

Suttas for Jhana Grove retreat, June 2019

The Thirty-seven Aids to Awakening

DN 29: The delightful discourse (extract)

“It was Uddaka Rāmaputta who used to say: ‘He sees, but does not see.’ What is it that, seeing, one does not see? You can see the blade of a well-sharpened razor, but not its edge. That is what he meant by saying: ‘He sees, but does not see.’ He spoke in reference to a low, vulgar, worldly ignoble thing of no spiritual significance, a mere razor.

But if one were to use that expression properly: ‘He sees, but does not see’, it would be like this. What he sees is a holy way of life which is fully successful and perfect, with nothing lacking and nothing superfluous, well-proclaimed in the perfection of its purity. If he were to deduct anything from it, thinking: ‘In this way it will be purer’, he does not see it. And if he were to add anything to it, thinking: ‘In this way it will be more complete’, then he does not see it. That is the meaning of the saying: ‘He sees, but does not see.’ Therefore, Cunda, if anyone were to refer to any holy way of life as being fully successful and perfect ... it is this holy life that they would be describing.

Therefore, Cunda, all you to whom I have taught these truths that I have realised by super-knowledge, should come together and recite them, setting meaning beside meaning and expression beside expression, without dissension, in order that this holy life may continue and be established for a long time for the profit and happiness of the many out of compassion for the world and for the benefit, profit and happiness of devas and humans. And what are the things that you should recite together? They are: the four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties, the five mental powers, the seven factors of enlightenment, the Noble Eightfold Path. These are the things you should recite together.”

DN 16: The great passing away (extract)

The Buddha went with Ānanda to the hall with the peaked roof, and said to him: “Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.” “Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him: “Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants: “So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from my direct knowledge? They are: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

The four right efforts

SN 49.1: Sloping east, etc.

At Sāvattthī. There the Buddha said: “Mendicants, there are these four right efforts. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. These are the four right efforts.

AN 2.12

“Bhikkhus, there are these two powers. What two? The power of reflection and the power of development.

“And what is the power of reflection? Here, someone reflects thus: ‘Bodily misconduct has a bad result in the present life and in the future life; verbal misconduct has a bad result in the present life and in the future life; mental misconduct has a bad result in the present life and in the future life.’ Having reflected thus, he abandons bodily misconduct and develops bodily good conduct; he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; he maintains himself in purity. This is called the power of reflection.

“And what is the power of development? Here, a bhikkhu develops the enlightenment factor of mindfulness that is based upon seclusion, dispassion, and cessation, maturing in release. He develops the enlightenment factor of discrimination of phenomena ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquillity ... the enlightenment factor of concentration ... the enlightenment factor of equanimity that is based upon seclusion, dispassion, and cessation, maturing in release. This is called the power of development.

“These, bhikkhus, are the two powers.”

AN 4.14: Restraint

“Mendicants, there are these four efforts. What four? The efforts to restrain, to give up, to develop, and to preserve. And what, mendicants, is the effort to restrain? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, they don’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the effort to restrain.

And what, mendicants, is the effort to give up? It’s when a mendicant doesn’t tolerate a sensual, malicious, or cruel thought that’s arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don’t tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. This is called the effort to give up.

And what, mendicants, is the effort to develop? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the effort to develop.

And what, mendicants, is the effort to preserve? It's when a mendicant preserves a meditation subject that's a fine foundation of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse. This is called the effort to preserve. These are the four efforts.

The four applications of mindfulness

DN 16: The great passing away (extract)

"I'm advanced in years and have reached the final stage of life. I'm currently eighty years old. Just as a decrepit cart keeps going by relying on straps, in the same way, the Realized One's body keeps going by relying on straps, or so you'd think. Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable. So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge. Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

SN 47.3: A monk (extract)

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." "This is exactly how some foolish people ask me for something. But when the teaching has been explained they think only of following me around." "Sir, may the Buddha teach me the Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha's teaching!" "Well then, mendicant, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation ...

