both pleasure and pain and by the previous cessation of mental happiness and pain, I attained and dwelt in the fourth jhana a state of pure mindfulness born of equanimity.

Then when my mind was thus concentrated, pure, clean, unblemished, undefiled, pliant, workable, stable, and unshakable, I directed my mind towards the attainment of the knowledge of recollection of my past lives. (*pubbenivasanussati ñana*) And I recollected my various past lives. That is to say, one life, two lives, three lives, four lives, five lives, ten lives, twenty lives, thirty lives, forty lives, fifty lives, one hundred lives, one thousand lives, one hundred thousand lives, many ages of devolution of the universe, many ages of evolution of the universe, many ages of devolving and evolving of the universe. I knew, "In that life such was my name, clan, appearance, food, experience of pleasure and pain, and life span. Having passed away from there I arose in such and such a place, and there such was my name, clan, appearance, food, experience of pleasure and pain, and life span, and having passed away from there I arose here." In this way with details and particulars I recollected my various past lives. This was the first knowledge attained by me in the first watch of the night, ignorance vanished, knowledge arose, darkness vanished, light arose, just as it should in one who has unremitting mindfulness, strenuous effort, and a controlled mind.

Then when my mind was thus concentrated, pure, clean,

unblemished, undefiled, pliant, workable, stable, and unshakable, I directed my mind towards the attainment of the knowledge of the passing away and reappearance of beings.(cutupapata ñana) With the divine eye (dibbacakkhu) which is purified and surpasses the human eye I saw beings passing away and reappearing, inferior, superior, of good appearance, of bad appearance, going to a good destiny and going to a bad destiny. I understood how beings go on according to their actions thus, "Those beings possessed of evil bodily conduct, evil verbal conduct, and evil mental conduct, who revile Noble Ones, are wrong in their views, and who give effect to wrong views in their actions, they on the breakup of the body after death arrive in a state of misery, in a bad destiny, in a place of suffering, in hell. But those beings possessed of good bodily conduct, good verbal conduct, and good mental conduct, who do not revile Noble Ones, are right in their views, and give effect to right views in their actions they on the breakup of the body after death arrive in a good destiny, in heaven. In this way with the divine eye which is purified and surpasses the human eye I saw beings passing away and reappearing, inferior, superior, of good appearance, of bad appearance, going to a good destiny and going to a bad destiny, and I understood how beings go on according to their actions. This was the second knowledge attained by me in the second watch of the night, ignorance vanished, knowledge arose, darkness vanished, light arose, just as it should in one who has unremitting mindfulness, strenuous effort, and a controlled mind.

Then when my mind was thus concentrated, pure, clean, unblemished, undefiled, pliant, workable, stable, and unshakable, I directed my mind towards the attainment of the knowledge of the destruction of the currents (asavakkhaya ñana). I understood as it really is that, "This is suffering". I understood as it really is that, "This is the cause of suffering". I understood as it really is that, "This is the cessation of suffering". I understood as it really is that, "This is the practise which leads to the cessation of suffering". I understood as it really is that, "These are the currents (asava)". I understood as it really is that, "This is the cause of the currents". I understood as it really is that, "This is the cessation of the currents". I understood as it really is that, "This is the practise that leads to the cessation of the currents." When I had known and seen in this way my mind was freed from the current of sense desire, my mind was freed from the current of desire for existence, and my mind was freed from the current of ignorance. Being free the knowledge arose, "I am free". And I

knew, "Rebirth is no more, I have finished living the life of purity (brahmacariya), done is what should be done, for attaining the goal of Arahatsip I have nothing more to do." This was the third knowledge attained by me in the third watch of the night, ignorance vanished, knowledge arose, darkness vanished, light arose, just as it should in one who has unremitting mindfulness, strenuous effort, and a controlled mind.

INTRODUCTION TO MANGALA SUTTA

If we observe the people around us we can easily see that people really do not know how to attain happiness. Maybe you will find yourself wondering, "Is there intelligent life on Earth?"

Mangala Sutta is a simple guide to the actions we should endeavour to perform if we want to live happily. Since we all want to live happily we should all pay attention to the Buddha's answer to this important question.

The following are definitions of the pali words in the text which have been left untranslated:

pali: the language that the Buddha used.

mangala: a things that cause happiness.

sutta: a discourse.

Savathi: a town in India.

Jeta: a prince from whom Anathapindika, a wealthy merchant, bought a grove and built a monastery for the buddha and his disciples.

Deva: a celestial being somewhat like an angel.

Dhamma: the teaching of the Buddha.

Samana: the collective term for wandering ascetics, monks, and Holy men in India.

MANGALA SUTTA

Thus have I heard:

At one time the Blessed One was living at Savatthi in Jeta's grove the monastery of Anathapindika. Then late in the night a certain Deva, having illuminated the whole of Jeta's grove with his surpassing appearance, approached the Blessed One. Having approached the Blessed One and having bowed he stood at on side. While standing at one side that Deva addressed the Blessed One with this verse:

Many Devas and men have thought indecisively about the causes of happiness; for those who desire well being, please declare the best causes of happiness.

Not to associate with fools, but to associate with the wise, and to revere those who are worthy of reverence; these are (three of) the best causes of happiness.

Living in a suitable locality, to have performed meritorious actions in the past, and having a mind that is well-directed; these are (three of) the best causes of happiness.

Extensive learning and practical skills, a discipline that is well-practised, and speech that is well-spoken; these are (four of) the best causes of happiness.

To serve and support mother and father, to care for wife and children, and careful workmanship; these are (four of) the best causes of happiness.

Giving, practising Dhamma, to care for relatives, and faultless actions; these are (four of)the best causes of happiness.

Mentally and physically refraining from evil, abstaining from intoxicants, and being heedful of the Dhamma; these are (four of) the best causes of happiness.

Respect, humility, contentment, gratitude, and hearing the Dhamma at an appropriate time; these are (five of) the best causes of happiness.

Patience, being easy to admonish, seeing Samanas, and discussing the Dhamma at an appropriate time; these are (four of) the best causes of happiness.

Burning up defilements, life as a monk, seeing the Four Noble Truths, and realizing Nirvana; these are (four of)the best causes of happiness.

To be possessed of a mind that although touched by worldly conditions is unshaken, sorrowless, undefiled, and secure; these are (four of)the best causes of happiness.

They who have performed these are undefeated and attain well-being everywhere to them these (thirty-eight) are the best causes of happiness.

METTA SUTTA

This is what should be done by one who wishes to realize and live in peace: He should be capable, upright and perfectly honest, easy to admonish, gentle and not conceited, content with whatever he has and easy to support, not busy and have few possessions, calm, wise, well-mannered and not attached to lay supporters, and he should not perform even the smallest act of misconduct for which he would be blamed by the wise.

His thoughts should be, “ May all beings live in happiness and peace, may all beings experience happiness”.

“Whatever beings there may be without exception, the feeble, or the strong, the long, large, medium, short, small and minute, those I have seen and those I have never seen, those living far away and those living nearby, those who are born and those who are yet to be born; may all beings experience happiness”.

Let him not deceive another or despise anyone whatsoever in any place. Let him not wish harm to another because of ill-will or dislike.

Just as a mother would give her life to protect her only child, in the same way let him develop an unlimited mind of loving-kindness towards all beings.

And let him develop an unlimited mind of loving-kindness radiating to the whole universe, above, below, and across, without limit, without enmity, without ill-will.

Whether standing, walking, sitting or lying down; for as long as he is free from sloth, being established in constant mindfulness of loving-kindness, this is said to be the best way to live.

Without taking up wrong views, being virtuous and possessed of insight, he whose attachment to sense pleasures has been removed, he will never be reborn again.

NIDANA SAMYUTTA VIBHANGA SUTTA

Thus have I heard:

At one time the Blessed One was living at Savatthi in Jeta's grove which was donated by Anathapindaka. Then the Blessed One addressed the bhikkhus saying, "O bhikkhus," and the bhikkhus replied to the Blessed One saying, "Venerable Sir." Then the Blessed One said, "Bhikkhus, I will teach and explain dependent origination, listen well and pay attention."

"Very well", the bhikkhus replied. Then the Blessed One spoke as follows:

Bhikkhus, and what is dependent origination? Bhikkhus, ignorance causes formations, formations cause consciousness, consciousness causes mind and body, mind and body cause the six sense bases, the six sense bases cause contact, contact causes feeling, feeling causes craving, craving causes clinging, clinging causes becoming, becoming causes birth, birth causes ageing, death, sorrow, lamentation, physical pain, mental pain, and anguish. It is in this way that all forms of suffering arises.

Bhikkhus, and what is ageing and death? The ageing, the getting frail, the loss of teeth, the greying of hair, the wrinkling of skin, the failing of the vital force, the wearing out of the sense faculties of beings in this or that class of beings - this is called ageing. The departing and vanishing, the destruction, the disappearance, the death, the completion of the life span, the dissolution of the aggregates (khandha), the discarding of the body, and the destruction of the physical life-force of beings in this or that class of beings - this is called death. Bhikkhus, this is called ageing and death.

Bhikkhus, and what is birth? The birth, the being born, the origination, the conception, the springing into existence, the manifestation of the aggregates, and the acquisition of the sense-bases of beings in this or that class of beings - this is called birth.

Bhikkhus, and what is becoming? Bhikkhus, these three types of becoming - becoming of the sensual realm, becoming of the realm of form, becoming of the formless realm. Bhikkhus, these are called becoming.

Bhikkhus, and what is clinging? Bhikkhus, these four types of clinging - clinging to sense pleasures, clinging to

views, clinging to rites and rituals, clinging to doctrines of self (or soul). Bhikkhus these are called clinging.

Bhikkhus, and what is craving? Bhikkhus, these six types of craving - craving for sights, craving for sounds, craving for odours, craving for tastes, craving for touches, craving for mental objects. Bhikkhus, these are called craving.

Bhikkhus, and what is feeling? Bhikkhus, these six types of feeling - feeling born of eye contact, feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, feeling born of mental contact. Bhikkhus, these are called feeling.

Bhikkhus, and what is contact? Bhikkhus, these six types of contact - eye contact, ear contact, nose contact, tongue contact, body contact, mind contact. Bhikkhus these are called contact.

Bhikkhus, and what are the six sense bases? Eye base, ear base, nose base, tongue base, body base, and mind base. Bhikkhus, these are called mind and body.

Bhikkhus, and what is mind and body? Feeling, perception, intention, contact, and attention are called mind. The four great elements and the derived matter that arises from the four great elements is called body. Bhikkhus, these are called mind and body.

Bhikkhus, and what is consciousness? Bhikkhus, these six types of consciousness - eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness. Bhikkhus these are called consciousness.

Bhikkhus, and what are formations? Bhikkhus, these three formations - bodily formations, speech formations, and mental formations. Bhikkhus, these are called formations.

Bhikkhus, and what is ignorance? Bhikkhus, the ignorance of suffering, the ignorance of the cause of suffering, the ignorance of the cessation of suffering, the ignorance of the practise which leads to the cessation of suffering. Bhikkhus, this is called ignorance.

Bhikkhus, therefore ignorance causes formations, formations cause consciousness, consciousness causes mind and body, mind and body cause the six sense bases, the six sense bases

cause contact, contact causes feeling, feeling causes craving, craving causes clinging, clinging causes becoming, becoming causes birth, birth causes ageing, death, sorrow, lamentation, physical pain, mental pain, and anguish. It is in this way that all forms of suffering arises.

Bhikkhus, with the complete cessation of ignorance without remainder formations cease, with the cessation of formations consciousness ceases, with the cessation of consciousness mind and body cease, with the cessation of mind and body the six sense bases cease, with the cessation of the six sense bases contact ceases, with the cessation of contact feeling ceases, with the cessation of feeling craving ceases, with the cessation of craving clinging ceases, with the cessation of clinging becoming ceases, with the cessation of becoming birth ceases, with the cessation of birth ageing, death, sorrow, lamentation, physical pain, mental pain, and anguish cease. It is in this way that all forms of suffering ceases.

ANGUTTARA NIKAYA, DUKANIPATA, SAMACITTA VAGGA, SUTTA No. 2

Bhikkhus, I say that there are two persons who cannot easily be repayed. Which two? One's mother and father.

Bhikkhus, if a man were to carry about his mother on one shoulder, and his father on one shoulder, and that man living for one hundred years should live carrying them about on his shoulders, and for all of these hundred years he should rub their bodies with perfume, massage them, bathe them, and tend to them, and while doing so they should even urinate and defecate on his shoulders; bhikkhus, even by doing all this he would not do enough for and would not repay his parents.

Bhikkhus, if a man were to establish his mother and father as absolute rulers of this great earth with all its treasures, then even by doing this he would not do enough for and would not repay his parents.

What is the reason for this? Bhikkhus, it is because parents do a great many things for their children, they protect them, nourish them, and they show them the world.

Bhikkhus, but whoever encourages, establishes, and maintains faith in his faithless parents, virtue in his virtueless parents, generosity in his stingy parents, and wisdom in his unwise parents, then, bhikkhus, by doing this he does enough for and repays his parents.

PARIBBAJAKA SUTTA ANG. V.1. P.157.

