

Bandarawela retreat, July 2015

Introduction

AN 11:2 – Volition (extract)

(1)–(2) “Bhikkhus, for a virtuous person, one whose behaviour is virtuous, no volition need be exerted: ‘Let non-regret arise in me.’ It is natural that non-regret arises in one who is virtuous, one whose behaviour is virtuous.

(3) “For one without regret no volition need be exerted: ‘Let joy arise in me.’ It is natural that joy arises in one without regret.

(4) “For one who is joyful no volition need be exerted: ‘Let rapture arise in me.’ It is natural that rapture arises in one who is joyful.

(5) “For one with a rapturous mind no volition need be exerted: ‘Let my body become tranquil.’ It is natural that the body of one with a rapturous mind is tranquil.

(6) “For one tranquil in body no volition need be exerted: ‘Let me feel pleasure.’ It is natural that one tranquil in body feels pleasure.

(7) “For one feeling pleasure no volition need be exerted: ‘Let my mind be concentrated.’ It is natural that the mind of one feeling pleasure is concentrated.

(8) “For one who is concentrated no volition need be exerted: ‘Let me know and see things as they really are.’ It is natural that one who is concentrated knows and sees things as they really are.

MN 129 - Fools and Wise Men (extract)

“Again, when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past—his good bodily, verbal, and mental conduct—cover him, overspread him, and envelop him. Just as the shadow of a great mountain peak in the evening covers, overspreads, and envelops the earth, so too, when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past—his good bodily, verbal, and mental conduct—cover him, overspread him, and envelop him. Then the wise man thinks: ‘I have not done what is evil, I have not done what is cruel, I have not done what is wicked. I have done what is good, I have done what is wholesome, I have made myself a shelter from anguish. When I pass away, I shall go to the destination of those who have not done what is evil ... who have made themselves a shelter from anguish.’ He does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. This is the third kind of pleasure and joy that a wise man feels here and now.

SN45:1 - Ignorance

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, ignorance is the forerunner in the entry upon unwholesome states, with shamelessness and fearlessness of wrongdoing following along. For an unwise person

immersed in ignorance, wrong view springs up. For one of wrong view, wrong intention springs up. For one of wrong intention, wrong speech springs up. For one of wrong speech, wrong action springs up. For one of wrong action, wrong livelihood springs up. For one of wrong livelihood, wrong effort springs up. For one of wrong effort, wrong mindfulness springs up. For one of wrong mindfulness, wrong concentration springs up.

“Bhikkhus, true knowledge is the forerunner in the entry upon wholesome states, with a sense of shame and fear of wrongdoing following along. For a wise person who has arrived at true knowledge, right view springs up. For one of right view, right intention springs up. For one of right intention, right speech springs up. For one of right speech, right action springs up. For one of right action, right livelihood springs up. For one of right livelihood, right effort springs up. For one of right effort, right mindfulness springs up. For one of right mindfulness, right concentration springs up.”

SN56:1 - Concentration

At Sāvatthī. “Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.

“And what does he understand as it really is? He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’

“Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.

“Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering.’ An exertion should be made to understand: ‘This is the origin of suffering.’ An exertion should be made to understand: ‘This is the cessation of suffering.’ An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’”

Right View

SN45:8 - Analysis (extract)

At Sāvatthī. “Bhikkhus, I will teach you the Noble Eightfold Path and I will analyse it for you. Listen to that and attend closely, I will speak.”

“Yes, venerable sir,” those bhikkhus replied. The Blessed One said this:

“And what, bhikkhus, is the Noble Eightfold Path? Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“And what, bhikkhus, is right view? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called right view.

SN56:11 - Setting in Motion the Wheel of the Dhamma (extract)

Thus have I heard. On one occasion the Blessed One was dwelling at Bārānasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus:

“Bhikkhus, these two extremes should not be followed by one who has gone forth into

homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision ... which leads to Nibbāna? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

“Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.

“Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it.

“Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

MN41 - The Brahmins of Sālā (extract)

He has right view, undistorted vision, thus: ‘There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’

SN45:2 - Half the Holy Life

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans where there was a town of the Sakyans named Nāgaraka. Then the Venerable Ānanda approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and said to him:

“Venerable sir, this is half of the holy life, that is, good friendship, good companionship, good comradeship.”

“Not so, Ānanda! Not so, Ānanda! This is the entire holy life, Ānanda, that is, good friendship, good companionship, good comradeship. When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the Noble Eightfold Path.

“And how, Ānanda, does a bhikkhu who has a good friend, a good companion, a good

comrade, develop and cultivate the Noble Eightfold Path? Here, Ānanda, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release. He develops right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, Ānanda, that a bhikkhu who has a good friend, a good companion, a good comrade, develops and cultivates the Noble Eightfold Path.

“By the following method too, Ānanda, it may be understood how the entire holy life is good friendship, good companionship, good comradeship: by relying upon me as a good friend, Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, displeasure, and despair are freed from sorrow, lamentation, pain, displeasure, and despair. By this method, Ānanda, it may be understood how the entire holy life is good friendship, good companionship, good comradeship.”

SN15:3 - Tears

At Sāvatthī. “Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. What do you think, bhikkhus, which is more: the stream of tears that you have shed as you roamed and wandered on through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this or the water in the four great oceans?”

“As we understand the Dhamma taught by the Blessed One, venerable sir, the stream of tears that we have shed as we roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans.”

“Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in such a way. The stream of tears that you have shed as you roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans. For a long time, bhikkhus, you have experienced the death of a mother; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans.

“For a long time, bhikkhus, you have experienced the death of a father ... the death of a brother ... the death of a sister ... the death of a son ... the death of a daughter ... the loss of relatives ... the loss of wealth ... loss through illness; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans. For what reason? Because, bhikkhus, this samsāra is without discoverable beginning ... It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.”