MN 41: The people of Sālā (extract)

They have right view, an undistorted perspective: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.' This is how principled and moral conduct is threefold by way of mind. ...

MN 118: Ānāpānasati Sutta (extract)

“Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit. When mindfulness of breathing is developed and cultivated, it fulfils the four foundations of mindfulness. When the four foundations of mindfulness are developed and cultivated, they fulfil the seven enlightenment factors. When the seven enlightenment factors are developed and cultivated, they fulfil true knowledge and deliverance.

“And how, bhikkhus, is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

“Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

“Breathing in long, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’ Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’ He trains thus: ‘I shall breathe in experiencing the whole body [of breath]’; he trains thus: ‘I shall breathe out experiencing the whole body [of breath].’ He trains thus: ‘I shall breathe in tranquillising the bodily formation’; he trains thus: ‘I shall breathe out tranquillising the bodily formation.’

“He trains thus: ‘I shall breathe in experiencing rapture’; he trains thus: ‘I shall breathe out experiencing rapture.’ He trains thus: ‘I shall breathe in experiencing pleasure’; he trains thus: ‘I shall breathe out experiencing pleasure.’ He trains thus: ‘I shall breathe in experiencing the mental formation’; he trains thus: ‘I shall breathe out experiencing the mental formation.’ He trains thus: ‘I shall breathe in tranquillising the mental formation’; he trains thus: ‘I shall breathe out tranquillising the mental formation.’

“He trains thus: ‘I shall breathe in experiencing the mind’; he trains thus: ‘I shall breathe out experiencing the mind.’ He trains thus: ‘I shall breathe in gladdening the mind’; he trains thus: ‘I shall breathe out gladdening the mind.’ He trains thus: ‘I shall breathe in concentrating the mind’; he trains thus: ‘I shall breathe out concentrating the mind.’ He trains thus: ‘I shall breathe in liberating the mind’; he trains thus: ‘I shall breathe out liberating the mind.’

“He trains thus: ‘I shall breathe in contemplating impermanence’; he trains thus: ‘I shall breathe out contemplating impermanence.’ He trains thus: ‘I shall breathe in contemplating fading away’; he trains thus: ‘I shall breathe out contemplating fading away.’ He trains thus: ‘I shall breathe in contemplating cessation’; he trains thus: ‘I shall breathe out contemplating cessation.’ He trains thus: ‘I shall breathe in contemplating relinquishment’; he trains thus: ‘I shall breathe out contemplating relinquishment.’

“Bhikkhus, that is how mindfulness of breathing is developed and cultivated, so that it is of great fruit and great benefit.

The four foundations for spiritual power

SN 52.13: Immersion due to enthusiasm

“Mendicants, if a mendicant depends on enthusiasm in order to gain immersion, gain unification of mind, this is called immersion due to enthusiasm. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by

development. These are called active efforts. And so there is this enthusiasm, this immersion due to enthusiasm, and these active efforts. This is called the basis of psychic power that has immersion due to enthusiasm, and active effort.

If a mendicant depends on energy in order to gain immersion, gain unification of mind, this is called immersion due to energy. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this energy, this immersion due to energy, and these active efforts. This is called the basis of psychic power that has immersion due to energy, and active effort.

If a mendicant depends on mental development in order to gain immersion, gain unification of mind, this is called immersion due to mental development. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this mental development, this immersion due to mental development, and these active efforts. This is called the basis of psychic power that has immersion due to mental development, and active effort.

If a mendicant depends on inquiry in order to gain immersion, gain unification of mind, this is called immersion due to inquiry. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this inquiry, this immersion due to inquiry, and these active efforts. This is called the basis of psychic power that has immersion due to inquiry, and active effort."

SN 51.10: At the Cāpāla Shrine

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda: "Ānanda, get your sitting cloth. Let's go to the Cāpāla shrine for the day's meditation." "Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Then the Buddha went up to the Cāpāla shrine, and sat down on the seat spread out. Ānanda bowed to the Buddha and sat down to one side. The Buddha said to him:

"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha: "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

For a second ... a third time ... But Ānanda didn't get it ... For his mind was as if possessed by Māra.

