

# 13

## (Aṭṭhaka) Paññā Sutta

The (Eights) Discourse on Wisdom | A 8.2

Theme: Eight ways conducive to the arising of wisdom

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### 0 Sutta summary and significance

**0.1 The (Aṭṭhaka) Paññā Sutta** deals with the 8 conditions conducive to the development of insight wisdom, that is, the knowledge that frees. In **the Das’uttara Sutta** (D 34), these same 8 conditions are given as “the 8 conditions of great help” (*aṭṭha dhamma bahu, kāra*).<sup>1</sup>

**0.2** The Sutta is divided into two almost equal sections. The first section deals with 8 ways for cultivating “wisdom that is fundamental to the holy life” (*ādi, brahma, cariyikā paññā*) [§1], while the second deals with how these same qualities contribute to conciliation (*saṅgha*) in a spiritual community.<sup>2</sup> While the first section deals with personal practice, the second is about how the community respects such a person, since these qualities “bring about love, respect, honour, harmony and unity, too” [§§10.3, 11.5, 12.3, 14.5, 15.3, 16.3, 17.3].

**0.3** The 8 factors conducive to the development of liberating wisdom are as follows:

- (1) tutelage, that is, living in dependence of a Dharma teacher [1];
- (2) inquiry, that is, questioning the teacher about the Dharma [2];
- (3) bodily and mental aloneness, that is, cultivating “stilling” of both the body and the mind [3];
- (4) moral virtue, that is, keeping to the monastic discipline to the fullest [4];
- (5) deep learning, that is, mastering the Dharma in their import and practice [5];
- (6) industry, that is, effort in overcoming unwholesome states and cultivating wholesome ones [6];
- (7) speaking the Dharma, that is, either discussing Dharma or meditate [7]; and
- (8) watching rise and fall, that is, fully understanding the nature of 5 aggregates, and contemplating their rise and fall [8].

The 8 qualities, when cultivated, also put us in good standing with our spiritual colleagues, especially as monastics, earning their respect and esteem [§§10-17]. In other words, the eight qualities are beneficial for both the individual and the community.

### 1 Tutelage [§§2+10]

**1.1** The first factor that conduces to developing wisdom in an individual is **tutelage** (*nissaya*), that is, living in dependence of a Dharma teacher.<sup>3</sup> Tutelage is the umbilical cord of those new to monastic life, especially novices and new monastics, that is, those who are less than 5 years or “rains” (*vassa*) in the order.

The monastic tutelage (*nissaya*) is a minimum of 5 years that a new monastic must spend under training with a suitable teacher. However, if he has difficulty in this, his tutelage may be extended indefinitely.<sup>4</sup>

**1.2** *Nissaya* gently prepares us to become a wholesome part of the conventional community of monastics by letting go of the undercurrents and remnants of our lay and worldly habits that may still lurk within us despite our change of garb and lifestyle.

Although monastic training is essentially about “self-training” (that is, training the mind), it is *not* an “auto-training,” a do-it-yourself” ego-polishing. There is no such “auto-training” for a monastic, simply because we are here preserving a Dharma lineage and livelihood. We need to completely empty ourselves, so to speak, before we can become vessels for the Dharma.

<sup>1</sup> D 34,2.1(1)/3:284 f.

<sup>2</sup> For a fuller treatment, see (**Saṅgha**) **Bala S** (A 9.5), SD 2.21.

<sup>3</sup> On tutelage, see Mv 1.73 @ V 1:192 f. See also **Wanderers of today**, SD 24.6b esp (1.2.3, 5.2).

<sup>4</sup> Mv 1.53+73 @ V 1:79 f, 91.

Tutelage prepares a monastic or a Dharma worker personally, mentally, socially and spiritually to live like the great saints of the Buddha's time. "Venerable" (*āyasma*), "venerable sir" (*bhante*), "noble sister" (*ayyā*), "ajahn," "teacher," "shifu," "sensei," and so on, are not titles that monastics or teachers are automatically qualified to use, but they are earned when it reflects their conduct and training.

### 1.3 JUST A BIT OF FAITH, JUST A BIT OF LOVE

**1.3.1** The (Aṭṭhaka) Paññā Sutta further describes how we should regard our teacher, that is, with "a keen sense of moral shame and moral fear, and love and respect" (*tibbam hir'ottappaṃ...hoti pemañ ca gāraṇa ca*) [§2.1]. Not only should we ensure that our relationship with our teacher is strongly rooted in moral virtue, but it should not be warm and nurturing. There should be "love and respect" (*hoti pemañ ca gāraṇa ca*), in other words, warmth and unconditional acceptance.