At that time a Brahmin wanderer approached the Blessed One ... and while sitting down at one side that Brahmin wanderer asked the following question the Blessed One:

Venerable Gotama, it is said that, "The Dhamma is able to be known and seen by oneself." Venerable Gotama, in what way is the Dhamma able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself?

Brahmin, a lustful person whose mind is overpowered and overcome by lust (raga) conceives actions that harm himself, conceives actions that harm others, conceives actions that harm both himself and others, and he also experiences mental suffering and mental pain.

But when a person abandons lust he does not conceive actions that harm himself, does not conceive actions that harm others, does not conceive actions that harm both himself and others, and he also does not experience mental suffering or mental pain.

Brahmin, a lustful person whose mind is overpowered and overcome by lust performs evil conduct by body, performs evil conduct by speech, and performs evil conduct by mind.

But when a person abandons lust he does not perform evil conduct by body, does not perform evil conduct by speech, and does not perform evil conduct by mind.

Brahmin, a lustful person whose mind is overpowered and overcome by lust does not know as it really is what is beneficial for himself, he does not know as it really is what is beneficial for others, and he does not know as it really is what is beneficial for both himself and others.

But when a person abandons lust he does know as it really is what is beneficial for himself, he does know as it really is what is beneficial for others, and he does know as it really is what is beneficial for both himself and others.

Brahmin, an angry person whose mind is overpowered and overcome by anger (dosa) conceives actions that harm himself, conceives actions that harm others, conceives actions

that harm both himself and others, and he also experiences mental suffering and mental pain.

Brahmin, an angry person whose mind is overpowered and overcome by anger performs evil conduct by body, performs evil conduct by speech, and performs evil conduct by mind.

But when a person abandons anger he does not perform evil conduct by body, does not perform evil conduct by speech, and does not perform evil conduct by mind.

Brahmin, an angry person whose mind is overpowered and overcome by anger does not know as it really is what is beneficial for himself, he does not know as it really is what is beneficial for others, and he does not know as it really is what is beneficial for both himself and others.

But when a person abandons anger he does know as it really is what is beneficial for himself, he does know as it really is what is beneficial for others, and he does know as it really is what is beneficial for both himself and others.

Brahmin, a deluded person whose mind is overpowered and overcome by delusion (moha) conceives actions that harm himself, conceives actions that harm others, conceives actions that harm both himself and others, and he also experiences mental suffering and mental pain.

Brahmin, a deluded person whose mind is overpowered and overcome by delusion performs evil conduct by body, performs evil conduct by speech, and performs evil conduct by mind.

But when a person abandons lust he does not perform evil conduct by body, does not perform evil conduct by speech, and does not perform evil conduct by mind.

Brahmin, a deluded person whose mind is overpowered and overcome by delusion does not know as it really is what is beneficial for himself, he does not know as it really is what is beneficial for others, and he does not know as it really is what is beneficial for both himself and others.

But when a person abandons delusion he does know as it really is what is beneficial for himself, he does know as it really is what is beneficial for others, and he does know as it really is what is beneficial for both himself and

others.

Venerable Sir! It is indeed wonderful, Venerable Sir! Just as, Venerable Sir, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to one who has lost his way, or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by you, Venerable Sir. So I, Venerable Sir, go for refuge to the Blessed One, to the Dhamma, and to the Sangha. May the Blessed One regard me as lay disciple who has gone for refuge from today onward for as long as my life lasts.

NIBUTTA SUTTA

At that time Janussani the Brahmin approached the Blessed One and having approached the Blessed One and having bowed he sat down at one side. Janussani the Brahmin asked the following question to the Blessed One:

Venerable Gotama, it is said that, "Nibbana is able to be known and seen by oneself." Venerable Gotama, in what way is Nibbana able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself?

Brahmin, a lustful person whose mind is overpowered and overcome by lust (raga) conceives actions that harm himself, conceives actions that harm others, conceives actions that harm both himself and others, and he also experiences mental suffering and mental pain. But when a person abandons lust he does not conceive actions that harm himself, does not conceive actions that harm others, does not conceive actions that harm both himself and others, and he also does not experience mental suffering or mental pain. Brahmin, it is thus that Nibbana is able to be known and seen by oneself.

Brahmin, an angry person ... a deluded person ...

Brahmin, and furthermore a person experiences the complete cessation of lust without remainder the complete cessation of anger without remainder, the complete cessation of delusion without remainder. Brahmin, it is thus that Nibbana is able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself?

Venerable Sir! It is indeed wonderful, Venerable Sir! Just as, Venerable Sir, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to one who has lost his way, or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by you, Venerable Sir. So I, Venerable Sir, go for refuge to the Blessed One, to the Dhamma, and to the Sangha. May the Blessed One regard me as lay disciple who has gone for refuge from today onward for as long as my life lasts.

ANGUTTARA NIKAYA, DUKANIPATA, SAMACITTA VAGGA, SUTTA NO.2

Bhikkhus, I say that there are two persons who cannot easily be repaid. Which two? One's mother and father.

Bhikkhus, if a man were to carry about his mother on one shoulder, and his father on one shoulder, and that man living for one hundred years should live carrying them about on his shoulders, and for all of these hundred years he should rub their bodies with perfume, massage them, bathe them, and tend to them, and while doing so they should even urinate and defecate on his shoulders. Bhikkhus, even by doing all this he would not do enough for and would not repay his parents.

Bhikkhus, if a man were to establish his mother and father as absolute rulers of this great earth with all its treasures, then even by doing this he would not repay his parents.

Bhikkhus, what is the reason for this? Bhikkhus, it is because parents do a great many things for their children, they protect them, nourish them, and they show them the world.

Bhikkhus, but whoever encourages, establishes, and maintains faith in his faithless parents, virtue in his virtueless parents, generosity in his stingy parents, and wisdom in his unwise parents, then, bhikkhus, by doing this he does enough for and repays his parents.

MAJJHIMA NIKAYA MULAPANNASA, PASARASI SUTTA M.26

Bhikkhus, there are two types of search in the world, the search which is noble and the search which is ignoble.

Bhikkhus, and what is the ignoble search? Bhikkhus, in this world there are some people who are themselves subject to birth and who search for what is also subject to birth. Who are themselves subject to ageing and who search for what is also subject to ageing. Who are themselves subject to disease and who search for what is also subject to disease. Who are themselves subject to death and who search for what is also subject to death. Who are themselves subject to sorrow and who search for what is also subject to sorrow. Who are themselves subject to defilement and who search for what is also subject to defilement.

Bhikkhus, and what is said to be subject to birth? Wife and children are subject to birth. Male and female slaves are subject to birth, Goats and sheep are subject to birth. Chickens and pigs are subject to birth. Elephants, cows, stallions, and mares are subject to birth. Gold, silver, and money are subject to birth. Bhikkhus, these are things that are subject to birth. Being greedy for and infatuated with these things a person who is himself subject to birth searches for what is also subject to birth.

Bhikkhus, and what is said to be subject to ageing? Wife and children are subject to ageing. Male and female slaves are subject to ageing. Goats and sheep are subject to ageing. Chickens and pigs are subject to ageing. Elephants, cows, stallions, and mares are subject to ageing. Gold, silver, and money are subject to ageing. Bhikkhus these are things that are subject to ageing. Being greedy for and infatuated with these things a person who is himself subject to ageing searches for what is also subject to ageing.

Bhikkhus, and what is said to be subject to disease? Wife and children are subject to disease. Male and female slaves are subject to disease. Goats and sheep are subject to disease. Chickens and pigs are subject to disease. Elephants, cows, stallions, and mares are subject to disease. Gold, silver, and money are subject to disease. Bhikkhus, these are things that are subject to disease. Being greedy for and infatuated with these things a person who is himself subject to disease searches for what is also subject to disease.

Bhikkhus, and what is said to be subject to death? Wife and children are subject to death. Male and female slaves are subject to death, Goats and sheep are subject to death. Chickens and pigs are subject to death. Elephants, cows, stallions, and mares are subject to death. Gold, silver, and

money are subject to death. Bhikkhus these are things that are subject to death. Being greedy for and infatuated with these things a person who is himself subject to death searches for what is also subject to death.

Bhikkhus, and what is said to be subject to sorrow? Wife and children are subject to sorrow. Male and female slaves are subject to sorrow, Goats and sheep are subject to sorrow. Chickens and pigs are subject to sorrow. Elephants, cows, stallions, and mares are subject to sorrow. Gold, silver, and money are subject to sorrow. Bhikkhus, these are things that are subject to sorrow. Being greedy for and infatuated with these things a person who is himself subject to sorrow searches for what is also subject to sorrow.

Bhikkhus, and what is said to be subject to defilement? Wife and children are subject to defilement. Male and female slaves are subject to defilement, Goats and sheep are subject to defilement. Chickens and pigs are subject to defilement. Elephants, cows, stallions, and mares are subject to defilement. Gold, silver, and money are subject to defilement. Bhikkhus, these are things that are subject to defilement. Being greedy for and infatuated with these things a person who is himself subject to defilement searches for what is also subject to defilement.

This Bhikkhus is the ignoble search.

Bhikkhus, what is the noble search?

Bhikkhus, in this world a person who is himself subject to birth, realizing the disadvantages of what is subject to birth searches for the unborn, and unsurpassable freedom from attachment, for nibbana.

Bhikkhus, in this world a person who is himself subject to ageing, realizing the disadvantages of what is subject to ageing searches for the unageing, and unsurpassable freedom from attachment, for nibbana.

Bhikkhus, in this world a person who is himself subject to disease, realizing the disadvantages of what is subject to disease searches for the ease, and unsurpassable freedom from attachment, for nibbana.

Bhikkhus, in this world a person who is himself subject to death, realizing the disadvantages of what is subject to death searches for the deathless, and unsurpassable freedom from attachment, for nibbana.

Bhikkhus, in this world a person who is himself subject to sorrow, realizing the disadvantages of what is subject to sorrow searches for the sorrowless, and unsurpassable freedom from attachment, for nibbana.

Bhikkhus, in this world a person who is himself subject to defilement, realizing the disadvantages of what is subject to defilement searches for the undefiled, and unsurpassable freedom

from attachment, for nibbana.

This bhikkhus is the noble search.

Bhikkhus, before my enlightenment while I was still only an unenlightened Bodhisatta, I also being myself subject to birth searched for what was also subject to birth. Being myself subject to ageing I searched for what was also subject to ageing. Being myself subject to death I searched for what was also subject to death. Being myself subject to sorrow I searched for what was also subject to sorrow. Being myself subject to defilement I searched for what was also subject to defilement.

Bhikkhus, then I thought: "Why being myself subject to birth do I search for what is also subject to birth?"

"Why being myself subject to ageing do I search for what is also subject to ageing?"

"Why being myself subject to disease do I search for what is also subject to disease?"

"Why being myself subject to death do I search for what is also subject to death?"

"Why being myself subject to sorrow do I search for what is also subject to sorrow?"

"Why being myself subject to defilement do I search for what is also subject to defilement?"

Suppose, that I being myself subject to birth, realizing the disadvantages of birth, should search for the unborn and unsurpassable freedom from attachment, for nibbana.

Suppose, that I being myself subject to ageing, realizing the disadvantages of ageing, should search for the unageing and unsurpassable freedom from attachment, for nibbana.

Suppose, that I being myself subject to disease, realizing the disadvantages of disease, should search for the ease and unsurpassable freedom from attachment, for nibbana.

Suppose, that I being myself subject to death, realizing the disadvantages of death, should search for the deathless and unsurpassable freedom from attachment, for nibbana.

Suppose, that I being myself subject to sorrow, realizing the disadvantages of sorrow, should search for the sorrowless and unsurpassable freedom from attachment, for nibbana.

Suppose, that I being myself subject to defilement, realizing the disadvantages of defilement, should search for the undefiled and unsurpassable freedom from attachment, for nibbana.

DHAMMAPADA VERSE 165

By oneself is evil done
by oneself is one defiled
By oneself is evil not done
and by oneself is one purified
Purity and impurity depend on oneself
No one can purify another.

DHAMMAPADA VERSE 160

Atta hi attano natho
 ko hi natho paro siya?
 attana'va sudantena
 natham labhati dullabham.

Oneself is ones own refuge
 How could another be a refuge
 By training oneself
 One attains a refuge that is hard to gain.

DETAILED EXPLANATION OF THE TRUTH OF THE PATH LEADING TO THE CESSATION OF SUFFERING

Bhikkhus, and what is the path leading to the cessation of suffering?

It is the Noble Eightfold Path. Namely, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

Bhikkhus, and what is Right View? The understanding of suffering, the understanding of the cause of suffering, the understanding of the cessation of suffering, and the understanding of the practise that leads to the cessation of suffering. Bhikkhus, this is called Right View.

Bhikkhus, and what is Right Thought? Thoughts directed to liberation from sensuality, thoughts free from anger, and thoughts free from cruelty. Bhikkhus, this is called Right Thought.

Bhikkhus, and what is Right Speech? Abstaining from lying, from tale-bearing, from abusive speech, and from unbeneficial talk. Bhikkhus, this is called Right Speech.