SN15:11 - Unfortunate

On one occasion, while dwelling at Sāvatthī, the Blessed One said this: “Bhikkhus, this samsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Whenever you see anyone in misfortune, in misery, you can conclude: ‘We too have experienced the same

thing in this long course.' For what reason? Because, bhikkhus, this samsara is without discoverable beginning ... It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them."

SN15:9 - The Stick

At Sāvatthī. "Bhikkhus, this samsara is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Just as a stick thrown up into the air falls now on its bottom, now on its side, and now on its top, so too as beings roam and wander on hindered by ignorance and fettered by craving, now they go from this world to the other world, now they come from the other world to this world. For what reason? Because, bhikkhus, this samsara is without discoverable beginning ... It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them."

MN57 - The Dog-Duty Ascetic (extract)

"Puṇṇa, there are four kinds of action proclaimed by me after realising them for myself with direct knowledge. What are the four? There is dark action with dark result; there is bright action with bright result; there is dark-and-bright action with dark-and-bright result; and there is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action.

"And what, Puṇṇa, is dark action with dark result? Here someone generates an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation. Having generated an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation, he reappears in an afflictive world. When he has reappeared in an afflictive world, afflictive contacts touch him. Being touched by afflictive contacts, he feels afflictive feelings, exclusively painful, as in the case of the beings in hell. Thus a being's reappearance is due to a being: one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called dark action with dark result.

"And what, Puṇṇa, is bright action with bright result? Here someone generates an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation. Having generated an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation, he reappears in an unafflictive world. When he has reappeared in an unafflictive world, unafflictive contacts touch him. Being touched by unafflictive contacts, he feels unafflictive feelings, exclusively pleasant, as in the case of the gods of Refulgent Glory. Thus a being's reappearance is due to a being; one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called bright action with bright result.

"And what, Puṇṇa, is dark-and-bright action with dark-and-bright result? Here someone generates a bodily formation that is both afflictive and unafflictive, a verbal formation that is both afflictive and unafflictive, a mental formation that is both afflictive and unafflictive. Having generated a bodily formation, a verbal formation, a mental formation that is both afflictive and unafflictive, he reappears in a world that is both afflictive and unafflictive. When he has reappeared in a world that is both afflictive and unafflictive, both afflictive and unafflictive contacts touch him. Being touched by both afflictive and unafflictive contacts, he feels both afflictive and unafflictive feelings, mingled pleasure and pain, as in the case of human beings and some gods and some beings in the lower worlds. Thus a being's

reappearance is due to a being: one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs to their actions. This is called dark-and-bright action with dark-and-bright result.

“And what, Punṇa, is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action? Therein, the volition for abandoning the kind of action that is dark with dark result, and the volition for abandoning the kind of action that is bright with bright result, and the volition for abandoning the kind of action that is dark and bright with dark-and-bright result: this is called action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action. These are the four kinds of action proclaimed by me after realising them for myself with direct knowledge.”

AN2:33

“Bhikkhus, there are two persons that cannot easily be repaid. What two? One’s mother and father.

“Even if one should carry about one’s mother on one shoulder and one’s father on the other, and [while doing so] should have a life span of a hundred years, live for a hundred years; and if one should attend to them by anointing them with balms, by massaging, bathing, and rubbing their limbs, and they even void their urine and excrement there, one still would not have done enough for one’s parents, nor would one have repaid them. Even if one were to establish one’s parents as the supreme lords and rulers over this great earth abounding in the seven treasures, one still would not have done enough for one’s parents, nor would one have repaid them. For what reason? Parents are of great help to their children; they bring them up, feed them, and show them the world.

“But, bhikkhus, if, when one’s parents lack faith, one encourages, settles, and establishes them in faith; if, when one’s parents are immoral, one encourages, settles, and establishes them in virtuous behaviour; if, when one’s parents are miserly, one encourages, settles, and establishes them in generosity; if, when one’s parents are unwise, one encourages, settles, and establishes them in wisdom: in such a way, one has done enough for one’s parents, repaid them, and done more than enough for them.”

AN3:31 - Brahmā

(1) “Bhikkhus, those families dwell with Brahmā where at home the mother and father are revered by their children. (2) Those families dwell with the first teachers where at home the mother and father are revered by their children. (3) Those families dwell with the gift-worthy where at home the mother and father are revered by their children.

“Brahmā,’ bhikkhus, is a designation for mother and father. ‘First teachers’ is a designation for mother and father. ‘Gift-worthy’ is a designation for mother and father. For what reason? Mother and father are helpful to their children: they raise them, nurture them, and show them the world.”

SN3:24 – Archery (extract)

At Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One:

“Venerable sir, where should a gift be given?”

“Wherever one’s mind has confidence, great king.”

AN3:57 - Vaccha (extract)

“Those, Vaccha, who say: ‘The ascetic Gotama says: “Alms should be given only to me, not to others; alms should be given only to my disciples, not to the disciples of others. Only what is given to me is very fruitful, not what is given to others; only what is given to my disciples is very fruitful, not what is given to the disciples of others,”’ do not state what has been said by me but misrepresent me with what is untrue and contrary to fact. One who prevents another from giving alms creates an obstruction and stumbling block for three people. What three? He creates an obstruction to the donor’s acquiring merit, to the recipients’ gaining a gift, and already he has maimed and injured himself. One who prevents another from giving alms creates an obstruction and stumbling block for these three people.

“But, Vaccha, I say that one acquires merit even if one throws away dish-washing water in a refuse dump or cesspit with the thought: ‘May the living beings here sustain themselves with this!’ How much more, then, [does one acquire merit] when one gives to human beings! However, I say that what is given to one of virtuous behaviour is more fruitful than [what is given] to an immoral person. And [the most worthy recipient] is one who has abandoned five factors and possesses five factors.