Then the Buddha said to him: "Go now, Ānanda, at your convenience." "Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha and said to him:

“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have monk disciples ... nun disciples ... laymen disciples ... laywomen disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their teacher’s doctrine, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

Today you do have such disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. ...”

When this was said, the Buddha said to Māra: “Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

The five spiritual faculties

SN 48.18: Practicing

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties. Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re practicing to realize the fruit of perfection ... a non-returner ... practicing to realize the fruit of non-return ... a once-returner ... practicing to realize the fruit of once-return ... a stream-enterer ... practicing to realize the fruit of stream-entry. Someone who totally and utterly lacks these five faculties is an outsider who belongs with the ordinary persons, I say.”

SN 48.9: Analysis (1st)

“Monks, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. And what is the faculty of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the faculty of faith.

And what is the faculty of energy? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the faculty of energy.

And what is the faculty of mindfulness? It’s when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the faculty of mindfulness.

And what is the faculty of immersion? It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. This is called the faculty of immersion.

And what is the faculty of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the faculty of wisdom. These are the five faculties.”

SN 48.8: Should be seen

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. And where should the faculty of faith be seen? In the four factors of stream-entry. And where should the faculty of energy be seen? In the four right efforts. And where should the faculty of mindfulness be seen? In the four kinds of mindfulness meditation. And where should the faculty of immersion be seen? In the four absorptions. And where should the faculty of wisdom be seen? In the four noble truths. These are the five faculties.”

SN 48.50: At Āpaṇa

So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅga town called Āpaṇa. Then the Buddha said to Venerable Sāriputta: “Sāriputta, would a noble disciple who is sure and devoted to the Realized One have any doubt or uncertainty about the Realized One or his instructions?”

“Sir, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. You can expect that a faithful noble disciple will live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. For their energy is the faculty of energy.

You can expect that a faithful and energetic noble disciple will be mindful, with utmost mindfulness and alertness, able to remember and recall what was said and done long ago. For their mindfulness is the faculty of mindfulness.

You can expect that a faithful, energetic, and mindful noble disciple will, relying on letting go, gain immersion, gain unification of mind. For their samādhi is the faculty of immersion.

You can expect that a faithful, energetic, mindful noble disciple with their mind immersed in samādhi will understand this: ‘Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. But when that dark mass of ignorance fades away and ceases with nothing left over, that state is peaceful and sublime. That is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ For their noble wisdom is the faculty of wisdom.

When a noble disciple has tried again and again, recollected again and again, entered immersion again and again, and understood with wisdom again and again, they will be confident of this: ‘I have previously heard of these things. But now I have direct meditative experience of them, and see them with penetrating wisdom.’ For their faith is the faculty of faith.”

“Good, good, Sāriputta! “Sāriputta, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. ...” (The Buddha then repeated Sāriputta’s answer word for word.)

AN 6.10: Mahānāma (extract)

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Banyan Tree Park. Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One:

“Bhante, how does a noble disciple who has arrived at the fruit and understood the teaching often dwell?”

“Mahānāma, a noble disciple who has arrived at the fruit and understood the teaching often dwells

in this way:

(1) “Here, Mahānāma, a noble disciple recollects the Tathāgata thus: ‘The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’ When a noble disciple recollects the Tathāgata, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Tathāgata. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amid an unbalanced population, who dwells unafflicted amid an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of the Buddha.

...

(3) “Again, Mahānāma, a noble disciple recollects the Saṅgha thus: ‘The Saṅgha of the Blessed One’s disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.’ When a noble disciple recollects the Saṅgha, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Saṅgha. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amid an unbalanced population, who dwells unafflicted amid an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of the Saṅgha. ...

AN 11.13: Nandiya (extract)

“Again, Nandiya, you should recollect good friends thus: ‘It is truly my good fortune and gain that I have good friends who take compassion on me, who desire my good, who exhort and instruct me.’ Thus you should establish mindfulness internally based on good friends. ...