Bhikkhus, and what is Right Action? Abstaining from killing living beings, from stealing, and from adultery. Bhikkhus, this is called Right Action.

Bhikkhus, and what is Right Livelihood? Bhikkhus, here in this teaching a disciple of the Noble Ones completely abstains from a wrong way of livelihood and makes his living by a right means of livelihood. Bhikkhus, this is called Right Livelihood.

Bhikkhus, and what is Right Effort? Bhikkhus, here in this teaching a bhikkhu generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to prevent the arising of evil, unwholesome states of mind that have not yet arisen.

He generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to abandon evil, unwholesome states of mind that have arisen.

He generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to attain wholesome states that have not yet arisen.

He generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to maintain the wholesome states of mind that have arisen, to prevent their lapsing, to increase them, to cause them to grow, and to completely develop them. Bhikkhus, this is called Right Effort.

Bhikkhus, and what is Right Mindfulness? Bhikkhus, here in this teaching a bhikkhu lives seeing again and again the body as just the body with diligence, understanding, and mindfulness and without attachment or mental pain for the world. He lives seeing again and again feelings as just feelings with diligence, understanding, and mindfulness and without attachment or mental pain for the world. He lives seeing again and again the mind as just the mind with diligence, understanding, and mindfulness and without attachment or mental pain for the world. He lives seeing again and again Dhammas as just Dhammas with diligence, understanding, and mindfulness and without attachment or mental pain for the world. Bhikkhus, this is called Right Mindfulness?

Bhikkhus, and what is Right Concentration? Bhikkhus, here in this teaching a bhikkhu being detached from sensual desire and unwholesome states attains and dwells in the first jhana which has initial and sustained application of the mind, joy, and pleasure born of detachment (from the hindrances).

With the subsiding of initial and sustained application of the mind a bhikkhu attains and dwells in the second jhana, with internal tranquility and one-pointedness of mind, without initial

and sustained application of the mind, but with joy and pleasure born of concentration.

Being without joy, a bhikkhu dwells in equanimity with mindfulness and clear understanding, and experiences pleasure in mind and body. A bhikkhu attains and dwells in the third jhana which causes a person who attains it to be praised by the Noble Ones as one who has equanimity and mindfulness, one who abides in pleasure.

By becoming detached from both pleasure and pain and by the previous cessation of gladness and mental pain, a bhikkhu attains and dwells in the fourth jhana a state of pure mindfulness born or equanimity. Bhikkhus, this is called Right Concentration.

paṭiccasamuppāda anuloma

avijjāpaccayā saṅkhārā, saṅkhārāpaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ,
nāmarūpaṃ paccayā saḷayatanāṃ, saḷayatanapaccayā phasso, phassapaccayā vedanā,
vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā
jāti, jātipaccayā jarā maraṇa soka parideva dukkha domanassupāyāsā sambhavanti,
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

paṭiccasamuppāda paṭiloma

avijjāyatveva asesavirāgaṇirodhā saṅkhārānirodho, saṅkhārānirodhā viññāṇanirodho,
viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷayatananirodho,
saḷayatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā
taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho, jātinirodhā jarā maraṇa soka parideva dukkha
domanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti.

SALAYATANA SAMYUTTA, CHANNA VAGGA, 5.PUNNA SUTTA

Then the Venerable Punna approached the Blessed One and having bowed sat down at one side. Sitting at one side the Venerable Punna said to the Blessed One, “Venerable Sir, please teach to me the Dhamma in brief. I having heard that Dhamma from the Blessed One wish to live alone, secluded, diligent, and with an aspiring mind.”

Punna, there are sights known by means of the eye which are desirable, pleasing, likeable, loveable, connected with lust, and enticing, and if a bhikkhu finds pleasure in, welcomes, and is overcome by those sights then desire arises in him. Punna, I say that the arising of desire causes the arising of suffering.

Punna, there are sounds known by means of the ear...

odours known by means of the nose...

tastes known by means of the tongue...

touches known by means of the body...

mental objects known by means of the mind which are desirable, pleasing, likeable, loveable, connected with lust, and enticing, and if a bhikkhu finds pleasure in, welcomes, and is overcome by those mental objects then desire causes the arising of suffering.

Punna, there are sights known by means of the eye which are desirable, pleasing, likeable, loveable, connected with lust, and enticing, and if a bhikkhu does not find pleasure in, does not welcome, and is not overcome by those sights then desire does not arise in him. Punna, I say that the cessation of desire causes the cessation of suffering.

Punna, there are sounds known by means of the ear... odours known by means of the nose... tastes known by means of the tongue... touches known by means of the body... mental objects known by means of the mind which are desirable, pleasing, likeable, loveable, connected with lust, and enticing, and if a bhikkhu does not find pleasure in, does not welcome, and is not overcome by those mental objects then desire does not arise in him. Punna, I say that the cessation of desire causes the cessation of suffering.

Punna, now having been taught these brief instructions by me in which country will you live?

Punna, now having been taught these brief instructions by me in which country will you live?

Venerable Sir, there is a country called Sunaparanta. I will live there.

Punna, the people of Sunaparanta are aggressive and rough, if they insult you and threaten you what will you do?

Venerable Sir, if the people of Sunaparanta insult and threaten me, then I will think thus, “These people of Sunaparanta are good people, very good people indeed, for they do not strike me with their fists,” This is just what I will do Blessed One. This is just what I will do Sugata.

Punna, and if the people of Sunaparanta strike you with their fists then what will you do? Venerable Sir, if the people of Sunaparanta strike me with their fists, then I will think thus, “These people of Sunaparanta are good people, very good people indeed, for they do not strike me with a rock.” This is just what I will do Blessed One. This is just what I will do Sugata.

Punna, and if the people of Sunaparanta strike you with a rock, then I will think thus, “These people of Sunaparanta are good people, very good people indeed, for they do not strike me with a stick.” This is just what I will do Blessed One. This is just what I will do Sugata.

Punna, and if the people of Sunaparanta strike you with a stick then what will you do?

Venerable Sir, if the people of Sunaparanta strike me with a stick, then I will think thus, “These people of Sunaparanta are good people, very good people indeed, for they do not strike me with a knife.” This is just what I will do Blessed One. This is just what I will do Sugata.

Punna, and if the people of Sunaparanta strike you with a knife then what will you do? Venerable Sir, if the people of Sunaparanta strike me with a knife then I will think thus, “These people of Sunaparanta are good people, very good people indeed, for they do not take my life with a sharp knife.” This is just what I will do Blessed One. This is just what I will do Sugata.

Punna, and if the people of Sunaparanta take your life with a sharp knife then what will you do?

Venerable Sir, if the people of sunaparanta take my life with a sharp knife, then I will think thus,

“There are disciples of the Blessed One who loathing, humiliated, and disgusted with their bodies and lives, search for a knife in order to kill themselves, but I have obtained a knife without the trouble of searching for one.” This is just what I will do Blessed One. This is just what I will do Sugata.

Punna, very good, very good, you being possessed of such patience will be able to live in the country of Sunaparanta. Punna, it is time for you to go now.

Then Punna being delighted and pleased with the Blessed One’s words rose from his seat, bowed to the Blessed One and keeping him to his right departed. And having set his lodging in order he took his robes and bowl and set off to walk to the country of Sunaparanta. Walking in stages he finally reached the country of sunaparanta, and he lived just there. And during that same year the Venerable Punna attracted five hundred male and five hundred female disciples to the teaching. And during that year he also attained the three knowledges, and passed away into final nibbana.

Then many bhikkhus approached the Blessed One and bowed to him and having bowed sat down at one side. While sitting down at one side they said to the Blessed One, “Venerable Sir, the man named Punna who received brief instructions from you has died. Where has he been reborn? What is his future destiny?”

Bhikkhus, the man named Punna was wise, he practised Dhamma in accordance with Dhamma, and he did not trouble me by disputing about the Dhamma. Bhikkhus, Punna has attained final nibbana.

ANGUTTARA NIKAYA, DUKANIPATA, SAMACITTA VAGGA, SUTTA No. 2

Bhikkhus, I say that there are two persons who cannot easily be repayed. Which two? One’s mother and father.

Bhikkhus, if a man were to carry about his mother on one shoulder, and his father on one shoulder, and that man living for one hundred years should live carrying them about on his shoulders, and for all of these hundred years he should rub their bodies with perfume, massage them, bathe them, and tend to them, and while doing so they should even urinate and defecate on his shoulders; bhikkhus, even by doing all this he would not do enough for and would not repay his parents.

Bhikkhus, if a man were to establish his mother and father as absolute rulers of this great earth with all its treasures, then even by doing this he would not do enough for and would not repay his parents.

What is the reason for this? Bhikkhus, it is because parents do a great many things for

their children, they protect them, nourish them, and they show them the world. Bhikkhus, but whoever encourages, establishes, and maintains faith in his faithless parents, virtue in his virtueless parents, generosity in his stingy parents, and wisdom in his unwise parents, then, bhikkhus, by doing this he does enough for and repays his parents.

RATANA SUTTA

1. Those Devas here that live on the earth and in the sky may they be pleased in mind and listen respectfully to what I am about to say.

2. Devas pay attention to this speech which is intended for you and arouse in yourselves loving-kindness for all human beings. They by day and night bring offerings for you so therefore do not forget to protect them.

3. Of all things that are valued and treasured like gems in this world, in other worlds, or in heaven, there is none that is the equal of the Buddha. The Buddha is the most excellent of gems by the power of this truth may all beings be happy.

4. Of Nibbana which is the ending of desire, freedom from lust, the Deathless, the highest, and which was attained by the concentrated Sakyan sage; of that Dhamma there is no equal. That Dhamma (of Nibbana) is the most excellent of gems by the power of this truth may all beings be happy.

5. The exalted Buddha revealed and praised as pure the concentration of the path which gives its result immediately. Of that path concentration there is no equal. That Dhamma (of path concentration) is the most excellent of gems, by the power of this may all beings be happy.

6. There are eight types of Ariya persons grouped into four pairs who are praised by the good. These disciples of the Buddha are worthy of offerings made with a belief in Kamma and its results. All offerings given to them produce great results. The Sangha is the most excellent of gems by the power of this truth may all beings be happy.

7. There are in Gotama Buddha's dispensation those who by steadfastness of mind and strong effort have become liberated from defilements. They having reached and perceived the Deathless (Nibbana) can attain whenever they please the experience of Nibbana. The Sangha is the most excellent of gems by the power of this truth may all beings be happy.

8. Just as a post driven firmly into the ground does not waver when blown by the winds of the four directions, just as unwavering, I say, is the faith of those enlightened persons who have realized and seen the Noble Truths. The Sangha is the most excellent of gems by the power of this truth may all beings be happy.

9. They who have realized the Noble Truths that were well expounded by the profoundly wise one, even though they may be very heedless they will still not take rebirth for an eighth time. The Sangha is the most excellent of gems by the power of this truth may all beings be happy.

10. At the moment as this realization is accomplished the three fetters of belief in a soul, doubts (concerning the

Buddha, Dhamma, and Sangha and belief that purity can be attained by a method other than the Eightfold Noble Path are cut off.

11. And furthermore they are also freed from the possibility of rebirth in the four lower realms, and are incapable of committing any of the six gross faults. The Sangha is the most excellent of gems by the power of this truth may all beings be happy.

12. Even though they may commit an evil action by body, speech, or mind they are incapable of concealing it. The Buddha has taught that a person who has seen Nibbana is incapable of concealment. The Sangha is the most excellent of gems by the power of this truth may all beings be happy.

13. Just as beautiful as the forest flowering in the beginning month of the hot season, the Buddha has taught this most beautiful Dhamma, for attaining the highest benefit for reaching Nibbana. The Buddha is the most excellent of gems by the power of this truth may all beings be happy.

14. The Supreme One, who knows the Supreme (Nibbana), who gives the Supreme and brings the Supreme, the Unsurpassable One has taught the supreme Dhamma. The Buddha is the most excellent of gems by the power of this truth may all beings be happy.

15. Those whose previous Kamma has finished without any new Kamma arising and with no attachment to a future life; those who have destroyed the seedlike desire that produces rebirth; those truly wise ones cease to be reborn like a lamp that is extinguished. The Samgha is the most excellent of gems by the power of this truth may all beings be happy.

16. Those Devas here that live on the earth and in the sky pay homage to the Buddha who is worshipped by both Devas and men and who possesses such gemlike qualities and may you be happy.

17. Those Devas here that live on the earth and in the sky pay homage to the Dhamma who is worshipped by both Devas and men and who possesses such gemlike qualities and may you be happy.

18. Those Devas here that live on the earth and in the sky pay homage to the Sangha who is worshipped by both Devas and men and who possesses such gemlike qualities and may you be happy.

ratana sutta

28.yānīdha bhūtāni samāgatāni,
bhummāni vā yāni va antalikkhe.
sabbeva bhūtā sumanā bhavantū,
athopi sakkacca suṇantu bhāsitaṃ.

29.tasmā hi bhūtā nisāmetha sabbe,
mettaṃ karotha mānusiya pajāya.
divā ca ratto ca haranti ye balim,
tasmā hi ne rakkhatha appamattā

30.yaṃ kiñci vittaṃ idha vā huraṃ vā,
saggesu vā yaṃ ratanaṃ paṇitaṃ.
na no samaṃ atthi tathāgatena,
idampi buddhe ratanaṃ paṇitaṃ.
etena saccena savatthi hotu.