It.26 - If People Knew the Result of Giving

“O monks, if people knew, as I know, the result of giving and sharing, they would not eat without having given, nor would they allow the stain of niggardliness to obsess them and take root in their minds. Even if it were their last morsel, their last mouthful, they would not eat without having shared it, if there were someone to share it with. But, monks, as people do not know, as I know, the result of giving and sharing, they eat without having given, and the stain of niggardliness obsesses them and takes root in their minds.”

AN4:61 - Worthy Deeds (extract)

“These are the four [other] things that lead to obtaining the four things that are wished for, desired, agreeable, and rarely gained in the world.

“With wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple undertakes four worthy deeds. What four?

(1) “Here, householder, with wealth acquired by energetic striving … righteously gained, the noble disciple makes himself happy and pleased and properly maintains himself in happiness; he makes his parents happy and pleased and properly maintains them in happiness; he makes his wife and children, his slaves, workers, and servants happy and pleased and properly maintains them in happiness; he makes his friends and companions happy and pleased and properly maintains them in happiness. This is the first case of wealth that has gone to good use, that has been properly utilized and used for a worthy cause.

(2) “Again, with wealth acquired by energetic striving … righteously gained, the noble disciple makes provisions against the losses that might arise from fire, floods, kings, thieves, or displeasing heirs; he makes himself secure against them. This is the second case of wealth that has gone to good use … for a worthy cause.

(3) “Again, with wealth acquired by energetic striving … righteously gained, the noble disciple makes the five oblations: to relatives, guests, ancestors, the king, and the deities.

This is the third case of wealth that has gone to good use ... for a worthy cause.

(4) “Again, with wealth acquired by energetic striving ... righteously gained, the noble disciple establishes an uplifting offering of alms—an offering that is heavenly, resulting in happiness, conducive to heaven—to those ascetics and brahmins who refrain from intoxication and heedlessness, who are settled in patience and mildness, who tame themselves, calm themselves, and train themselves for nibbāna. This is the fourth case of wealth that has gone to good use, that has been properly employed and used for a worthy cause.

“These, householder, are the four worthy deeds that the noble disciple undertakes with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained. When anyone exhausts wealth on anything apart from these four worthy deeds, that wealth is said to have gone to waste, to have been squandered, to have been used frivolously. But when anyone exhausts wealth on these four worthy deeds, that wealth is said to have gone to good use, to have been properly used, to have been utilised for a worthy cause.”

MN141 - The Exposition of Offerings (extract)

“There are seven kinds of offerings made to the Sangha, Ānanda. One gives a gift to a Sangha of both [bhikkhus and bhikkhunīs] headed by the Buddha; this is the first kind of offering made to the Sangha. One gives a gift to a Sangha of both [bhikkhus and bhikkhunīs] after the Tathāgata has attained final Nibbāna; this is the second kind of offering made to the Sangha.

AN 7:52 – Giving (extract)

“It could be the case, Sāriputta, that a gift given by someone here is not of great fruit and benefit. And it could be the case that a gift given by someone here is of great fruit and benefit.”

“Bhante, why is it that one gift is not of great fruit and benefit while the other is?”

(1) “Here, Sāriputta, someone gives a gift with expectations, with a bound mind, looking for rewards; he gives a gift, [thinking]: ‘Having passed away, I will make use of this.’ He gives that gift to an ascetic or a brahmin: food and drink; clothing and vehicles; garlands, scents, and unguents; bedding, dwellings, and lighting. What do you think, Sāriputta? Might someone give such a gift?”

“Yes, Bhante.”

“In that case, Sāriputta, he gives a gift with expectations, with a bound mind, looking for rewards; he gives a gift, [thinking]: ‘Having passed away, I will make use of this.’ Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the devas [ruled by] the four great kings. Having exhausted that kamma, psychic potency, glory, and authority, he comes back and returns to this state of being.

(2) “But, Sāriputta, someone does not give a gift with expectations, with a bound mind, looking for rewards; he does not give a gift, [thinking]: ‘Having passed away, I will make use of this.’ Rather, he gives a gift, [thinking]: ‘Giving is good.’ ...

(3) “He does not give a gift, [thinking]: ‘Giving is good,’ but rather he gives a gift, [thinking]: ‘Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom.’ ...

(4) “He does not give a gift, [thinking]: ‘Giving was practiced before ... I should not

abandon this ancient family custom,’ but rather he gives a gift, [thinking]: ‘I cook; these people do not cook. It isn’t right that I who cook should not give to those who do not cook.’...

(5) “He does not give a gift, [thinking]: ‘I cook ... to those who do not cook,’ but rather he gives a gift, [thinking]: ‘Just as the seers of old—that is, Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāsetṭha, Kassapa, and Bhagu—held those great sacrifices, so I will share a gift.’...

(6) “He does not give a gift, [thinking]: ‘Just as the seers of old ... held those great sacrifices, so I will share a gift,’ but rather he gives a gift, [thinking]: ‘When I am giving a gift my mind becomes placid, and elation and joy arise.’...

(7) “He does not give a gift, [thinking]: ‘When I am giving a gift my mind becomes placid, and elation and joy arise,’ but rather he gives a gift, [thinking]: ‘It’s an ornament of the mind, an accessory of the mind.’ He gives that gift to an ascetic or a brahmin: food and drink; clothing and vehicles; garlands, scents, and unguents; bedding, dwellings, and lighting. ... Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the devas of Brahmā’s company. Having exhausted that kamma, psychic potency, glory, and authority, he does not come back and return to this state of being.

“This, Sāriputta, is the reason why a gift given by someone here is not of great fruit and benefit. And this is the reason why a gift given by someone here is of great fruit and benefit.”

SN1:41 - Ablaze

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and recited these verses in the presence of the Blessed One:

“When one’s house is ablaze
The vessel taken out
Is the one that is useful,
Not the one left burnt inside.

“So when the world is ablaze
With [the fires of] aging and death,
One should take out [one’s wealth] by giving:
What is given is well salvaged.