“Nandiya, a noble disciple who possesses these eleven qualities abandons bad unwholesome qualities and does not take them up. Just as a pot turned upside down does not receive back the water that has been poured out, and just as a fire that has gotten out of control advances burning up a dry woodland and does not return to what it has burnt, so too, a noble disciple who possesses these eleven qualities abandons bad unwholesome qualities and does not take them up.”

The seven factors of awakening

SN 46.5: A monk

At Sāvattthī. Then a mendicant went up to the Buddha ... and said to him:

“Sir, they speak of the ‘awakening factors’. How are the awakening factors defined?”

“Mendicant, they’re called awakening factors because they lead to awakening. A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. As they develop the seven awakening factors, their mind is freed from the

defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' They're called awakening factors because they lead to awakening."

SN 46.2: The Body (extract)

At Sāvattthī. "Mendicants, this body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.

And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the feature of beauty. Frequent improper attention to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the feature of harshness. Frequent improper attention to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

And what fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent improper attention to them fuels the arising of dullness and drowsiness, or, when it has arisen, makes it increase and grow.

And what fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow? There is the unsettled mind. Frequent improper attention to that fuels the arising of restlessness and remorse, or, when it has arisen, makes it increase and grow.

And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow? There are things that are grounds for doubt. Frequent improper attention to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

MN 39: The Longer Discourse at Assapura (extract)

"Bhikkhus, suppose a man were to take a loan and undertake business and his business were to succeed so that he could repay all the money of the old loan and there would remain enough extra to maintain a wife; then on considering this, he would be glad and full of joy. Or suppose a man were afflicted, suffering and gravely ill, and his food would not agree with him and his body had no strength, but later he would recover from the affliction and his food would agree with him and his body would regain strength; then on considering this, he would be glad and full of joy. Or suppose a man were imprisoned in a prisonhouse, but later he would be released from prison, safe and secure, with no loss to his property; then on considering this, he would be glad and full of joy. Or suppose a man were a slave, not self-dependent but dependent on others, unable to go where he wants, but later on he would be released from slavery, self-dependent, independent of others, a freed man able to go where he wants; then on considering this, he would be glad and full of joy. Or suppose a man with wealth and property were to enter a road across a desert, but later on he would cross over the desert, safe and secure, with no loss to his property; then on considering this, he would be glad and full of joy. So too, bhikkhus, when these five hindrances are unabandoned in himself, a bhikkhu sees them respectively as a debt, a disease, a prisonhouse, slavery, and a road across a desert. But when these five hindrances have been abandoned in himself, he sees that as freedom from debt, healthiness, release from prison, freedom from slavery, and a land of safety. ...

AN 9.41: Tapussa (extract)

“Before my enlightenment, while I was just a bodhisatta, not yet fully enlightened, it occurred to me too: ‘Good is renunciation, good is solitude.’ Yet my mind did not launch out upon renunciation and become placid, settled, and liberated in it, though I saw it as peaceful. It occurred to me: ‘Why is it that my mind does not launch out upon renunciation and become placid, settled, and liberated in it, though I see it as peaceful?’ Then it occurred to me: ‘I have not seen the danger in sensual pleasures and have not cultivated that [insight]; I have not achieved the benefit in renunciation and have not pursued it. Therefore my mind does not launch out upon renunciation and become placid, settled, and liberated in it, though I see it as peaceful.’

“Then, Ānanda, it occurred to me: ‘If, having seen the danger in sensual pleasures, I would cultivate that [insight], and if, having achieved the benefit in renunciation, I would pursue it, it is then possible that my mind would launch out upon renunciation and become placid, settled, and liberated in it, since I see it as peaceful.’ Sometime later, having seen the danger in sensual pleasures, I cultivated that [insight], and having achieved the benefit in renunciation, I pursued it. My mind then launched out upon renunciation and became placid, settled, and liberated in it, since I saw it as peaceful.