31.khayaṃ virāgaṃ anataṃ paṇitaṃ,
yadajjhagā sakyamunī samāhito.
na tena dhammena samatthi kiñci,
idampi dhamme ratanaṃ paṇitaṃ.
etena saccena savatthi hotu.

32.yaṃ buddhaseṭṭho parivaṇṇayī sucim,
saṇādhī'māsantarik'ññimāhu.
samādhinā tena samo na vijjati,
idampi dhamme ratanaṃ paṇitaṃ.
etena saccena savatthi hotu.

33.ye puggalā aṭṭha sataṃ pasatthā,
cattāri etāni yugāni honti.
te dakkhiṇeyyā sugatassa sāvakā,
etesu dinnāni mahapphalāni.
idampi saṃghe ratanaṃ paṇitaṃ.
etena saccena savatthi hotu.

34.ye suppayuttā manasā daḥhena,
nikkāmino gotamasāsanmhi.
te patti pattā amataṃ vigayha,
laddhā mudhā nibbutim bhuñcamānā.
idampi saṃghe ratanaṃ paṇitaṃ.
etena saccena savatthi hotu.

35.yathindakhīlo pathavissito siyā,
catubbhi vātehi asampakampiyo.
tathūpamaṃ sappurisaṃ vadāmi,
yo ariyasaccāni avecca passati.
idampi saṃghe ratanaṃ paṇitaṃ.
etena saccena savatthi hotu.

36.ye ariyasaccāni vibhāvayanti,
gambhīrapaññena sudesitāni.
kiñcapi te honti bhusaṃ pamattā,

na te bhavaṃ aṭṭhama'mādiyanti.
idampi saṃghe ratanaṃ paṇītaṃ.
etena saccena savatthi hotu.

37.sahāv'ssa dassanasampadāya,
tay'ssu dhammā jahitā bhavanti.
sakkāyasitṭhī vicikicchitaṇṇa,
sīlabbataṃ vāpi yadatthi kiñci.

38.catūhapāyehi ca vip̐pamutto,
chaccābhiṭṭhānāni abhabba kātum.
idampi saṃghe ratanaṃ paṇītaṃ.
etena saccena savatthi hotu.

39.kiñcāpi so kamma karoti pāpakaṃ,
kāyena vācā uda cetasā vā.
abhabba so tassa paṭicchadāya,
abhabbatā diṭṭhapadassa vuttā.
idampi saṃghe ratanaṃ paṇītaṃ.
etena saccena savatthi hotu.

40.vanappagumbe yatha phussitagge,
gimhāna māse paṭhamasmim gimhe.
tathūpamaṃ dhammavaraṃ adesayi,
nibbāna gāmiṃ paramaṃ hitāya.
idampi buddhe ratanaṃ paṇītaṃ.
etena saccena savatthi hotu.

41.varo varaṇṇū varado varāharo,
anuttaro dhammavaraṃ adesayi.
idampi buddhe ratanaṃ paṇītaṃ.
etena saccena savatthi hotu.

42.khīṇaṃ purāṇaṃ nava natthisambhavaṃ,
virattacittā'yatike bhavasmim.
te khīṇabījā avirūllichandā,
nibbanti dhīrā yathāyaṃ padīpo.
idampi saṃghe ratanaṃ paṇītaṃ.
etena saccena savatthi hotu.

43.yānīdha bhūtāni samāgatāni,
bhumāni vā yāni va antalikkhe.
tathāgataṃ devamanussapūjitaṃ,
buddhaṃ namassāma suvatthi hotu.

44.yānīdha bhūtāni samāgatāni,
bhumāni vā yāni va antalikkhe.
tathāgataṃ devamanussapūjitaṃ,

dhammaṃ namassāma suvatthi hotu.

45.yānīdha bhūtāni samāgatāni,
bhumāni vā yāni va antalikkhe.
tathāgataṃ devamanussapūjitaṃ,
saṃghaṃ namassāma suvatthi hotu.

anguttara 10, 6
sama/dhisutta

6. And then the Venerable Ananda approached the Blessed One (..p..) and while sitting at one side the Venerable Ananda addressed the following question to the Blessed One:

Venerable Sir, can a bhikkhu attain such concentration that he does not perceive the earth element in the earth element, water element, fire element, air element, the base of infinite space, the base of infinite consciousness, the base consisting of nothingness, the base consisting of neither perception nor non-perception, this world, or another world, yet he still perceives something.

Ananda, a bhikkhu can attain such concentration that ... perceives something.

Venerable Sir, what does he perceive when a bhikkhu attains such concentration that he does not perceive the earth element, ... yet he still perceives something.

Ananda, here a bhikkhu perceives thus, "This is peaceful, this is the highest, this calming of all formations, giving up of all substratum for rebirth, cessation of craving, freedom from lust, and cessation, of nibbana." Ananda it is thus that a bhikkhu can attain such concentration that ... perceives something.

5. MOUNTAIN SUTTA PABBATA SUTTA

At one time the Blessed One was living at Savatthi in the Jeta's grove which was donated by Anathapindaka. Then a certain bhikkhu approached the Blessed One and bowed to the Blessed One, and sat at one side. While sitting at one side that bhikkhu asked this question to the Blessed One: "Venerable Sir, how long is an eon?" "Bhikkhu, an eon is very long. It is not easy to calculate its length as so many years, so many hundreds of years, so many thousands of years, or so many hundreds of thousands of years."

"Venerable Sir, can it be shown by using an example?"

"Yes it can, bhikkhu. Bhikkhu, if there were a great mountain, of solid rock, without cracks or hollows, a yojana in length, a yojana in width, and a yojana in height and a man should stroke that mountain once every hundred years with a piece of Kasi cloth, then that mountain would be worn away, and ended in a shorter time than an eon.

"Bhikkhu, an eon is that long. And ,bhikkhu, more than one long eon like that has passed, more than one hundred, more than one thousand, and more than one hundred thousand long eons like that have passed.

Why is that? It is because the beginning of the rounds of rebirth is incalculable, a starting point of beings journeying through the rounds of rebirth, hindered by ignorance, and fettered by craving cannot be shown.

Bhikkhus, thus for a long time you have experienced pain, suffering, loss, and the cemeteries have grown. Long enough that you should become weary, detached, and free from all conditioned phenomena.

MOTHER, FATHER, BROTHER, SISTER, SON, DAUGHTER SUTTAS 4-9 ANAMATAGGA VAGGA, NIDANA SAMYUTTA.

At one time the Blessed One was living at Savatthi in Jeta's grove which was donated by Anathapindaka. Then the Blessed One addressed the bhikkhus saying, "O bhikkhus," and the bhikkhus replied to the Blessed One saying, "Venerable Sir," and the Blessed One then spoke the following:

Bhikkhus, incalculable is the beginning of the rounds of rebirth, a starting point of beings journeying through the rounds of rebirth, hindered by ignorance, and fettered by craving cannot be shown.

Bhikkhus, because of this long amount of time it is not easy to find a being who has not previously been ones mother.

Why is that? It is because the beginning of the rounds of rebirth is incalculable, a starting point of beings journeying through the rounds of rebirth, hindered by ignorance, and

fettered by craving cannot be shown.

Bhikkhus, thus for a long time you have experienced pain, suffering, loss, and the cemeteries have grown. Long enough that you should become weary, detached, and free from all conditioned phenomena.

(Same for ones father, brother, sister, son, daughter.)

ASSU SUTTA TEARS SUTTA

At one time the Blessed One was living at Savatthi in Jeta's grove which was donated by Anathapindaka. Then the Blessed One addressed the bhikkhus saying, "O bhikkhus," and the bhikkhus replied to the Blessed One saying, "Venerable Sir," and the Blessed One then spoke the following:

Bhikkhus, incalculable is the beginning of the rounds of rebirth, a starting point of beings journeying through the rounds of rebirth, hindered by ignorance, and fettered by craving cannot be shown.

Bhikkhus, what do you think, which is greater, the tears that you have shed, as you journeyed for such a long time through this rounds of rebirth, while weeping and crying because of having to associate with those you disliked or being separated from those you loved, or the water in the four great oceans?

Venerable Sir, as we understand the teaching of the Blessed One, we think that the tears that we have shed, as we journeyed for such a long time through this rounds of rebirth, while weeping and crying because of having to associate with those we disliked or being separated from those we loved would be the greater, not the water in the four great oceans.

Well said, bhikkhus. You have understood my teaching well. The tears that you have shed, as you journeyed for such a long time through this rounds of rebirth, while weeping and crying because of having to associate with those you disliked or being separated from those you loved would be the greater, not the water in the four great oceans.

Bhikkhus, for a long time you have experienced the death of your mother, and having experienced the death of your mother the tears that you shed as you journeyed for such a long time through this rounds of rebirth, while weeping and crying because of having to associate with those you disliked or being separated from those you loved would be the greater, not the water in the four great oceans.

For a long time you have experienced the death of your father, ... brother...sister... daughter... the loss of your relatives... the loss of your possessions... the loss of health through disease...

Why is that? It is because the beginning of the rounds of rebirth is incalculable, a starting point of beings journey-

ing through the rounds of rebirth, hindered by ignorance, and fettered by craving cannot be shown.

Bhikkhus, thus for a long time you have experienced pain, suffering, loss, and the cemeteries have grown. Long enough that you should become weary, detached, and free from all conditioned phenomena.

MAHASATIPATTHANA SUTTA

105. Thus have I heard: At one time the Blessed One was living in the Kuru country at Kammasadhamma a market town of the Kurus. Then the Blessed One addressed the Bhikkhus saying, “O bhikkhus”, and they replied to him “Venerable Sir,” Then the Blessed One spoke as follows:

106. Bhikkhus, there is only one way for the purification of the minds of beings, for the overcoming of sorrow and lamentation, for the cessation of mental and physical pain, for attaining the right Path and for the realization of Nibbana. That one way is the four foundations of mindfulness (Satipatthanas).

What are these four? Bhikkhus, here in this teaching a bhikkhu lives seeing again and again the body as just the body with diligence, understanding, and mindfulness, and without attachment or mental pain for the world. He lives seeing again and again feelings as just feelings with diligence, understanding, and mindfulness, and without attachment or mental pain for the world. He lives seeing again and again the mind as just the mind with diligence, understanding, and mindfulness, and without attachment or mental pain for the world. He lives seeing again and again Dhammas as just Dhammas with diligence, understanding, and mindfulness, and without attachment or mental pain for the world.

SECTION ON MINDFULNESS OF IN AND OUT BREATHING

107. Bhikkhus, and how does a bhikkhu live seeing again and again the body as just the body? Bhikkhus, here in this teaching a bhikkhu having gone to the foot of a tree, or to an empty place, sits down cross-legged, keeps his body erect and establishes mindfulness. Only mindfully he breathes in and only mindfully he breathes out.

Breathing in a long breath he knows, ‘I am breathing in a long breath’, or breathing out a long breath he knows, ‘I am breathing out a long breath’. Breathing in a short breath he knows, ‘I am breathing in a short breath’, or breathing out a short breath he knows, ‘I am breathing out a short breath’. ‘Experiencing the whole breath body I will breathe in,’ thus he trains himself and ‘Experiencing the whole breath body I will breathe out,’ thus he trains himself. ‘Calming the breath body I will breathe in,’ thus he trains himself and ‘Calming the breath body I will breathe out,’ thus he trains himself.

Bhikkhus, just as a skilful turner or a turner's apprentice when making a long pull (on the string turning the lathe) knows, 'I am making a long pull,' or when making a short pull knows, 'I am making a short pull.' Bhikkhus, in this same way a bhikkhu breathing in a long breath knows, 'I am breathing in a long breath', or breathing out a long breath he knows, 'I am breathing out a long breath'. Breathing in a short breath he knows, 'I am breathing in a short breath', or breathing out a short breath he knows, 'I am breathing out a short breath'. 'Experiencing the whole breath body I will breathe in,' thus he trains himself and 'Experiencing the whole breath body I will breathe out,' thus he trains himself. 'Calming the breath body I will breathe in,' thus he trains himself and 'Calming the breath body I will breathe out,' thus he trains himself.

Thus he lives seeing again and again the body as just the body internally or he lives seeing again and again the body as just the body externally, or he lives seeing again and again the body as just the body internally and externally. He lives seeing again and again the dhammas that cause the arising of the body or he lives seeing again and again the dhammas that cause the dissolution of the body, or he lives seeing again and again the dhammas that cause the arising and the dissolution of the body. He is constantly mindful that, 'Only the body exists,' and that mindfulness is used just for developing understanding and more mindfulness. He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again the body as just the body.

SECTION ON THE FOUR POSTURES

108. Bhikkhus, or again in another way, a bhikkhu when going knows, 'I am going,' or when standing he knows, 'I am standing,' or when sitting he knows, 'I am sitting,' or when lying down he knows, 'I am lying down.' In whatever way his body is moving or placed that he knows.