“What is given yields pleasant fruit,
But not so what is not given.
Thieves take it away, or kings,
It gets burnt by fire or is lost.

“Then in the end one leaves the body
Along with one’s possessions.
Having understood this, the wise person
Should enjoy himself but also give.
Having given and enjoyed as fits his means,
Blameless he goes to the heavenly state.”

Right Intention

SN45:8 Analysis (extract)

“And what, bhikkhus, is right intention? Intention of renunciation, intention of non-ill will, intention of harmlessness: this is called right intention.

Right Speech

SN45:8 Analysis (extract)

“And what, bhikkhus, is right speech? Abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, abstinence from idle chatter: this is called right speech.

MN41 The Brahmins of Sālā (extract)

“Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world.

Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord.

Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many and agreeable to many.

Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

Right Action

SN45:8 Analysis (extract)

“And what, bhikkhus, is right action? Abstinence from the destruction of life, abstinence from taking what is not given, abstinence from sexual misconduct: this is called right action.

MN41 The Brahmins of Sālā (extract)

“Here someone, abandoning the killing of living beings, he abstains from killing living beings; with rod and weapon laid aside, gentle and merciful, he abides compassionate to all living beings.

Abandoning the taking of what is not given, he abstains from taking what is not given; he does not take by way of theft the wealth and property of others in the village or in the

forest. [by not stealing he abides in purity.]

Abandoning misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures; he does not have intercourse with women who are protected by their mother, father, mother and father, brother, sister, or relatives, who have a husband, who are protected by law, or with those who are garlanded in token of betrothal.

Right Livelihood

SN45:8 Analysis (extract)

“And what, bhikkhus, is right livelihood? Here a noble disciple, having abandoned a wrong mode of livelihood, earns his living by a right livelihood: this is called right livelihood.

AN5:177 Trades

“Bhikkhus, a lay follower should not engage in these five trades. What five? Trading in weapons, trading in living beings, trading in meat, trading in intoxicants, and trading in poisons. A lay follower should not engage in these five trades.”

MN27 – Shorter sutta on Simile of Elephant's Footprint (extract)

“He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings as its only burden, so too the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

Right Effort

SN45:8 Analysis (extract)

“And what, bhikkhus, is right effort? Here, bhikkhus, a bhikkhu generates desire for the nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states ... He generates desire for the arising of unarisen wholesome states ... He generates desire for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. This is called right effort.

AN4:14 Restraint (extract)

“Bhikkhus, there are these four strivings. What four? Striving by restraint, striving by abandonment, striving by development, and striving by protection.

“And what, bhikkhus, is striving by restraint? Here, having seen a form with the eye, a bhikkhu does not grasp its marks and features. Since, if he left the eye faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it, he guards the eye faculty, he undertakes the restraint of the eye

faculty. Having heard a sound with the ear ... Having smelled an odour with the nose ... Having tasted a taste with the tongue ... Having felt a tactile object with the body ... Having cognised a mental phenomenon with the mind, a bhikkhu does not grasp its marks and features. Since, if he left the mind faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it, he guards the mind faculty, he undertakes the restraint of the mind faculty. This is called striving by restraint.

“And what is striving by abandonment? Here, a bhikkhu does not tolerate an arisen sensual thought; he abandons it, dispels it, terminates it, and obliterates it. He does not tolerate an arisen thought of ill will ... an arisen thought of harming ... bad unwholesome states whenever they arise; he abandons them, dispels them, terminates them, and obliterates them. This is called striving by abandonment.

MN 19 Two Kinds of Thought (extract)

THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”— “Venerable sir,” they replied. The Blessed One said this:

“Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisatta, it occurred to me: ‘Suppose that I divide my thoughts into two classes. Then I set on one side thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty, and I set on the other side thoughts of renunciation, thoughts of non-ill will, and thoughts of non-cruelty.

“As I abided thus, diligent, ardent, and resolute, a thought of sensual desire arose in me. I understood thus: ‘This thought of sensual desire has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered: ‘This leads to my own affliction,’ it subsided in me; when I considered: ‘This leads to others’ affliction,’ it subsided in me; when I considered: ‘This leads to the affliction of both,’ it subsided in me; when I considered: ‘This obstructs wisdom, causes difficulties, and leads away from Nibbāna,’ it subsided in me. Whenever a thought of sensual desire arose in me, I abandoned it, removed it, did away with it.

“As I abided thus, diligent, ardent, and resolute, a thought of ill will arose in me ... a thought of cruelty arose in me. I understood thus: ‘This thought of cruelty has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered thus ... it subsided in me. Whenever a thought of cruelty arose in me, I abandoned it, removed it, did away with it.

“Bhikkhus, whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of sensual desire, he has abandoned the thought of renunciation to cultivate the thought of sensual desire, and then his mind inclines to thoughts of sensual desire. If he frequently thinks and ponders thoughts of sensual desire. If he frequently thinks and ponders upon thoughts of ill will ... upon thoughts of cruelty, he has abandoned the thought of non-cruelty to cultivate the thought of cruelty, and then his mind inclines to thoughts of cruelty.

“Just as in the last month of the rainy season, in the autumn, when the crops thicken, a cowherd would guard his cows by constantly tapping and poking them on this side and that with a stick to check and curb them. Why is that? Because he sees that he could be flogged, imprisoned, fined, or blamed [if he let them stray into the crops]. So too I saw in unwholesome states danger, degradation, and defilement, and in wholesome states the blessing of renunciation, the aspect of cleansing.