The reason for this interesting admonition is to prevent us from seeing only our teacher's errors and weaknesses, or make a big deal of them (rightly or wrongly), but to see our teacher as an integral part of our own learning process. Such a positive emotional attitude helps us become more ready to serve him and be more attentive in receiving and understanding Dharma instructions, so as to prepare ourselves for the full benefits of the training.

**1.3.2 The Paṭhama Sarakāṇi Sutta** (S 55.24), for example, reminds us that although we may not have great wisdom or wise faith in the teacher, the Dharma or the sangha, we should still cultivate the 5 faculties (faith, effort, mindfulness, concentration and wisdom) *and* show "just a bit of faith...just a bit of love" (*saddhā,mattam hoti pema,mattam*) in our teacher. If we persist in this course, we would be able to attain streamwinning as a faith-follower.<sup>5</sup>

In a number of suttas, the Buddha declares that even if we are not serious practitioners, but have just a bit of faith in and just a bit of love for the Buddha or our teacher, we would have a heavenly rebirth. **The Alagaddûpama Sutta** (M 22) closes with a description of how the mental fetters are destroyed leading to the type of sainthood that this brings. Even for those who fail to walk the path, the Buddha makes this remarkable declaration at the Sutta's close, thus,

In the Teaching well proclaimed by me, plain, open, clear, free from patchwork, those who have just a bit of faith in me and just a bit of love for me, are all bound for heaven.

(M 22,47/1:142) & SD 3.13 (4.1.5)<sup>6</sup>

The Commentary on **the Bhaddali Sutta** (M 65) explains that Bhaddali keeps himself going by some worldly faith and worldly love towards the teacher and preceptor. Through the support of other monks, he remains a renunciant and may eventually become a great recluse who has attained the direct knowledges (MA 3:154).

**1.4** Such a training—based on these 8 factors—then molds us to become vessels of the true Dharma of cultivated body, cultivated mind, and insight wisdom, a training that goes right back to the Buddha himself. The presence of a true monastic would then remind us of the presence of the Buddha himself. Monastics, in other words, should serve as the best example of inner peace and joy, and great wisdom and compassion.

## 2 Inquiry [§§3+11]

**2.1** The second factor that conduces to developing wisdom in an individual is **inquiry** (*paripucchati paripaṇḥati*), that is, "he asks, he questions," and counter-questions (*paṭipucchā*) a teacher about the Dharma, especially regarding its meaning and purpose (*attha*). If the teacher is wise and compassionate enough, he would "then disclose the undisclosed, clarify what is unclear, removing doubt in the many things that are doubtful" to us [§3.3].

**The Sen'āsana Sutta** (A 10.11), which deals with a dwelling place that is conducive to our Dharma cultivation, has an admonition very similar to the second factor [§3], where there are elder monks we

<sup>5</sup> S 55.24,12.6 & SD 3.6 (4).

<sup>6</sup> Also at **Bhaddāli S** (M 65,27/1:444) & **Kīṭā,giri S** (M 70,9/1:478 f+ 21/1:479), SD 12.1; see also SD 10.5 (1) & SD 40a.4 (2.2.4).

could approach to question about the Dharma.<sup>7</sup> In other words, a suitable dwelling place is one that conduces to Dharma practice and progress.

**2.2** A more elaborate version that includes this second factor conducive to the rise of wisdom, that of questioning our teacher, is found in a 12-step learning process given in **the Caṅki Sutta** (M 95),<sup>8</sup> and also in **the Kīṭā,gi Sutta** (M 70),<sup>9</sup> where it is called “the gradual training” (*anupubba,sikkhā*), thus:

- (1) Faith (*saddhā*) conduces one to visit (that is, to see) a teacher.
- (2) Approaching (*upasankamana*) the teacher conduces one to respectfully attending to the teacher.
- (3) Sitting near (attentively and with devotion) (*payirupāsana*) to the teacher conduces to lending the ear.
- (4) Lending the ear [listening attentively] (*sotāvadhāna*) conduces to listening to the Dharma.
- (5) Listening to the Dharma (*dhamma,savana*) conduces to remembering the Dharma.
- (6) Remembering the Dharma (*dhamma,dhāraṇā*) conduces to the examination of its meaning.
- (7) Examining the meaning (*atth'upaparikkhā*) of the teachings helps us reflectively accept them (or to accept them after pondering on them).
- (8) Reflectively accepting the teachings (*dhamma,nijjhāna,khanti*) conduces to will-power [desire].
- (9) Will-power [wholesome desire] (*chanda*) conduces to effort.
- (10) Exertion (*ussāha*) conduces to scrutiny.
- (11) Weighing [balancing the practice] (*tulanā*) conduces to striving.
- (12) Striving on (*pahit'atta*), he realizes through his own body the supreme truth and sees it by penetrating it with wisdom [arhathood]. (M 70 & 95)

Although this 12-step gradual training does not seem to include the stage of “questioning and cross-questioning,” we can safely surmise that it is naturally implicit in stages (7) or (8). This gradual training clearly is for the “faith-follower” (*saddhā'nusārī*), one who is willing to follow the teacher or the teaching by faith, without any or much questioning. In other words, we listen and put the instructions into practice.

This approach also entails some level of wisdom, or at least understanding of what the teacher teaches. Often, there is no need for the teacher to teach deep philosophy or complicated theological arguments. If the training is for personal development and spiritual awakening, the teacher's language is usually simple yet urbane, so that we are inspired to live virtuously, exert ourselves in meditation and enjoy some degree of inner peace and joy, if not some attainment.

### 3 Aloneness of body and of mind[§§4+12]

**3.1** The third factor that conduces to developing wisdom in an individual is **aloneness of body and of mind** (*kāya,vūpakāsa citta,vūpakāsa*), that is, cultivating aloneness of both the body and the mind. The word *vūpakāsa* (“estrangement, alienation, separation, seclusion”) comes from the verb *vūpakāseti* (causative of *vavakassati*, “to be drawn away, to withdraw”). It is found in only as a suffix (in fine compositi) to these two compounds: *kāya,vūpakāsa* and *citta,vūpakāsa*.<sup>10</sup> These two terms also appear in **the (Boj-jhaṅga) Sīla Sutta** (S 46.3), which should be studied with this Sutta.<sup>11</sup>

“Aloneness” is not “loneliness” (where we miss someone or something familiar). Here, aloneness is where we leave behind the world we were familiar with to face ourself so that we dedicate ourself fully to the spiritual life. It means being undistracted by the world and worldliness, and to commit all our body and heart to our training.

<sup>7</sup> A 10.11/5:16 @ SD 96.5.

<sup>8</sup> M 95,21.20-33/2:173 @ SD 21.15.

<sup>9</sup> M 70,23-24/1:480 @ SD 11.1.

<sup>10</sup> D 3:285; S 5:67; A 4:152.

<sup>11</sup> S 46.3,4/5:67 @ SD 10.15.

**3.2** The key sentence, “Having heard that Dharma, he turns to two kinds of aloneness: bodily aloneness and mental aloneness” [§4.1] also occurs in **the (Bojjhaṅga) Sīla Sutta** (S 46.3)<sup>12</sup> which gives these 6 stages or conditions that lead to our taking up the two kinds of aloneness (which here means keeping the mind undistractedly on the spiritual training), that is,

- (1) seeing (*dassana*) liberated monks;
- (2) listening (*savana*) to them;
- (3) approaching (*upasaṅkamana*) them;
- (4) attending (*payirūpāsana*) to them;
- (5) recollecting (*anussati*) them; and
- (6) going forth following (*anupabbajjā*) them. (S 46.3,4/5:67), SD 10.15

**3.3** A better known term for *vūpakāsa* is **viveka**, “spiritual solitude,”<sup>13</sup> of which normally there are 3 kinds, that is, bodily solitude (*kāya,viveka*), mental solitude (*citta,viveka*) and solitude from acquisitions or substrates (*upadhi,viveka*).<sup>14</sup> The 3 solitudes are often mentioned in the Commentaries<sup>15</sup> as follows:

- |                                  |                           |  |
|----------------------------------|---------------------------|--|
| (1) solitude of the body         | ( <i>kāya viveka</i> ),   | that is, physical solitude,              |
| (2) solitude of the mind         | ( <i>citta viveka</i> ),  | that is, mental solitude, and            |
| (3) solitude from the substrates | ( <i>upadhi viveka</i> ), | or spiritual solitude, that is, nirvana. |