Thus he lives seeing again and again the body as just the body internally or he lives seeing again and again the body as just the body externally, or he lives seeing again and again the body as just the body internally and externally. He lives seeing again and again the dhammas that cause the arising of the body or he lives seeing again and again the dhammas that cause the dissolution of the body, or he lives seeing again and again the dhammas that cause the arising and the dissolution of the body. He is constantly mindful that,

‘Only the body exists,’ and that mindfulness is used just for developing understanding and more mindfulness. He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again the body as just the body.

SECTION ON CLEAR UNDERSTANDING

109. Bhikkhus, or again in another way a bhikkhu when moving forward or moving back does so with clear understanding, when looking straight ahead or looking elsewhere he does so with clear understanding, when stretching or bending the limbs he does so with clear understanding, when using the robes or bowl he does so with clear understanding, when eating, drinking, biting, licking, defecating or urinating he does so with clear understanding, when walking, standing, sitting, sleeping, waking up, speaking, or remaining silent he does so with clear understanding.

Thus he lives seeing again and again the body as just the body internally or he lives seeing again and again the body as just the body externally, ... He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again the body as just the body.

SECTION ON THE 32 IMPURE PARTS OF THE BODY

110. Bhikkhus, or again a bhikkhu reflects about this very body from the soles of its feet up and from the hair of its head down, enclosed by the skin and full of many kinds of impurities thus: ‘There exists in this body — head hair, body hair, nails, teeth, skin, flesh, sinew, bones, bone-marrow, kidneys, heart, liver, membrane, spleen, lungs, intestines, mesentery, gorge, faeces, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucous, synovial fluid, urine.’

Bhikkhus, just as if there were a bag opened at both ends and full of various kinds of grains such as hill paddy, paddy, green gram, cowpea, sesamum, and husked rice, and a man with sound eyes having opened it should reflect, ‘This is hill paddy, this is paddy, this is green gram, this is cowpea, this is sesamum, this is husked rice.’ Bhikkhus, just in this same way a bhikkhu reflects about this very body from the soles of its feet up and from the hair of its head down, enclosed by the skin and full of many kinds of impurities thus: ‘There exists in this body — head hair, body hair,

nails, teeth, skin, flesh, sinew, bones, bone-marrow, kidneys, heart, liver, membrane, spleen, lungs, intestines, mesentery, gorge, faeces, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucous, synovial fluid, urine.'

Thus he lives seeing again and again the body as just the body internally or he lives seeing again and again the body as just the body externally, ... He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again the body as just the body.

SECTION ON THE FOUR ELEMENTS

111. Bhikkhus, or again in another way a bhikkhu reflects upon this very body however it be positioned or placed as consisting of just elements thus, 'There exists in this body just the Earth element, the Water element, the Fire element, the Air element.'

Bhikkhus, just as if a skilful butcher or a butcher's apprentice having slaughtered a cow and cut it up into pieces should sit at the junction of four main roads, bhikkhus, just in this same way a bhikkhu reflects upon this very body however it be positioned or placed as consisting of just elements thus, 'There exists in this body just the Earth element, the Water element, the Fire element, the Air element.'

Thus he lives seeing again and again the body as just the body internally or he lives seeing again and again the body as just the body externally, ... He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again the body as just the body.

SECTION ON NINE CEMETERY CONTEMPLATIONS

112. Bhikkhus, or again in another way a bhikkhu just as if he should see a corpse discarded in a cemetery, one day dead, or two days dead, or three days dead; swollen, blue, and festering then in the same way he compares it to his own body thus, 'This body too is of the same nature, it will become like that and cannot escape from it.' (1)

Thus he lives seeing again and again the body as just the body internally or he lives seeing again and again the body

as just the body externally, ... He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again the body as just the body.

Bhikkhus, or again in another way a bhikkhu just as if he should see a corpse discarded in a cemetery being devoured by crows, hawks, vultures, eagles, dogs, tigers, leopards, jackals, or by worms, then in the same way he compares it to his own body thus, 'This body too is of the same nature, it will become like that and cannot escape from it.' (2)

Thus he lives...

Bhikkhus, or again in another way a bhikkhu just as if he should see a corpse discarded in a cemetery; just a skeleton held together by tendons with some flesh and blood still adhering to it. Then in the same way he compares it to his own body thus, 'This body too is of the same nature, it will become like that and cannot escape from it.' (3)...

Bhikkhus, or again in another way a bhikkhu just as if he should see a corpse discarded in a cemetery; just a skeleton held together by tendons smeared with blood and fleshless ... (4)

Bhikkhus, or again in another way a bhikkhu just as if he should see a corpse discarded in a cemetery; just a skeleton held together by tendons without flesh and blood ... (5)

Bhikkhus, or again in another way a bhikkhu just as if he should see a corpse discarded in a cemetery; just loose bones scattered in all directions in one place bones of a hand, in one place bones of a foot, in one place anklebones, in one place shinbones, in one place thigh bones, in one place hipbones, in one place rib-bones, in one place backbones, in one place shoulder-bones, in one place neck bones, in one place a jawbone, in one place teeth, in one place a skull, in the same way he compares it to his own body thus, 'This body too is of the same nature, it will become like that and cannot escape from it.' (6)

Bhikkhus, or again in another way a bhikkhu just as if he should see a corpse discarded in a cemetery; just bones white like a conch... (7)

Bhikkhus, or again in another way a bhikkhu just as if he should see a corpse discarded in a cemetery; just bones more

than a year old lying in a heap ...(8)

Bhikkhus, or again in another way a bhikkhu just as if he should see a corpse discarded in a cemetery; just rotted bones, crumbling to dust, then in the same way he compares it to his own body thus, 'This body too is of the same nature, it will become like that and cannot escape from it.'(9)

Thus he lives seeing again and again the body as just the body internally or he lives seeing again and again the body as just the body externally, or he lives seeing again and again the body as just the body internally and externally. He lives seeing again and again the dhammas that cause the arising of the body or he lives seeing again and again the dhammas that cause the dissolution of the body, or he lives seeing again and again the dhammas that cause the arising and the dissolution of the body. He is constantly mindful that, 'Only the body exists,' and that mindfulness is used just for developing understanding and more mindfulness. He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again the body as just the body.

CONTEMPLATION OF FEELINGS (VEDANANUPASSANA)

113. And how, bhikkhus, does a bhikkhu live seeing again and again feelings as just feelings?

Bhikkhus, here in this teaching when a bhikkhu is experiencing a pleasant feeling he knows, 'I am experiencing a pleasant feeling.' When experiencing a painful feeling he knows, 'I am experiencing a painful feeling. When experiencing a neither painful nor pleasant feeling he knows, 'I am experiencing a neither painful nor pleasant feeling.'

When experiencing a pleasant feeling associated with sense pleasures he knows, 'I am experiencing a pleasant feeling associated with sense pleasures,' or when experiencing a pleasant feeling not associated with sense pleasures he knows, 'I am experiencing a pleasant feeling not associated with sense pleasures.'

When experiencing a painful feeling associated with sense pleasures he knows, 'I am experiencing a painful feeling associated with sense pleasures,' or when experiencing a painful feeling not associated with sense pleasures he knows, 'I am experiencing a painful feeling not associated with sense pleasures.'

When experiencing a neither painful nor pleasant feeling associated with sense pleasures he knows, 'I am experiencing a neither painful nor pleasant feeling associated with sense pleasures,' or when experiencing a neither painful nor pleasant feeling not associated with sense pleasures he knows, 'I am experiencing a neither painful nor pleasant feeling not associated with sense pleasures.'

Thus he lives seeing again and again feelings as just feelings internally or he lives seeing again and again feelings as just feelings externally, or he lives seeing again and again feelings as just feelings internally and externally. He lives seeing again and again the dhammas that cause the arising of feelings or he lives seeing again and again the dhammas that cause the dissolution of feelings, or he lives seeing again and again the dhammas that cause the arising and the dissolution of feelings. He is constantly mindful that, 'Only feelings exists,' and that mindfulness is used just for developing understanding and more mindfulness. He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again feelings as just feelings.

CONTEMPLATION OF THE MIND (CITTANUPASSANA)

114. And how, bhikkhus, does a bhikkhu live seeing again and again the mind as just the mind?

Bhikkhus, here in this teaching a bhikkhu knows the mind with greed as 'the mind with greed,' and he knows the mind without greed as 'the mind without greed.'

He knows the mind with anger as 'the mind with anger,' and he knows the mind without anger as 'the mind without anger.'

He knows the mind with delusion as 'the mind with delusion,' and he knows the mind without delusion as 'the mind without delusion.'

He knows the contracted state of mind as 'the contracted state of mind,' and he knows the distracted state of mind as 'the distracted state of mind.'

He knows the higher state of mind as 'the higher state of mind,' and he knows the normal state of mind as 'the normal state of mind.'

He knows the inferior state of mind as 'the inferior state of mind,' and he knows the superior state of mind as 'the superior state of mind.'

He knows the concentrated state of mind as 'the concentrated state of mind,' and he knows the unconcentrated state

of mind as 'the unconcentrated state of mind.'

He knows the mind that is freed as 'the mind that is freed,' and he knows the mind that is not freed as 'the mind that is not freed.'

Thus he lives seeing again and again the mind as just the mind internally or he lives seeing again and again the mind as just the mind externally, or he lives seeing again and again the mind as just the mind internally and externally. He lives seeing again and again the dhammas that cause the arising of the mind or he lives seeing again and again the dhammas that cause the dissolution of the mind, or he lives seeing again and again the dhammas that cause the arising and the dissolution of the mind. He is constantly mindful that, 'Only the mind exists,' and that mindfulness is used just for developing understanding and more mindfulness. He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again the mind as just the mind.

SECTION ON THE FIVE HINDRANCES

115. Bhikkhus, and how does a bhikkhu live seeing again and again dhammas as just dhammas?

Bhikkhus, here in this teaching a bhikkhu lives seeing again and again the five hindrances dhammas as just dhammas.

Bhikkhus, and how does a bhikkhu live seeing again and again the five hindrances dhammas as just dhammas?

Bhikkhus, here in this teaching a bhikkhu knows when sense desire is present in him that, 'There is sense desire in me,' or he knows when sense desire is not present in him that, 'There is no sense desire in me.' He also knows how the sense desire which has not yet arisen comes to arise, he knows how the sense desire which has arisen comes to be removed, and he knows how the sense desire that has been removed comes not to arise in the future.

He knows when ill-will is present in him that, 'There is ill-will in me,' or he knows when ill-will is not present in him that, 'There is no ill-will in me.' He also knows how the ill-will which has not yet arisen comes to arise, he knows how the ill-will which has arisen comes to be removed, and he knows how the ill-will that has been removed comes not to arise in the future.

He knows when sloth and torpor are present in him that, 'There are sloth and torpor in me,' or he knows when sloth and torpor are not present in him that, 'There are no sloth and torpor in me.' He also knows how the sloth and torpor which have not yet arisen come to arise, he knows how the sloth and torpor which have arisen come to be removed, and he knows how the sloth and torpor that have been removed come not to arise in the future.

He knows when restlessness and regret (worry) are present in him that, 'There are restlessness and regret (worry) in me,' or he knows when restlessness and regret (worry) are not present in him that, 'There are no restlessness and regret (worry) in me.' He also knows how the restlessness and regret (worry) which have not yet arisen come to arise, he knows how the restlessness and regret (worry) which have arisen come to be removed, and he knows how the restlessness and regret (worry) that have been removed come not to arise in the future.

He knows when doubt is present in him that, 'There is doubt in me,' or he knows when doubt is not present in him that, 'There is no doubt in me.' He also knows how the doubt which has not yet arisen comes to arise, he knows how the doubt which has arisen comes to be removed, and he knows how the doubt that has been removed comes not to arise in the future.

Thus he lives seeing again and again dhammas as just dhammas internally or he lives seeing again and again dhammas as just dhammas externally, or he lives seeing again and again dhammas as just dhammas internally and externally. He lives seeing again and again the dhammas that cause the arising of dhammas or he lives seeing again and again the dhammas that cause the dissolution of dhammas, or he lives seeing again and again the dhammas that cause the arising and the dissolution of dhammas. He is constantly mindful that, 'Only dhammas exist,' and that mindfulness is used just for developing understanding and more mindfulness. He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again dhammas as just dhammas.

SECTION ON THE FIVE AGGREGATES

116. Bhikkhus, or again in another way a bhikkhu lives seeing again and again the five aggregates of clinging dhammas as just dhammas. Bhikkhus, and how does a bhikkhu live seeing

again and again the five aggregates of clinging dhammas as just dhammas?

Bhikkhus, here in this teaching a bhikkhu knows: 'This is matter, this is the arising of matter, this is the cessation of matter. This is feeling, this is the arising of feeling, this is the cessation of feeling. This is perception, this is the arising of perception, this is the cessation of perception. These are mental formations, this is the arising of mental formations, this is the cessation of mental formations. This is consciousness, this is the arising of consciousness, this is the cessation of consciousness.