“As I abided thus, diligent, ardent, and resolute, a thought of renunciation arose in me. I understood thus: ‘This thought of renunciation has arisen in me. This does not lead to my own affliction, or to others’ affliction, or to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbāna. If I think and ponder upon this thought even for a night, even for a day, even for a night and day, I see nothing to fear from it. But with excessive thinking and pondering I might tire my body, and when the body is tired, the mind becomes strained, and when the mind is strained, it is far from concentration.’ So I steadied my mind internally, quieted it, brought it to singleness, and concentrated it. Why is that? So that my mind should not be strained.

“As I abided thus, diligent, ardent, and resolute, a thought of non-ill will arose in me … a thought of non-cruelty arose in me. I understood thus: ‘This thought of non-cruelty has arisen in me. This does not lead to my own affliction, or to others’ affliction, or to the affliction of both; it aids wisdom, does not cause difficulties, and leads to Nibbāna. If I think and ponder upon this thought even for a night, even for a day, even for a night and day, I see nothing to fear from it. But with excessive thinking and pondering I might tire my body, and when the body is tired, the mind becomes strained, and when the mind is strained, it is far from concentration.’ So I steadied my mind internally, quieted it, brought it to singleness, and concentrated it. Why is that? So that my mind should not be strained.

“Bhikkhus, whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of renunciation, he has abandoned the thought of sensual desire to cultivate the thought of renunciation, and then his mind inclines to thoughts of renunciation. If he frequently thinks and ponders upon thoughts of non-ill will … upon thoughts of non-cruelty, he has abandoned the thought of cruelty to cultivate the thought of non-cruelty, and then his mind inclines to thoughts of non-cruelty.

“Just as in the last month of the hot season, when all the crops have been brought inside the villages, a cowherd would guard his cows while staying at the root of a tree or out in the open, since he needs only to be mindful that the cows are there; so too, there was need for me only to be mindful that those states were there.

“Tireless energy was aroused in me and unremitting mindfulness was established, my body was tranquil and untroubled, my mind concentrated and unified.

MN20 The Removal of Distracting Thoughts

THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

“Bhikkhus, when a bhikkhu is pursuing the higher mind, from time to time he should give attention to five signs. What are the five?

“Here, bhikkhus, when a bhikkhu is giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should give attention to some other sign connected with what is wholesome. When he gives attention to some other sign connected with what is wholesome, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a skilled carpenter or his apprentice might knock out, remove, and extract a coarse peg by means of a fine one, so too … when a bhikkhu gives attention to some other sign connected with what is wholesome … his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

"If, while he is giving attention to some other sign connected with what is wholesome, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should examine the danger in those thoughts thus: 'These thoughts are unwholesome, they are reprehensible, they result in suffering.' When he examines the danger in those thoughts, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man or a woman, young, youthful, and fond of ornaments, would be horrified, humiliated, and disgusted if the carcass of a snake or a dog or a human being were hung around his or her neck, so too ... when a bhikkhu examines the danger in those thoughts ... his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

"If, while he is examining the danger in those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should try to forget those thoughts and should not give attention to them. When he tries to forget those thoughts and does not give attention to them, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man with good eyes who did not want to see forms that had come within range of sight would either shut his eyes or look away, so too ... when a bhikkhu tries to forget those thoughts and does not give attention to them ... his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

"If, while he is trying to forget those thoughts and is not giving attention to them, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then he should give attention to stilling the thought-formation of those thoughts. When he gives attention to stilling the thought-formation of those thoughts, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a man walking fast might consider: 'Why am I walking fast? What if I walk slowly?' and he would walk slowly; then he might consider: 'Why am I walking slowly? What if I stand?' and he would stand; then he might consider: 'Why am I standing? What if I sit?' and he would sit; then he might consider: 'Why am I sitting? What if I lie down?' and he would lie down. By doing so he would substitute for each grosser posture one that was subtler. So too ... when a bhikkhu gives attention to stilling the thought-formation of those thoughts ... his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

"If, while he is giving attention to stilling the thought-formation of those thoughts, there still arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then, with his teeth clenched and his tongue pressed against the roof of his mouth, he should beat down, constrain, and crush mind with mind. When, with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down, constrains, and crushes mind with mind, then any evil unwholesome thoughts connected with desire, with hate, and with delusion are abandoned in him and subside. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a strong man might seize a weaker man by the head or shoulders and beat him down, constrain him, and crush him, so too ... when, with his teeth clenched and his tongue pressed against the roof of his mouth, a bhikkhu beats down, constrains, and crushes mind with mind ... his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

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 traveling 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."

MN7 - The Simile of the Cloth (extract)

"He abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.

"He abides pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will.

AN 5:57 Themes (extract)

"Bhikkhus, there are these five themes that should often be reflected upon by a woman or a man, by a householder or one gone forth. What five? (1) A woman or a man, a householder or one gone forth, should often reflect thus: 'I am subject to old age; I am not exempt from old age.' (2) A woman or a man, a householder or one gone forth, should often reflect thus: 'I am subject to illness; I am not exempt from illness.' (3) A woman or a man, a householder or one gone forth, should often reflect thus: 'I am subject to death; I am not exempt from death.' (4) A woman or a man, a householder or one gone forth, should often reflect thus: 'I must be parted and separated from everyone and everything dear and agreeable to me.' (5) A woman or a man, a householder or one gone forth, should often reflect thus: 'I am the owner of my kamma, the heir of my kamma; I have

kamma as my origin, kamma as my relative, kamma as my resort; I will be the heir of whatever kamma, good or bad, that I do.'

(1) "For the sake of what benefit should a woman or a man, a householder or one gone forth, often reflect thus: 'I am subject to old age; I am not exempt from old age'? In their youth beings are intoxicated with their youth, and when they are intoxicated with their youth they engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, the intoxication with youth is either completely abandoned or diminished. It is for the sake of this benefit that a woman or a man, a householder or one gone forth, should often reflect thus: 'I am subject to old age; I am not exempt from old age.'