MN 54: Potaliya Sutta (extract)

“Householder, suppose a dog, overcome by hunger and weakness, was waiting by a butcher’s shop. Then a skilled butcher or his apprentice would toss the dog a well hacked, clean hacked skeleton of meatless bones smeared with blood. What do you think, householder? Would that dog get rid of his hunger and weakness by gnawing such a well hacked, clean hacked skeleton of meatless bones smeared with blood?”

“No, venerable sir. Why is that? Because that was a skeleton of well hacked, clean hacked meatless bones smeared with blood. Eventually that dog would reap weariness and disappointment.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a skeleton by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a vulture, a heron, or a hawk seized a piece of meat and flew away, and then vultures, herons, and hawks pursued it and pecked and clawed it. What do you think, householder? If that vulture, heron, or hawk does not quickly let go of that piece of meat, wouldn’t it incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a piece of meat by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a man took a blazing grass torch and went against the wind. What do you think, householder? If that man does not quickly let go of that blazing grass torch, wouldn’t that blazing grass torch burn his hand or his arm or some other part of his body, so that he might incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a grass torch by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose there were a charcoal pit deeper than a man’s height full of glowing coals without flame or smoke. Then a man came who wanted to live and not to die, who wanted pleasure

and recoiled from pain, and two strong men seized him by both arms and dragged him towards that charcoal pit. What do you think, householder? Would that man twist his body this way and that?”

“Yes, venerable sir. Why is that? Because that man knows that if he falls into that charcoal pit, he will incur death or deadly suffering because of that.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a charcoal pit by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a man dreamt about lovely parks, lovely groves, lovely meadows, and lovely lakes, and on waking he saw nothing of it. So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to a dream by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose a man borrowed goods on loan—a fancy carriage and fine-jewelled earrings—and preceded and surrounded by those borrowed goods he went to the marketplace. Then people, seeing him, would say: ‘Sirs, that is a rich man! That is how the rich enjoy their wealth!’ Then the owners, whenever they saw him, would take back their things. What do you think, householder? Would that be enough for that man to become dejected?”

“Yes, venerable sir. Why is that? Because the owners took back their things.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to borrowed goods by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

“Householder, suppose there were a dense grove not far from some village or town, within which there was a tree laden with fruit but none of its fruit had fallen to the ground. Then a man came needing fruit, seeking fruit, wandering in search of fruit, and he entered the grove and saw the tree laden with fruit. Thereupon he thought: ‘This tree is laden with fruit but none of its fruit has fallen to the ground. I know how to climb a tree, so let me climb this tree, eat as much fruit as I want, and fill my bag.’ And he did so. Then a second man came needing fruit, seeking fruit, wandering in search of fruit, and taking a sharp axe, he too entered the grove and saw that tree laden with fruit. Thereupon he thought: ‘This tree is laden with fruit but none of its fruit has fallen to the ground. I do not know how to climb a tree, so let me cut this tree down at its root, eat as much fruit as I want, and fill my bag.’ And he did so. What do you think, householder? If that first man who had climbed the tree doesn’t come down quickly, when the tree falls, wouldn’t he break his hand or his foot or some other part of his body, so that he might incur death or deadly suffering because of that?”

“Yes, venerable sir.”

“So too, householder, a noble disciple considers thus: ‘Sensual pleasures have been compared to fruits on a tree by the Blessed One; they provide much suffering and much despair, while the danger in them is great.’ ...

AN 5.162: Removing Resentment

There the Venerable Sāriputta addressed the bhikkhus: “Friends, bhikkhus!”

“Friend,” those bhikkhus replied. The Venerable Sāriputta said this:

“Friends, there are these five ways of removing resentment by which a bhikkhu should entirely remove resentment when it has arisen toward anyone. What five? (1) Here, a person’s bodily behaviour is impure, but his verbal behaviour is pure; one should remove resentment toward such a person. (2) A person’s verbal behaviour is impure, but his bodily behaviour is pure; one should also remove resentment toward such a person. (3) A person’s bodily behaviour and verbal behaviour are

impure, but from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person. (4) A person's bodily behaviour and verbal behaviour are impure, and he does not gain an opening of the mind, placidity of mind from time to time; one should also remove resentment toward such a person. (5) A person's bodily behaviour and verbal behaviour are pure, and from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person.