Thus he lives seeing again and again dhammas as just dhammas internally or he lives seeing again and again dhammas as just dhammas externally, or he lives seeing again and again dhammas as just dhammas internally and externally. He lives seeing again and again the dhammas that cause the arising of dhammas or he lives seeing again and again the dhammas that cause the dissolution of dhammas, or he lives seeing again and again the dhammas that cause the arising and the dissolution of dhammas. He is constantly mindful that, 'Only dhammas exist,' and that mindfulness is used just for developing understanding and more mindfulness. He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again dhammas as just dhammas.

SECTION ON THE SENSE BASES

117. Bhikkhus, or again in another way a bhikkhu lives seeing again and again the six internal and external sense base dhammas as just dhammas. And how, Bhikkhus, does a bhikkhu live seeing again and again the six internal and external sense base dhammas as just dhammas?

Bhikkhus, here in this teaching a bhikkhu knows the eye and he knows sights, and he also knows the fetters that arise dependent on both. He knows how the fetters which have not yet arisen come to arise, he knows how the fetters that have arisen come to be removed, and he knows how the fetters that have been removed come not to arise in the future.

He knows the ear and he knows sounds, and he also knows the fetters that arise dependent on both. He knows how the fetters which have not yet arisen come to arise, he knows how the fetters that have arisen come to be removed, and he knows how the fetters that have been removed come not to arise in

the future.

He knows the nose and he knows odours, and he also knows the fetters that arise dependent on both. He knows how the fetters which have not yet arisen come to arise, he knows how the fetters that have arisen come to be removed, and he knows how the fetters that have been removed come not to arise in the future.

He knows the tongue and he knows tastes, and he also knows the fetters that arise dependent on both. He knows how the fetters which have not yet arisen come to arise, he knows how the fetters that have arisen come to be removed, and he knows how the fetters that have been removed come not to arise in the future.

He knows the body and he knows touches, and he also knows the fetters that arise dependent on both. He knows how the fetters which have not yet arisen come to arise, he knows how the fetters that have arisen come to be removed, and he knows how the fetters that have been removed come not to arise in the future.

He knows the mind and he knows mental objects (dhammas), and he also knows the fetters that arise dependent on both. He knows how the fetters which have not yet arisen come to arise, he knows how the fetters that have arisen come to be removed, and he knows how the fetters that have been removed come not to arise in the future.

Thus he lives seeing again and again dhammas as just dhammas internally or he lives seeing again and again dhammas as just dhammas externally, or he lives seeing again and again dhammas as just dhammas internally and externally. ... He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again dhammas as just dhammas.

SECTION ON THE FACTORS OF ENLIGHTENMENT

118. Bhikkhus, or again in another way a bhikkhu lives seeing again and again the seven factors of enlightenment dhammas as just dhammas. And how, Bhikkhus, does a bhikkhu live seeing again and again the seven factors of enlightenment dhammas as just dhammas?

Bhikkhus, here in this teaching a bhikkhu knows when the enlightenment factor of mindfulness is present in him that,

'The enlightenment factor of mindfulness is present in me,' or when the enlightenment factor of mindfulness is not present in him that, 'The enlightenment factor of mindfulness is not present in me.' He also knows how the enlightenment factor of mindfulness which has not yet arisen comes to arise, and he knows how the enlightenment factor of mindfulness that has arisen is developed to completion.

He knows when the enlightenment factor of investigation of dhamma is present in him that, 'The enlightenment factor of investigation of dhamma is present in me,' or when the enlightenment factor of investigation of dhamma is not present in him that, 'The enlightenment factor of investigation of dhamma is not present in me.' He also knows how the enlightenment factor of investigation of dhamma which has not yet arisen comes to arise, and he knows how the enlightenment factor of investigation of dhamma that has arisen is developed to completion.

He knows when the enlightenment factor of effort is present in him that, 'The enlightenment factor of effort is present in me,' or when the enlightenment factor of effort is not present in him that, 'The enlightenment factor of effort is not present in me.' He also knows how the enlightenment factor of effort which has not yet arisen comes to arise, and he knows how the enlightenment factor of effort that has arisen is developed to completion.

He knows when the enlightenment factor of joy is present in him that, 'The enlightenment factor of joy is present in me,' or when the enlightenment factor of joy is not present in him that, 'The enlightenment factor of joy is not present in me.' He also knows how the enlightenment factor of joy which has not yet arisen comes to arise, and he knows how the enlightenment factor of joy that has arisen is developed to completion.

He knows when the enlightenment factor of calm is present in him that, 'The enlightenment factor of calm is present in me,' or when the enlightenment factor of calm is not present in him that, 'The enlightenment factor of calm is not present in me.' He also knows how the enlightenment factor of calm which has not yet arisen comes to arise, and he knows how the enlightenment factor of calm that has arisen is developed to completion.

He knows when the enlightenment factor of concentration is present in him that, 'The enlightenment factor of concen-

tration is present in me,' or when the enlightenment factor of concentration is not present in him that, 'The enlightenment factor of concentration is not present in me.' He also knows how the enlightenment factor of concentration which has not yet arisen comes to arise, and he knows how the enlightenment factor of concentration that has arisen is developed to completion.

He knows when the enlightenment factor of equanimity is present in him that, 'The enlightenment factor of equanimity is present in me,' or when the enlightenment factor of equanimity is not present in him that, 'The enlightenment factor of equanimity is not present in me.' He also knows how the enlightenment factor of equanimity which has not yet arisen comes to arise, and he knows how the enlightenment factor of equanimity that has arisen is developed to completion.

Thus he lives seeing again and again dhammas as just dhammas internally or he lives seeing again and again dhammas as just dhammas externally, or he lives seeing again and again dhammas as just dhammas internally and externally. ... He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again dhammas as just dhammas.

SECTION ON THE FOUR NOBLE TRUTHS

119. Bhikkhus, or again in another way a bhikkhu lives seeing again and again the Four Noble Truth dhammas as just dhammas. And how, bhikkhus, does a bhikkhu live seeing again and again the Four Noble Truth dhammas as just dhammas?

Bhikkhus, here in this teaching a bhikkhu knows as it really is that, 'This is suffering (dukkha),' he knows as it really is that, 'This is the cause of suffering,' he knows as it really is that, 'This is the cessation of suffering,' he knows as it really is that, 'This is practise that leads to the cessation of suffering.'

DETAILED EXPLANATION OF THE TRUTH OF SUFFERING

Bhikkhus, and what is the Noble Truth of suffering (dukkha)?

Birth is suffering, ageing is also suffering, death is also suffering, sorrow, lamentation, physical pain, mental pain, and anguish are also suffering; to have to associate with those (persons or things) one dislikes is also suffering; to be separated from those one loves or likes is also

suffering; wishing for what one cannot get is also suffering; in short, the five aggregates of clinging are suffering.

Bhikkhus, and what is birth (jati)? The birth, the being born, the origination, the conception, the springing into existence, the manifestation of the aggregates, and the acquisition of the sense bases, of beings in this or that class of beings. Bhikkhus, this is called birth.

Bhikkhus, and what is ageing (jara)? It is the ageing, the getting frail, the loss of teeth, the greying of hair, the wrinkling of skin, the failing of the vital force, the wearing out of the sense faculties of beings in this or that class of beings. Bhikkhus, this is called ageing.

Bhikkhus, and what is death (marana)? The departing and vanishing, the destruction, the disappearance, the death, the completion of the life span, the dissolution of the aggregates, the discarding of the body, and the destruction of the physical life-force of beings in this or that class of beings. Bhikkhus, this is called death.

Bhikkhus, and what is sorrow (soka)? The sorrow, the act of sorrowing, the sorrowful state of mind, the inward sorrow and the inward overpowering sorrow that arise because of this or that loss (of relatives, or possessions) or this or that painful state that one experiences. Bhikkhus, this is called sorrow.

Bhikkhus, and what is lamentation (parideva)? The crying and lamenting, the act of crying and lamenting, and the state of crying and lamentation that arises because of this or that loss (of relatives, or possessions) or this or that painful state that one experiences. Bhikkhus, this is called lamentation.

Bhikkhus, and what is physical pain (dukkha)? The bodily pain and bodily unpleasantness, the painful and unpleasant feeling produced by bodily contact. Bhikkhus, this is called physical pain.

Bhikkhus, and what is mental pain (domanassa)? The pain in the mind and the unpleasantness in the mind, the painful and unpleasant feeling produced by mental contact. Bhikkhus, this is called mental pain.

Bhikkhus, and what is anguish (upayasa)? The distress and anguish and the state of distress and anguish that arises because of this or that loss (of relatives, or possessions) or this or that painful state that one experiences. Bhikkhus, this is called anguish.

Bhikkhus, and what is the suffering of having to associate with those (persons or things) one dislikes (appiyehi sampayogo dukkho)? Having to meet, remain with, be in close contact or intermingle, with sights, sounds, odours, tastes, tactile objects, and objects of the mind in this world which are undesirable, unpleasant, or unenjoyable, or with those who desire one's disadvantage, loss, discomfort, or association with danger. Bhikkhus, this is called the suffering of having to associate with those (persons or things) one dislikes.

Bhikkhus, and what, is the suffering of being separated from those one loves or likes (piyehi vippayogo dukkho)? Not being able to meet, remain with, be in close contact or intermingle, with sights, sounds, odours, tastes, tactile objects, and objects of the mind in this world which are desirable, pleasant, or enjoyable, or with those who desire one's advantage, benefit, comfort, or freedom from danger. Bhikkhus, this is called the suffering of being separated from those one loves or likes.

Bhikkhus, and what is the suffering of wishing for what one cannot get? Bhikkhus, in beings subject to birth and rebirth the wish arises: "Oh that we were not subject to birth and rebirth! Oh that birth and rebirth would not happen to us!" But this cannot happen by merely wishing. This is the suffering of wishing for what one cannot get.

Bhikkhus, in beings subject to ageing the wish arises: "Oh that we were not subject to ageing! Oh that ageing would not happen to us!" But this cannot happen by merely wishing. this is the suffering of wishing for what one cannot get.

Bhikkhus, in beings subject to illness the wish arises: "Oh that we were not subject to illness! Oh that illness would not happen to us!" But this cannot happen by merely wishing. this is the suffering of wishing for what one cannot get.

Bhikkhus, in beings subject to death the wish arises: "Oh that we were not subject to death! Oh that death would not happen to us!" But this cannot happen by merely wishing. this is the suffering of wishing for what one cannot get.

Bhikkhus, in beings subject to sorrow, lamentation, physical pain, mental pain, and anguish the wish arises: "Oh that we were not subject to sorrow, lamentation, physical pain, men-

tal pain, and anguish! Oh that sorrow, lamentation, physical pain, mental pain, and anguish would not happen to us!" But this cannot happen by merely wishing. This is the suffering of wishing for what one cannot get.

Bhikkhus, and what is meant by, "In short the five aggregates of clinging are suffering"? They are the aggregate of matter, the aggregate of feeling, the aggregate of perception, the aggregate of mental formations, and the aggregate of consciousness. Bhikkhus, these are what is meant by "In short the five aggregates of clinging are suffering".

Bhikkhus, this is called the Noble Truth of Suffering.

DETAILED EXPLANATION OF THE TRUTH OF THE CAUSE OF SUFFERING

Bhikkhus, and what is the Noble Truth of the cause of suffering? It is that craving which gives rise to fresh rebirth and which together with delight and clinging (accepts, enjoys, and) finds great delight, in this or that (existence or sense pleasure that happens to arise). Namely, craving for sense pleasures (kamatanha), craving for better existences (bhava tanha), and craving for nonexistence (vibhavatanha).

Bhikkhus, when this craving arises where does it arise? When it establishes itself, where does it establish itself? Whatever in the world appears to be delightful and pleasurable that is where this craving arises and establishes itself.

And what in the world appears to be delightful and pleasurable?

In the world, the eye appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, the ear appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, the nose appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, the tongue appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, the body appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, the mind appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, sights appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there. ...sounds...odours...tastes ... touches ... In the world, the objects of the mind appear to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, eye consciousness appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there. ... ear consciousness ... nose consciousness ... tongue consciousness ... body consciousness ... In the world, mind consciousness appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, eye contact appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there. ... ear contact ... nose contact ... tongue contact ... body contact ... In the world, mind contact appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, the feeling born of eye contact appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there ... the feeling born of ear contact ... the feeling born of nose contact ... the feeling born of tongue contact ... the feeling born of body contact ... In the world, the feeling born of mind contact appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, the perception of sights appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there ... the perception of sounds...the perception of odours...the perception of tastes ... the perception of touches ...In the world, the perception of the objects of the mind

appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, the volition towards sights appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there...the volition towards sounds...the volition towards odours...the volition towards tastes ... the volition towards touches ... In the world, the volition towards the objects of the mind appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

In the world, the craving for sights appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there ... the craving for sounds... the craving for odours... the craving for tastes ... the craving for touches ... the craving for the objects of the mind...

the initial thinking about sights...the initial thinking about sounds...the initial thinking about odours...the initial thinking about tastes ... the initial thinking about touches ... the initial thinking about the objects of the mind...

the sustained thinking about sights...the sustained thinking about sounds...the sustained thinking about odours...the sustained thinking about tastes ... the sustained thinking about touches ... In the world, the sustained thinking about the objects of the mind appears to be delightful and pleasurable. When this craving arises, it arises there, when it establishes itself it establishes itself there.