(2) "And for the sake of what benefit should a woman or a man, a householder or one gone forth, often reflect thus: 'I am subject to illness; I am not exempt from illness'? In a state of health beings are intoxicated with their health, and when they are intoxicated with their health they engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, the intoxication with health is either completely abandoned or diminished. It is for the sake of this benefit that a woman or a man, a householder or one gone forth, should often reflect thus: 'I am subject to illness; I am not exempt from illness.'

(3) "And for the sake of what benefit should a woman or a man, a householder or one gone forth, often reflect thus: 'I am subject to death; I am not exempt from death'? During their lives beings are intoxicated with life, and when they are intoxicated with life they engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, the intoxication with life is either completely abandoned or diminished. It is for the sake of this benefit that a woman or a man, a householder or one gone forth, should often reflect thus: 'I am subject to death; I am not exempt from death.'

(4) "And for the sake of what benefit should a woman or a man, a householder or one gone forth, often reflect thus: 'I must be parted and separated from everyone and everything dear and agreeable to me'? Beings have desire and lust in regard to those people and things that are dear and agreeable, and excited by this lust, they engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, the desire and lust in regard to everyone and everything dear and agreeable is either completely abandoned or diminished. It is for the sake of this benefit that a woman or a man, a householder or one gone forth, should often reflect thus: 'I must be parted and separated from everyone and everything dear and agreeable to me.'

(5) "And for the sake of what benefit should a woman or a man, a householder or one gone forth, often reflect thus: 'I am the owner of my kamma, the heir of my kamma; I have kamma as my origin, kamma as my relative, kamma as my resort; I will be the heir of whatever kamma, good or bad, that I do'? People engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, such misconduct is either completely abandoned or diminished. It is for the sake of this benefit that a woman or a man, a householder or one gone forth, should often reflect thus: 'I am the owner of my kamma, the heir of my kamma; I have kamma as my origin, kamma as my relative, kamma as my resort; I will be the heir of whatever kamma, good or bad, that I do.'

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.’

DN15 - The Great Discourse on Origination (extract)

‘And so, Ananda, feeling conditions craving, craving conditions seeking, seeking conditions acquisition, acquisition conditions decision-making, decision-making conditions lustful desire, lustful desire conditions attachment, attachment conditions appropriation, appropriation conditions avarice, avarice conditions guarding of possessions, and because of the guarding of possessions there arise the taking up of stick and sword, quarrels, disputes, arguments, strife, abuse, lying and other evil unskilled states.

MN75 - To Māgandiya (extract)

“Suppose, Māgandiya, there was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, cauterising his body over a burning charcoal pit. Then his friends and companions, his kinsmen and relatives, brought a physician to treat him. The physician would make medicine for him, and by means of that medicine the man would be cured of his leprosy and would become well and happy, independent, master of himself, able to go where he likes. Then two strong men would seize him by both arms and drag him towards a burning charcoal pit. What do you think, Māgandiya? Would that man twist his body this way and that?”

“Yes, Master Gotama. Why is that? Because that fire is indeed painful to touch, hot, and scorching.”

“What do you think, Māgandiya? Is it only now that that fire is painful to touch, hot, and scorching, or previously too was that fire painful to touch, hot, and scorching?”

“Master Gotama, that fire is now painful to touch, hot, and scorching, and previously too that fire was painful to touch, hot, and scorching. For when that man was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, his faculties were impaired; thus, though the fire was actually painful to touch, he acquired a mistaken perception of it as pleasant.”

“So too, Māgandiya, in the past sensual pleasures were painful to touch, hot, and scorching; in the future sensual pleasures will be painful to touch, hot, and scorching; and

now at present sensual pleasures are painful to touch, hot, and scorching. But these beings who are not free from lust for sensual pleasures, who are devoured by craving for sensual pleasures, who burn with fever for sensual pleasures, have faculties that are impaired; thus, though sensual pleasures are actually painful to touch, they acquire a mistaken perception of them as pleasant.

SN1:20 – Samiddhi (extract)

Thus have I heard. On one occasion the Blessed One was dwelling at Rjagahain the Hot Springs Park. Then the Venerable Samiddhi, having risen at the first flush of dawn, went to the hot springs to bathe. Having bathed in the hot springs and come back out, he stood in one robe drying his limbs.

Then, when the night had advanced, a certain devata of stunning beauty, illuminating the entire hot springs, approached the Venerable Samiddhi. Having approached, she stood in the air and addressed the Venerable Samiddhi in verse:

“Without having enjoyed you seek alms, bhikkhu,
You don’t seek alms after you’ve enjoyed.
First enjoy, bhikkhu, then seek alms:
Don’t let the time pass you by!”

“I do not know what the time might be;
The time is hidden and cannot be seen.
Hence, without enjoying, I seek alms:
Don’t let the time pass me by!”

Then that devata alighted on the earth and said to the Venerable Samiddhi: “You have gone forth while young, bhikkhu, a lad with black hair, endowed with the blessing of youth, in the prime of life, without having dallied with sensual pleasures. Enjoy human sensual pleasures, bhikkhu; do not abandon what is directly visible in order to pursue what takes time.”

“I have not abandoned what is directly visible, friend, in order to pursue what takes time. I have abandoned what takes time in order to pursue what is directly visible. For the Blessed One, friend, has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.”

AN7:51 Union

“Bhikkhus, I will teach you a Dhamma exposition on union and disengagement. Listen ...

“And what is that Dhamma exposition on union and disengagement?

“A woman, bhikkhus, attends internally to her feminine faculty, her feminine comportment, her feminine appearance, her feminine aspect, her feminine desire, her feminine voice, her feminine ornamentation. She becomes excited by these and takes delight in them. Excited by them, taking delight in them, she attends externally to [a man’s] masculine faculty, his masculine comportment, his masculine appearance, his masculine aspect, his masculine desire, his masculine voice, his masculine ornamentation. She becomes excited by these and takes delight in them. Excited by them, taking delight in them, she desires union externally, and she also desires the pleasure and joy that arise on account of such union. Beings who are delighted with their femininity enter upon union with men. It is in this way that a woman does not transcend her femininity.