(1) "How, friends, should resentment be removed toward the person whose bodily behaviour is impure but whose verbal behaviour is pure? Suppose a rag-robed bhikkhu sees a rag by the roadside. He would press it down with his left foot, spread it out with his right foot, tear off an intact section, and take it away with him; so too, when a person's bodily behaviour is impure but his verbal behaviour is pure, on that occasion one should not attend to the impurity of his bodily behaviour but should instead attend to the purity of his verbal behaviour. In this way resentment toward that person should be removed.

(2) "How, friends, should resentment be removed toward the person whose verbal behaviour is impure but whose bodily behaviour is pure? Suppose there is a pond covered with algae and water plants. A man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would plunge into the pond, sweep away the algae and water plants with his hands, drink from his cupped hands, and then leave; so too, when a person's verbal behaviour is impure but his bodily behaviour is pure, on that occasion one should not attend to the impurity of his verbal behaviour but should instead attend to the purity of his bodily behaviour. In this way resentment toward that person should be removed.

(3) "How, friends, should resentment be removed toward the person whose bodily behaviour and verbal behaviour are impure but who from time to time gains an opening of the mind, placidity of mind? Suppose there is a little water in a puddle. Then a person might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would think: 'This little bit of water is in the puddle. If I try to drink it with my cupped hands or a vessel, I will stir it up, disturb it, and make it undrinkable. Let me get down on all fours, suck it up like a cow, and depart.' He then gets down on all fours, sucks the water up like a cow, and departs. So too, when a person's bodily behaviour and verbal behaviour are impure but from time to time he gains an opening of the mind, placidity of mind, on that occasion one should not attend to the impurity of his bodily and verbal behaviour, but should instead attend to the opening of the mind, the placidity of mind, he gains from time to time. In this way resentment toward that person should be removed.

(4) "How, friends, should resentment be removed toward the person whose bodily and verbal behaviour are impure and who does not gain an opening of the mind, placidity of mind, from time to time? Suppose a sick, afflicted, gravely ill person was travelling along a highway, and the last village behind him and the next village ahead of him were both far away. He would not obtain suitable food and medicine or a qualified attendant; he would not get [to meet] the leader of the village district. Another man travelling along the highway might see him and arouse sheer compassion, sympathy, and tender concern for him, thinking: 'Oh, may this man obtain suitable food, suitable medicine, and a qualified attendant! May he get [to meet] the leader of the village district! For what reason? So that this man does not encounter calamity and disaster right here.' So too, when a person's bodily and verbal behaviour are impure and he does not gain from time to time an opening of the mind, placidity of mind, on that occasion one should arouse sheer compassion, sympathy, and tender concern for him, thinking, 'Oh, may this venerable one abandon bodily misbehaviour and develop good bodily behaviour; may he abandon verbal misbehaviour and develop good verbal behaviour; may he abandon mental misbehaviour and develop good mental behaviour! For what reason? So that, with the breakup of the body, after death, he will not be reborn in the plane of misery, in a bad destination, in the lower world, in hell.' In this way resentment toward that person should be removed.

(5) “How, friends, should resentment be removed toward the person whose bodily and verbal behaviour are pure and who from time to time gains an opening of the mind, placidity of mind? Suppose there were a pond with clear, sweet, cool water, clean, with smooth banks, a delightful place shaded by various trees. Then a man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. Having plunged into the pond, he would bathe and drink, and then, after coming out, he would sit or lie down in the shade of a tree right there. So too, when a person’s bodily and verbal behaviour are pure and from time to time he gains an opening of the mind, placidity of mind, on that occasion one should attend to his pure bodily behaviour, to his pure verbal behaviour, and to the opening of the mind, the placidity of mind, that he gains from time to time. In this way resentment toward that person should be removed. Friends, by means of a person who inspires confidence in every way, the mind gains confidence.