Bhikkhus, this is called the Noble Truth of the cause of suffering.

DETAILED EXPLANATION OF THE TRUTH OF THE CESSATION OF SUFFERING

Bhikkhus, and what is the Noble Truth of the cessation of suffering? It is the complete extinction and cessation of this very craving, its abandoning and discarding, the liberation and detachment from it.

Bhikkhus, when this craving is abandoned where is it abandoned? When it ceases, where does it cease? Whatever in the world appears to be delightful and pleasurable that is

where this craving is abandoned, that is where it ceases.

And what in the world appears to be delightful and pleasurable?

In the world, the eye appears to be delightful and pleasurable. When this craving is abandoned, it is abandoned there, when it ceases it ceases there. In the world, the ear appears to be delightful and pleasurable. When this craving is abandoned, it is abandoned there, when it ceases it ceases there. In the world, the nose appears to be delightful and pleasurable. When this craving is abandoned, it is abandoned there, when it ceases it ceases there. In the world, the tongue appears to be delightful and pleasurable. When this craving is abandoned, it is abandoned there, when it ceases it ceases there. In the world, the body appears to be delightful and pleasurable. When this craving is abandoned, it is abandoned there, when it ceases it ceases there. In the world, the mind appears to be delightful and pleasurable. When this craving is abandoned, it is abandoned there, when it ceases it ceases there.

sights...sounds...odours...tastes ... touches ... the objects of the mind...

eye consciousness ... ear consciousness ... nose consciousness ... tongue consciousness ... body consciousness ... mind consciousness ...

eye contact ... ear contact ... nose contact ... tongue contact ... body contact ... mind contact ...

the feeling born of eye contact ... the feeling born of ear contact ... the feeling born of nose contact ... the feeling born of tongue contact ... the feeling born of body contact ... the feeling born of mind contact ...

the perception of sights...the perception of sounds...the perception of odours...the perception of tastes ... the perception of touches ... the perception of the objects of the mind...

the volition towards sights...the volition towards sounds...the volition towards odours...the volition towards tastes ... the volition towards touches ... the volition towards the objects of the mind...

the craving for sights... the craving for sounds... the craving for odours... the craving for tastes ... the craving for

touches ... the craving for the objects of the mind...

the initial thinking about sights...the initial thinking about sounds...the initial thinking about odours...the initial thinking about tastes ... the initial thinking about touches ... the initial thinking about the objects of the mind...

the sustained thinking about sights...the sustained thinking about sounds...the sustained thinking about odours...the sustained thinking about tastes ... the sustained thinking about touches ... the sustained thinking about the objects of the mind...

Bhikkhus, this is called the Noble Truth of the cessation of suffering.

DETAILED EXPLANATION OF THE TRUTH OF THE PATH LEADING TO THE CESSATION OF SUFFERING

Bhikkhus, and what is the path leading to the cessation of suffering?

It is the Noble Eightfold Path. Namely, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

Bhikkhus, and what is Right View? The understanding of suffering, the understanding of the cause of suffering, the understanding of the cessation of suffering, and the understanding of the practise that leads to the cessation of suffering. Bhikkhus, this is called Right View.

Bhikkhus, and what is Right Thought? Thoughts directed to liberation from sensuality, thoughts free from anger, and thoughts free from cruelty. Bhikkhus, this is called Right Thought.

Bhikkhus, and what is Right Speech? Abstaining from lying, from tale-bearing, from abusive speech, and from unbeneficial talk. Bhikkhus, this is called Right Speech.

Bhikkhus, and what is Right Action? Abstaining from killing living beings, from stealing, and from adultery. Bhikkhus, this is called Right Action.

Bhikkhus, and what is Right Livelihood? Bhikkhus, here in this teaching a disciple of the Noble Ones completely abstains from a wrong way of livelihood and makes his living by a right means of livelihood. Bhikkhus, this is called

Right Livelihood.

Bhikkhus, and what is Right Effort? Bhikkhus, here in this teaching a bhikkhu generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to prevent the arising of evil, unwholesome states of mind that have not yet arisen.

He generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to abandon evil, unwholesome states of mind that have arisen.

He generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to attain wholesome states that have not yet arisen.

He generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to maintain the wholesome states of mind that have arisen, to prevent their lapsing, to increase them, to cause them to grow, and to completely develop them. Bhikkhus, this is called Right Effort.

Bhikkhus, and what is Right Mindfulness? Bhikkhus, here in this teaching a bhikkhu lives seeing again and again the body as just the body with diligence, understanding, and mindfulness and without attachment or mental pain for the world. He lives seeing again and again feelings as just feelings with diligence, understanding, and mindfulness and without attachment or mental pain for the world. He lives seeing again and again the mind as just the mind with diligence, understanding, and mindfulness and without attachment or mental pain for the world. He lives seeing again and again Dhammas as just Dhammas with diligence, understanding, and mindfulness and without attachment or mental pain for the world. Bhikkhus, this is called Right Mindfulness?

Bhikkhus, and what is Right Concentration? Bhikkhus, here in this teaching a bhikkhu being detached from sensual desire and unwholesome states attains and dwells in the first jhana which has initial and sustained application of the mind, joy, and pleasure born of detachment (from the hindrances).

With the subsiding of initial and sustained application of the mind a bhikkhu attains and dwells in the second jhana, with internal tranquility and one-pointedness of mind, without initial and sustained application of the mind, but with joy and pleasure born of concentration.

Being without joy, a bhikkhu dwells in equanimity with mindfulness and clear understanding, and experiences pleasure in mind and body. A bhikkhu attains and dwells in the third jhana which causes a person who attains it to be praised

by the Noble Ones as one who has equanimity and mindfulness, one who abides in pleasure.

By becoming detached from both pleasure and pain and by the previous cessation of gladness and mental pain, a bhikkhu attains and dwells in the fourth jhana a state of pure mindfulness born of equanimity. Bhikkhus, this is called Right Concentration.

Bhikkhus, this is called the path leading to the cessation of suffering.

Thus he lives seeing again and again dhammas as just dhammas internally or he lives seeing again and again dhammas as just dhammas externally, or he lives seeing again and again dhammas as just dhammas internally and externally. He lives seeing again and again the dhammas that cause the arising of dhammas or he lives seeing again and again the dhammas that cause the dissolution of dhammas, or he lives seeing again and again the dhammas that cause the arising and the dissolution of dhammas. He is constantly mindful that, 'Only dhammas exist,' and that mindfulness is used just for developing understanding and more mindfulness. He lives without craving or wrong views and does not cling to anything in the world. Bhikkhus, it is thus that a bhikkhu lives seeing again and again dhammas as just dhammas

CONCLUSION

Bhikkhus, indeed whosoever practises these four *satipatthanas* in this manner for seven years, one of two results is to be expected in him; the state of an Arahanta in this very existence, or if there is yet be any trace of clinging, the state of a Non-returner.

Let alone seven years, whosoever practises these four *satipatthanas* in this manner for six years, five years, four years, three years, two years, or one year, one of two results is to be expected in him; the state of an Arahanta in this very existence, or if there is yet be any trace of clinging, the state of a Non-returner.

Let alone one year, whosoever practises these four *satipatthanas* in this manner for seven months, one of two results is to be expected in him; the state of an Arahanta in this very existence, or if there is yet be any trace of clinging, the state of a Non-returner.

Let alone seven months, whosoever practises these four

satipatthanas in this manner for six months, five months, four months, three months, two months, one month, or half a month, one of two results is to be expected in him; the state of an Arahanta in this very existence, or if there is yet be any trace of clinging, the state of a Non-returner.

Let alone half a month, whosoever practises these four *satipatthanas* in this manner for seven days, one of two results is to be expected in him; the state of an Arahanta in this very existence, or if there is yet be any trace of clinging, the state of a Non-returner.

This is what I meant when I said: “Bhikkhus, there is only one way for the purification of the minds of beings, for the overcoming of sorrow and lamentation, for the cessation of mental and physical pain, for attaining the right Path and for the realization of Nibbana. That one way is the four foundations of mindfulness (*Satipatthanas*).

This is what the Blessed One said, and the bhikkhus were delighted and rejoiced at the Blessed One’s words.

END OF SUTTA

MAHASATIPATTHANA SUTTA

A TRANSLATION INTO ENGLISH BY DHAMMINDA BHIKKHU

THIS MANUSCRIPT MAY BE REPRODUCED WITHOUT FURTHER PERMISSION FROM THE
AUTHOR

OVADA PATIMOKKHA DHAMMACETI

Patience is the highest practice,
The Buddhas say Nibbana is the highest dhamma,
He is not really one gone forth who kills another,

He is not really a Samana who harms others.

Not to do any evil actions,
To develop those qualities which are good,
To purify ones own mind,
This is the teaching of all the Buddhas.

Not abusing, insulting, or harming others,
Being restrained according to the rules of the Patimokkha,
Being moderate in eating,
Residing in a secluded spot,
And making effort to produce concentration,
This is the teaching of all the Buddhas.

MAHASATIPATTHANA SUTTA

[illegible]

mangala sutta notes.

Samana: the collective term for wandering ascetics, monks, and Holy men in India.

MANGALA SUTTA

Thus have I heard:

At one time the Blessed One was living at Savatthi in Jeta's grove the monastery of Anathapindika. Then late in the night a certain Deva, having illuminated the whole of Jeta's grove with his surpassing appearance, approached the Blessed One. Having approached the Blessed One and having bowed he stood at one side. While standing at one side that Deva addressed the Blessed One with this verse:

Many Devas and men have thought indecisively about the causes of happiness; for those who desire well being, please declare the best causes of happiness.

Not to associate with fools, but to associate with the wise, and to revere those who are worthy of reverence; these are (three of) the best causes of happiness.

Living in a suitable locality, to have performed meritorious actions in the past, and having a mind that is well-directed; these are (three of) the best causes of happiness.

Extensive learning and practical skills, a discipline that is well-practised, and speech that is well-spoken; these are (four of) the best causes of happiness.

To serve and support mother and father, to care for wife and children, and careful workmanship; these are (four of) the best causes of happiness.

Giving, practising Dhamma, to care for relatives, an faultless actions; these are (four of)the best causes of happiness.

Mentally and physically refraining from evil, abstaining from intoxicants, and being heedful of the Dhamma; these are (four of) the best causes of happiness.

Respect, humility, contentment, gratitude, and hearing the

Dhamma at an appropriate time; these are (five of) the best causes of happiness.

Patience, being easy to admonish, seeing Samanas, and discussing the Dhamma at an appropriate time; these are (four of) the best causes of happiness.

Burning up defilements, life as a monk, seeing the Four Noble Truths, and realizing Nirvana; these are (four of)the best causes of happiness.

To be possessed of a mind that although touched by worldly conditions is unshaken, sorrowless, undefiled, and secure; these are (four of)the best causes of happiness.

They who have performed these are undefeated and attain well-being everywhere to them these (thirty-eight) are the best causes of happiness.

TALK 1 (1)To serve and support mother and father,

ANGUTTARA NIKAYA, DUKANIPATA, SAMACITTA VAGGA, SUTTA No. 2

Bhikkhus, I say that there are two persons who cannot easily be repayed. Which two? One's mother and father.

Bhikkhus, if a man were to carry about his mother on one shoulder, and his father on one shoulder, and that man living for one hundred years should live carrying them about on his shoulders, and for all of these hundred years he should rub their bodies with perfume, massage them, bathe them, and tend to them, and while doing so they should even urinate and defecate on his shoulders; bhikkhus, even by doing all this he would not do enough for and would not repay his parents.

Bhikkhus, if a man were to establish his mother and father as absolute rulers of this great earth with all its treasures, then even by doing this he would not do enough for and would not repay his parents.

What is the reason for this? Bhikkhus, it is because parents do a great many things for their children, they protect them, nourish them, and they show them the world.

Bhikkhus, but whoever encourages, establishes, and maintains faith in his faithless parents, virtue in his virtueless parents, generosity in his stingy parents, and wisdom in his unwise parents, then, bhikkhus, by doing this he does enough for and repays his parents.

to care for wife and children, parents duties to children are five in number

- 1.to restrain them from doing evil,
2. to encourage them to do good,
3. to cause them to become educated,
- 4.to give them wealth at an appropriate time,
- 5, to arrange their marriage at a suitable age.

example of anathapindikassa paying children to learn dhamma, the kid became a sotappanna

wife duties towards,

- 1.to be affectionate to
2. not to abuse
3. not to commit adultery
4. to share control of income and wealth with
5. to give presents of adornments to

and careful workmanship;

- 1.knowing the time,
- 2,paying attention to the job,
- 3.knowing what is suitable,
4. not being lazy
5. being energetic.

these are (four of) the best causes of happiness.

TALK 2

Giving, can give a whole talk just on giving
practising Dhamma, TEN KUSALAS BY BODY SPEECH AND MIND,

to care for relatives,

and faultless actions;

- 1.Keeping uposatha
- 2.veyyavacca
3. planting trees for shade
- 4.constructing public gardens
- 5.constructing bridges
- 6.fixing roads
- 7.digging wells and tanks

these are (four of)the best causes of happiness.