“A man, bhikkhus, attends internally to his masculine faculty, his masculine comportment, his masculine appearance, his masculine aspect, his masculine desire, his masculine voice, his masculine ornamentation. He becomes excited by these and takes delight in them. Excited by them, taking delight in them, he attends externally to [a woman’s] feminine faculty, her feminine comportment, her feminine appearance, her feminine aspect, her feminine desire, her feminine voice, her feminine ornamentation. He becomes excited by these and takes delight in them. Excited by them, taking delight in them, he desires union externally, and he also desires the pleasure and joy that arise on account of such union. Beings who are delighted with their masculinity enter upon union with women. It is in this way that a man does not transcend his masculinity.

“This is how union comes about. And how does disengagement come about?

“A woman, bhikkhus, does not attend internally to her feminine faculty … to her feminine ornamentation. She does not become excited by these or take delight in them. Not excited by them, not taking delight in them, she does not attend externally to [a man’s] masculine faculty … his masculine ornamentation. She does not become excited by these or take delight in them. Not excited by them, not taking delight in them, she does not desire union externally, nor does she desire the pleasure and joy that arise on account of such union. Beings who are not delighted with their femininity become disengaged from men. It is in this way that a woman transcends her femininity.

“A man, bhikkhus, does not attend internally to his masculine faculty … his masculine ornamentation. He does not become excited by these or take delight in them. Not excited by them, not taking delight in them, he does not attend externally to [a woman’s] feminine faculty … her feminine ornamentation. He does not become excited by these or take delight in them. Not excited by them, not taking delight in them, he does not desire union externally, nor does he desire the pleasure and joy that arise on account of such union. Beings who are not delighted with their masculinity become disengaged from women. It is in this way that a man transcends his masculinity.

“This is how disengagement comes about.

“This, bhikkhus, is the Dhamma exposition on union and disengagement.”

MN27 – Shorter sutta on Simile of Elephant's Footprint (extract)

“He becomes one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

MN2 - All the Taints (extract)

“What taints, bhikkhus, should be abandoned by using? Here a bhikkhu, reflecting wisely, uses the robe only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of concealing the private parts.

“Reflecting wisely, he uses almsfood neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: ‘Thus I shall

terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort.'

"Reflecting wisely, he uses the resting place only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of warding off the perils of climate and for enjoying retreat.

"Reflecting wisely, he uses the medicinal requisites only for protection from arisen afflictive feelings and for the benefit of good health.

"While taints, vexation, and fever might arise in one who does not use the requisites thus, there are no taints, vexation, or fever in one who uses them thus. These are called the taints that should be abandoned by using.

"What taints, bhikkhus, should be abandoned by enduring? Here a bhikkhu, reflecting wisely, bears cold and heat, hunger and

thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. While taints, vexation, and fever might arise in one who does not endure such things, there are no taints, vexation, or fever in one who endures them. These are called the taints that should be abandoned by enduring.

"What taints, bhikkhus, should be abandoned by avoiding? Here a bhikkhu, reflecting wisely, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspit, a sewer. Reflecting wisely, he avoids sitting on unsuitable seats, wandering to unsuitable resorts and associating with bad friends, since if he were to do so wise companions in the holy life might suspect him of evil conduct. While taints, vexation, and fever might arise in one who does not avoid these things, there are no taints, vexation, and fever in one who avoids them. These are called the taints that should be abandoned by avoiding.

Right Mindfulness

SN45:8 Analysis (extract)

"And what, bhikkhus is right mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is called right mindfulness.

MN10: The Focuses of Mindfulness (extract)

THUS HAVE I HEARD. On one occasion the Blessed One was living in the Kuru country where there was a town of the Kurus named Kammāsadhamma. There he addressed the bhikkhus thus: "Bhikkhus."—"Venerable sir," they replied. The Blessed One said this:

“Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna—namely, the four foundations of mindfulness.

“What are the four? Here, bhikkhus, a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

...

“Again, bhikkhus, a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus: ‘In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.’ Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: ‘This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice’; so too, a bhikkhu reviews this same body ... as full of many kinds of impurity thus: ‘In this body there are head-hairs ... and urine.’

(INSIGHT)

“In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its nature of arising, or he abides contemplating in the body its nature of vanishing, or he abides contemplating in the body its nature of both arising and vanishing. Or else mindfulness that ‘there is a body’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

“Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, by way of elements thus: ‘In this body there are the earth element, the water element, the fire element, and the air element.’ Just as though a skilled butcher or his apprentice had killed a cow and was seated at the crossroads with it cut up into pieces; so too, a bhikkhu reviews this same body ... by way of elements thus: ‘In this body there are the earth element, the water element, the fire element, and the air element.’

“In this way he abides contemplating the body as a body internally, externally, and both internally and externally ... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

...

“And how, bhikkhus, does a bhikkhu abide contemplating feelings as feelings? Here, when feeling a pleasant feeling, a bhikkhu understands: ‘I feel a pleasant feeling’; when feeling a painful feeling, he understands: ‘I feel a painful feeling’; when feeling a neither-painful-nor-pleasant feeling, he understands: ‘I feel a neither-painful-nor-pleasant feeling.’ When feeling a worldly pleasant feeling, he understands: ‘I feel a worldly pleasant feeling’; when feeling an unworldly pleasant feeling, he understands: ‘I feel an unworldly pleasant feeling’; when feeling a worldly painful feeling, he understands: ‘I feel a worldly painful feeling’; when feeling an unworldly painful feeling, he understands: ‘I feel an unworldly

painful feeling'; when feeling a worldly neither-painful-nor-pleasant feeling, he understands: 'I feel a worldly neither-painful-nor-pleasant feeling'; when feeling an unworldly neither-painful-nor-pleasant feeling, he understands: 'I feel an unworldly neither-painful-nor-pleasant feeling.'