“These, friends, are the five ways of removing resentment by means of which a bhikkhu can entirely remove resentment toward whomever it has arisen.”

SN 46.3: Ethics (extract)

“Mendicants, when a mendicant is accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom, even the sight of them is very helpful, I say. Even to hear them, approach them, pay homage to them, recollect them, or go forth after them is very helpful, I say. Why is that? Because after hearing the teaching of such mendicants, a mendicant will live withdrawn in both body and mind, as they recollect and think about that teaching.

At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. As they live mindfully in this way they investigate, explore, and inquire into that teaching with wisdom.

At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it. As they investigate principles with wisdom in this way their energy is roused up and unflagging.

At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it. When they’re energetic, spiritual rapture arises.

At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it. When the mind is full of rapture, the body and mind become tranquil.

At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it. When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi.

At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it. They closely watch over that mind immersed in samādhi.

At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.”

AN 6.10: Mahānāma (extract)

(2) “Again, Mahānāma, a noble disciple recollects the Dhamma thus: ‘The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.’ When a noble disciple recollects the Dhamma, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Dhamma. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels

pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amid an unbalanced population, who dwells unafflicted amid an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of the Dhamma.

SN 46.16: Sick (3rd)

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time he was sick, suffering, gravely ill. Then Venerable Mahācunda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Cunda, express your understanding of the awakening factors."

"Sir, the Buddha has rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that the Buddha has rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment." "Indeed, Cunda, these are awakening factors! Indeed, Cunda, these are awakening factors!"

This is what Cunda said, and the teacher approved. And that's how the Buddha recovered from that illness.

SN 46.6: Kuṇḍaliya

At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood. Then the wanderer Kuṇḍaliya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "Master Gotama, I like to hang around the monasteries and visit the assemblies. When I've finished breakfast, it's my habit to wander from monastery to monastery, from park to park. There I see some ascetics and brahmins speaking for the sake of winning debates and finding fault. But what benefit does Master Gotama live for?" "The benefit the Realized One lives for, Kuṇḍaliya, is the fruit of knowledge and freedom."

"But what things must be developed and cultivated in order to fulfill knowledge and freedom?" "The seven awakening factors." "But what things must be developed and cultivated in order to fulfill the seven awakening factors?" "The four kinds of mindfulness meditation." "But what things must be developed and cultivated in order to fulfill the four kinds of mindfulness meditation?" "The three kinds of good conduct." "But what things must be developed and cultivated in order to fulfill the three kinds of good conduct?" "Sense restraint.

And Kuṇḍaliya, how is sense restraint developed and cultivated so as to fulfill the three kinds of good conduct? A mendicant sees an agreeable sight with their eye. They don't desire it or enjoy it, and they don't give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they see a disagreeable sight they're not dismayed; their mind isn't hardened, dejected, or full of ill will. Their mind and body are steady internally, well settled and well freed.

Furthermore, a mendicant hears an agreeable sound with the ear ... smells an agreeable odor with the nose ... tastes an agreeable flavor with the tongue ... feels an agreeable touch with the body ... knows an agreeable thought with their mind. They don't desire it or enjoy it, and they don't give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they know a disagreeable thought they're not dismayed; their mind isn't hardened, dejected, or full of ill will. Their mind and body are steady internally, well settled and well freed.

When a mendicant's mind and body are steady internally, they're well settled and well freed when it comes to both agreeable and disagreeable sights, sounds, smells, tastes, touches, and thoughts. That's how sense restraint is developed and cultivated so as to fulfill the three kinds of good conduct.

And how are the three kinds of good conduct developed and cultivated so as to fulfill the four kinds of mindfulness meditation? A mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind. That's how the three kinds of good conduct are developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

When he said this, the wanderer Kuṇḍaliya said to the Buddha: “Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

The noble eightfold path

SN 45.1: Ignorance

So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along. An ignoramus, sunk in ignorance, gives rise to wrong view. Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion.

Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along. A sage, firm in knowledge, gives rise to right view. Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion.”