TALK 3

Mentally and physically refraining from evil, abstaining
from ten types by body speech and mind

abstaining from intoxicants, alcohol, wine spirits, dope
and opium, heroine.

six faults

- 1.loss of wealth
- 2.produces fights and quarrels
- 3.disease
- 4.bad reputation
- 5.show oneself , expose oneself
- 6.leads one to become stupid

and being heedful of the Dhamma;

- 1.mindfulness
- 2.not forgetting

these are (four of) the best causes of happiness.

TALK 4

Respect,dhammapada verse 29 abhivadhanasilissa niccam ...

humility, not someone who is conceited who praises himself and puts down others, but whose speech is pleasant to both the ear and to the heart.

STORY: Venerable Sariputta who was corrected by a novice for wearing his robe unevenly and he didnt get angry and say who are you to tell me what to do, but simply fixed his robe and asked is this correct now teacher. People who really respect the Dhamma really are humble.

These two qualities go hand in hand.

story rahula

contentment, if you search for your livelihood in a right way then you will be content ,but if you are searching for your livelihood in a wrong and greedy way then you will not be content.

gratitude,
and hearing the Dhamma

at an appropriate time; these are (five of) the best causes of happiness.

TALK 5

Patience,
being easy to admonish,
seeing Samanas,
and discussing the Dhamma at an appropriate time;
these are (four of) the best causes of happiness.

TALK 6

Burning up defilements,

life as a monk,
 seeing the Four Noble Truths,
 and realizing Nirvana;
 these are (four of)the best causes of happiness.

TALK 7

To be possessed of a mind that although touched by worldly conditions is unshaken, sorrowless, undefiled, and secure; these are (four of)the best causes of happiness.

TALK 8 They who have performed these are undefeated and attain well-being everywhere to them these (thirty-eight) are the best causes of happiness.

IS THERE INTELLIGENT LIFE ON EARTH?

If we observe the people around us we can easily see that people really do not know how to attain happiness. Maybe you will find yourself wondering, “Is there intelligent life on Earth?”

Mangala Sutta is a simple guide to the actions we should endeavour to perform if we want to live happily. Since we all want to live happily we should all pay attention to the Buddha’s answer to this important question.

MANGALA SUTTA

Thus have I heard:

At one time the Blessed One was living at Savatthi in Jeta’s grove the monastery of Anathapindika. Then late in the night a certain Deva, having illuminated the whole of Jeta’s grove with his surpassing appearance, approached the Blessed One. Having approached the Blessed One and having bowed he stood at one side. While standing at one side that Deva addressed the Blessed One with this verse:

Many Devas and men have thought indecisively about the causes of happiness; for those who desire well being, please declare the best causes of happiness.

Not to associate with fools, but to associate with the wise, and to revere those who are worthy of reverence; these are (three of) the best causes of happiness.

Living in a suitable locality, to have performed meritorious actions in the past, and having a mind that is well-directed; these are (three of) the best causes of happiness.

Extensive learning and practical skills, a discipline that is well-practised, and speech that is well-spoken; these are (four of) the best causes of happiness.

To serve and support mother and father, to care for wife and children, and careful workmanship; these are (four of) the best causes of happiness.

Giving, practising Dhamma, to care for relatives, and faultless actions; these are (four of) the best causes of happiness.

Mentally and physically refraining from evil, abstaining from intoxicants, and being heedful of the Dhamma; these are (four of) the best causes of happiness.

Respect, humility, contentment, gratitude, and hearing the Dhamma at an appropriate time; these are (five of) the best causes of happiness.

Patience, being easy to admonish, seeing Samanas, and discussing the Dhamma at an appropriate time; these are (four of) the best causes of happiness.

Burning up defilements, life as a monk, seeing the Four Noble Truths, and realizing Nirvana; these are (four of) the best causes of happiness.

To be possessed of a mind that although touched by worldly conditions is unshaken, sorrowless, undefiled, and secure; these are (four of) the best causes of happiness.

They who have performed these are undefeated and attain well-being everywhere to them these (thirty-eight) are the best causes of happiness.

METTA SUTTA

This is what should be done by one who wishes to realize and live in peace: He should be capable, upright and perfectly honest, easy to admonish, gentle and not conceited, content with whatever he has and easy to support, not busy and have few possessions, calm, wise, well-mannered and not attached to lay supporters, and he should not perform even the smallest act of misconduct for which he would be blamed by the wise.

His thoughts should be, “ May all beings live in happiness and peace, may all beings experience happiness”.

“Whatever beings there may be without exception, the feeble, or the strong, the long, large, medium, short, small and minute, those I have seen and those I have never seen, those living far away and those living nearby, those who are born and those who are yet to be born; may all beings experience happiness”.

Let him not deceive another or despise anyone whatsoever in any place. Let him not wish harm to another because of ill-will or dislike.

Just as a mother would give her life to protect her only child, in the same way let him develop an unlimited mind of loving-kindness towards all beings.

And let him develop an unlimited mind of loving-kindness radiating to the whole universe, above, below, and across, without limit, without enmity, without ill-will.

Whether standing, walking, sitting or lying down; for as long as he is free from sloth, being established in constant mindfulness of loving-kindness, this is said to be the best way to live.

Without taking up wrong views, being virtuous and possessed of insight, he whose attachment to sense pleasures has been removed, he will never be born again.

(Khuddaka Nikaya).

In this world hatred has never ceased through hatred,
But only by love can
hatred be caused to cease.
This is an eternal law.

Dhammapada Verse No. 5.

Namo Tassa Bhagavato Arahto Sammasambuddhasa.

THE FIVE PRECEPTS (PANCA SILA)

I undertake the precept to abstain from killing living beings.

I undertake the precept to abstain from stealing.

I undertake the precept to abstain from adultery.

I undertake the precept to abstain from lying.

I undertake the precept to abstain from drinking alcohol.

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**SALAYATANA SAMYUTTTA, YOGAKHEMA VAGGA
UPASSUTI SUTTA**

At one time the Blessed One was living in the brick monastery at Natila village. Then while the Blessed One was sitting alone in seclusion he spoke aloud the following Dhamma:

"Dependent on the eye and visual objects consciousness arises. The coming together of these is contact (phasso), contact causes feeling, feeling causes craving, craving causes clinging, clinging causes becoming, becoming causes birth, birth causes the arising of ageing, death, sorrow, lamentation, physical pain, and anguish. It is in this way that all forms of suffering arise.

"Dependent on the ear and sounds consciousness arises. The coming together of these is contact (phasso), contact causes feeling, feeling causes craving, craving causes clinging, clinging causes becoming, becoming causes birth, birth causes the arising of ageing, death, sorrow, lamentation, physical pain, and anguish. It is in this way that all forms of suffering arise.

"Dependent on the nose and odours consciousness arises. The coming together of these is contact (phasso), contact causes feeling, feeling causes craving, craving causes clinging, clinging causes becoming, becoming causes birth, birth causes the arising of ageing, death, sorrow, lamentation, physical pain, and anguish. It is in this way that all forms of suffering arise.

"Dependent on the tongue and tastes consciousness arises. The coming together of these is contact (phasso), contact causes feeling, feeling causes craving, craving causes clinging, clinging causes becoming, becoming causes birth, birth causes the arising of ageing, death, sorrow, lamentation, physical pain, and anguish. It is in this way that all forms of suffering arise.

"Dependent on the body and touch consciousness arises. The coming together of these is contact (phasso), contact causes feeling, feeling causes craving, craving causes clinging, clinging causes becoming, becoming causes birth, birth causes the arising of ageing, death, sorrow, lamentation, physical pain, and anguish. It is in this way that all forms of suffering arise.

"Dependent on the mind and mental objects consciousness arises. The coming together of these is contact (phasso),

contact causes feeling, feeling causes craving, craving causes clinging, clinging causes becoming, becoming causes birth, birth causes the arising of ageing, death, sorrow, lamentation, physical pain, and anguish. It is in this way that all forms of suffering arise.

"Dependent on the eye and visual objects consciousness arises. The coming together of these is contact (phasso), contact causes feeling, feeling causes craving, by the complete cessation of that very craving clinging ceases, with the cessation of clinging becoming ceases, with the cessation of becoming birth ceases, with the cessation of birth; ageing, death, sorrow, lamentation, physical pain, and anguish cease. It is in this way that all forms of suffering cease.

At that time a certain bhikkhu was standing nearby and overheard the Blessed One's speech. The Blessed One saw that Bhikkhu standing listening and having seen that bhikkhu asked him, "Bhikkhu, did you hear that Dhamma method?"

"Yes, Venerable Sir"

"Bhikkhu, learn this Dhamma method, learn thoroughly this Dhamma method, bear in mind this Dhamma method. Bhikkhu, this Dhamma method is connected with what is beneficial and is the basis of the path.

SALAYATANA SAMYUTTA, MIGAJALAVAGGA, 8. UPAVANA SANDITTHIKO SUTTA.

At that time the Venerable Upavana approached the Blessed One ... and while sitting down at one side the Venerable Upavana asked the following question to the Blessed One:

It is said that, "The Dhamma is able to be known and seen by oneself". Venerable Sir, in what way is the Dhamma able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself?

Upavana, here a bhikkhu having seen an object with the eye experiences the object and experiences desire for that object, and while that desire for a visual object is present in him he knows, "There is present in me desire for a visual object." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself.

Upavana, here a bhikkhu having heard a sound with the ear experiences a sound and experiences desire for that sound, and while that desire for a sound is present in him he knows, "There is present in me desire for a sound." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself.

Upavana, here a bhikkhu having smelled an odour with the nose experiences an odour and experiences desire for that odour, and while that desire for an odour is present in him he knows, "There is present in me desire for an odour." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself.

Upavana, here a bhikkhu having tasted a taste with the tongue experiences a taste and experiences desire for that taste, and while that desire for a taste is present in him he knows, "There is present in me desire for a taste." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself.

Upavana, here a bhikkhu having felt a touch with the body experiences a touch and experiences desire for that touch, and while that desire for a touch is present in him he knows, "There is present in me desire for a touch." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see,

worth bearing in mind, and able to be known by the wise each one by himself.

Upavana, here a bhikkhu having known a mental object with the mind experiences a mental object and experiences desire for that mental object and while that desire for a mental object is present in him he knows, "There is present in me desire for a mental object." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself.

Upavana, here a bhikkhu having seen an object with the eye experiences the object but does not experience desire for that object, and while no desire for a visual object is present in him he knows, "There is present in me no desire for a visual object." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself.

Upavana, here a bhikkhu having heard a sound with the ear experiences a sound but does not experience desire for that sound, and while no desire for a sound is present in him he knows, "There is present in me no desire for a sound." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself.

Upavana, here a bhikkhu having smelled an odour with the nose experiences an odour but does not experience desire for that odour, and while no desire for an odour is present in him he knows, "There is present in me no desire for an odour." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself.

Upavana, here a bhikkhu having tasted a taste with the tongue experiences a taste but does not experience desire for that taste, and while no desire for a taste is present in him he knows, "There is present in me no desire for a taste." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself.

Upavana, here a bhikkhu having felt a touch with the body experiences a touch but does not experience desire for that touch, and while no desire for a touch is present in him he knows, "There is present in me no desire for a touch." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see,

worth bearing in mind, and able to be known by the wise each one by himself.

Upavana, here a bhikkhu having known a mental object with the mind experiences a mental object but does not experience desire for that mental object, and while no desire for a mental object is present in him he knows, "There is present in me no desire for a mental object." Upavana, it is thus that this Dhamma is able to be known and seen by oneself, giving immediate results, inviting to come and see, worth bearing in mind, and able to be known by the wise each one by himself.

SALAYATANA SAMYUTTA, GAMANI SAMYUTTA, 12. RASIYA SUTTA (EXTRACT)

Headman, there are three ways for the destruction of defilements that are able to be known by oneself (sanditthiko), that give immediate results (akaliko), that invite one to come and see for oneself (ehipassiko), that are worth bearing in mind (opanneyyiko), and that are able to be known by the wise each one by himself (paccattam veditabbo vinnuhi).

What three? A greedy person, because of greed, conceives actions that harm himself, that harm others, and that harm both himself and others, but by removing that greed he does not conceive actions that harm himself, that harm others, or that harm both himself and others. This is a way for the destruction of defilements that is able to be known and seen by oneself, that gives immediate results, that invites one to come and see for oneself, that is worth bearing in mind, and that is able to be known by the wise each one by himself.

An angry person, because of anger, conceives actions that harm himself, that harm others, and that harm both himself and others, but by removing that anger he does not conceive actions that harm himself, that harm others, or that harm both himself and others. This is a way for the destruction of defilements that is able to be known and seen by oneself, that gives immediate results, that invites one to come and see for oneself, that is worth bearing in mind, and that is able to be known by the wise each one by himself.

A deluded person, because of delusion, conceives actions that harm himself, that harm others, and that harm both himself and others, but by removing that delusion he does not conceive actions that harm himself, that harm others, or that harm both himself and others. This is a way for the destruction of defilements that is able to be known and seen by oneself, that gives immediate results, that invites one to come and see for oneself, that is worth bearing in mind, and

that is able to be known by the wise each one by himself.