"In this way he abides contemplating feelings as feelings internally, or he abides contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. ... And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating feelings as feelings.

"And how, bhikkhus, does a bhikkhu abide contemplating mind as mind? Here a bhikkhu understands mind affected by lust as mind affected by lust, and mind unaffected by lust as mind unaffected by lust. He understands mind affected by hate as mind affected by hate, and mind unaffected by hate as mind unaffected by hate. He understands mind affected by delusion as mind affected by delusion, and mind unaffected by delusion as mind unaffected by delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands exalted mind as exalted mind, and unexalted mind as unexalted mind. He understands surpassed mind as surpassed mind, and unsurpassed mind as unsurpassed mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind, and unliberated mind as unliberated mind.

"In this way he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally and externally. ... And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind as mind.

"And how, bhikkhus, does a bhikkhu abide contemplating mind-objects as mind-objects? Here a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five hindrances. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the five hindrances? Here, there being sensual desire in him, a bhikkhu understands: 'There is sensual desire in me'; or there being no sensual desire in him, he understands: 'There is no sensual desire in me'; and he also understands how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire, and how there comes to be the future non-arising of abandoned sensual desire.'

"There being ill will in him ... There being sloth and torpor in him ... There being restlessness and remorse in him ... There being doubt in him, a bhikkhu understands: 'There is doubt in me'; or there being no doubt in him, he understands: 'There is no doubt in me'; and he understands how there comes to be the arising of unarisen doubt, and how there comes to be the abandoning of arisen doubt, and how there comes to be the future non-arising of abandoned doubt.

"In this way he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. ... And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five hindrances.

...

"Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the seven enlightenment factors. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the seven enlightenment factors? Here, there being the mindfulness enlightenment factor in him, a bhikkhu understands: 'There is the mindfulness enlightenment factor in me'; or there being no mindfulness enlightenment factor in him, he

understands: ‘There is no mindfulness enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen mindfulness enlightenment factor, and how the arisen mindfulness enlightenment factor comes to fulfilment arisen mindfulness enlightenment factor comes to fulfilment by development.

“There being the investigation-of-states enlightenment factor in him ... There being the energy enlightenment factor in him ... There being the rapture enlightenment factor in him ... There being the tranquillity enlightenment factor in him ... There being the concentration enlightenment factor in him ... There being the equanimity enlightenment factor in him, a bhikkhu understands: ‘There is the equanimity enlightenment factor in me’; or there being no equanimity enlightenment factor in him, he understands: ‘There is no equanimity enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen equanimity enlightenment factor, and how the arisen equanimity enlightenment factor comes to fulfilment by development.

“In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally ... And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the seven enlightenment factors.

...

“Bhikkhus, if anyone should develop these four foundations of mindfulness in such a way for seven years, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone seven years, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for six years ... for five years ... for four years ... for three years ... for two years ... for one year, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone one year, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven months ... for six months ... for five months ... for four months ... for three months ... for two months ... for one month ... for half a month, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone half a month, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven days, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“So it was with reference to this that it was said: ‘Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna—namely, the four foundations of mindfulness.’”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

MN118 Mindfulness of Breathing (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.

... I say that this is a certain body among the bodies, namely, in-breathing and out-breathing. That is why on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

AN6:10 – 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.

(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.

(3) “Again, Mahānāma, a noble disciple recollects the Saṅgha thus: ‘The Saṅgha of the Blessed One’s disciples is practicing the good way, practicing the straight way, practicing the true way, practicing 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.

(4) “Again, Mahānāma, a noble disciple recollects his own virtuous behavior as unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. When a noble disciple recollects his virtuous behavior, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on virtuous behavior. 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 virtuous behavior.

(5) “Again, Mahānāma, a noble disciple recollects his own generosity thus: ‘It is truly my good fortune and gain that in a population obsessed by the stain of miserliness, I dwell at home with a mind devoid of the stain of miserliness, freely generous, openhanded, delighting in relinquishment, devoted to charity, delighting in giving and sharing.’ When a noble disciple recollects his generosity, on that occasion his mind is not obsessed by lust,

hatred, or delusion; on that occasion his mind is simply straight, based on generosity. 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 generosity.

...

Right Stillness

SN45:8 Analysis (extract)

“And what, bhikkhus, is right concentration? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called right concentration.”

MN4 Fear and Dread (extract)

“When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the recollection of past lives. I recollected my manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.’ Thus with their aspects and particulars I recollected my manifold past lives.

“This was the first true knowledge attained by me in the first watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute.

“When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, I saw beings passing away and reappearing, inferior and superior,

fair and ugly, fortunate and unfortunate. I understood how beings pass on according to their actions thus: ‘These worthy beings who were ill conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, I saw beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and I understood how beings pass on according to their actions.

“This was the second true knowledge attained by me in the middle watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute.

“When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the destruction of the taints. I directly knew as it actually is: ‘This is suffering’; I directly knew as it actually is: ‘This is the origin of suffering’; I directly knew as it actually is: ‘This is the cessation of suffering’; I directly knew as it actually is: ‘This is the way leading to the cessation of suffering.’ I directly knew as it actually is: ‘These are the taints’; I directly knew as it actually is: ‘This is the origin of the taints’; I directly knew as it actually is: ‘This is the cessation of the taints’; I directly knew as it actually is: ‘This is the way leading to the cessation of the taints.’

“When I knew and saw thus, my mind was liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it was liberated, there came the knowledge: ‘It is liberated.’ I directly knew: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

“This was the third true knowledge attained by me in the last watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute.

SN22:84 (extract)

“Rejoice, Tissa! Rejoice, Tissa! I am here to exhort, I am here to assist, I am here to instruct!”