**3.4 BODILY SOLITUDE** (*kāya,viveka*) is the most common of the three. It refers to being morally virtuous and living in a suitable environment. Being morally virtuous (*sīlavā*) means the wholesome restraining of the body and speech, that is, the proper keeping of the precepts, restraining the 5 physical senses and keeping away from socializing.<sup>16</sup> Technically, bodily solitude is often referred to in meditation texts by the phrase “quite secluded from sensual pleasures” (*vivicc’eva kāmehi*).<sup>17</sup>

A suitable environment (*paṭirūpa,desa*) is dealt with in **the Sen’āsana Sutta** (A 10.11), which deals with a dwelling place that is conducive to our Dharma cultivation [2.1], where there are elder monks or good teachers we could approach to question about the Dharma.<sup>18</sup>

On a higher level, bodily solitude also refers to some level of detachment we need towards the body and our environment. For example, we dress, eat and live simply, and try to blend with our environment, especially a wholesomely natural one, so that we would not be distracted by noise, people and memories.

**3.5 MENTAL SOLITUDE** (*citta,viveka*) is the second kind of solitude, the possibility and quality of which depends significantly on bodily solitude. In other words, we should prepare our body and find a suitable place for proper meditation. When the body well enjoys its own solitude, it deepens into mental solitude (*citta,viveka*), that is, the mind is totally free from the mental hindrances,<sup>19</sup> it is said to be “secluded from unwholesome states” (*vivicca akusalehi dhammehi*), so that it can easily focus, unify and attain dhyana.

In the suttas, the two kinds of solitude—that of the body and of the mind—specifically apply to the process of attaining the first dhyana, where, in **the Sāmañña,phala Sutta** (D 2), for example, we have

<sup>12</sup> S 46.3,4/5:67 @ SD 10.15.

<sup>13</sup> D 3:285; S 5:67; A 4:152.

<sup>14</sup> Nm 27, 140, 157, 341; DA 169; MA 2:142; UA 163, 206, 231, 396; SA 3:122; DhA 2:103, 3:129. See SD 29.6a (1.5) & **Viveka,nissita**, SD 20.4 esp (4). “Acquisitions” here refer to “the 5 cords of sense-pleasures” and our attachment to them, while “substrates” refers to the substrates of existence, whatever keeps us in samsara and suffering, ie, the 5 aggregates, sensual desire, mental defilements, and karma (Sn 33c, 33d || 364a, 34c, 374c546a = 572a, 728ce = 1051ac).

<sup>15</sup> Nm 27, 140, 157, 341; DA 169; MA 2:142; UA 163, 206, 231, 396; SA 3:122; DhA 2:103, 3:129.

<sup>16</sup> These conditions are not virtues in themselves, but are helpful when taken up for the purpose of meditation and personal cultivation.

<sup>17</sup> Comy glosses *upadhi* here as “the 5 cords of sense-pleasures” (*pañca kāma,guṇa*, Nm 26, 140, 157, 341; MA 2:145).

<sup>18</sup> A 10.11/5:16 @ SD 96.5.

<sup>19</sup> The 5 hindrances (*pañca nīvaraṇa*) are sensual desire, ill will, sloth and torpor, restlessness and remorse, and doubt: see **Nīvaraṇa**, SD 32.1.

this stock passage describing it:

**BODILY SOLITUDE.** Possessing this aggregate of noble moral virtue, this aggregate of noble sense-restraint, this aggregate of noble mindfulness and clear comprehension, and this aggregate of noble contentment, he resorts to a secluded dwelling: a forest, the foot of a tree, a mountain, a gully [gorge], a hillside cave, a cemetery, a remote forest [jungle grove], the open air, a heap of straw.

Returning from his almsround, after his meal, he sits down, crosses his legs, keeps his body erect, and establishes mindfulness before him.

**MENTAL SOLITUDE**

(1) Abandoning covetousness with regard to the world, he dwells with a mind devoid of covetousness. He cleanses his mind of covetousness.

(2) Abandoning ill will and anger, he dwells with a mind devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger.

(3) Abandoning sloth and torpor, he dwells with a mind devoid of sloth and torpor, mindful, alert, perceiving light. He cleanses his mind of sloth and torpor.

(4) Abandoning restlessness and remorse, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and remorse.

(5) Abandoning spiritual doubt, he dwells having crossed over doubt, with no perplexity with regard to wholesome mental states. He cleanses his mind of doubt. (D 2,67-68/1:71), SD 8.10<sup>20</sup>

**3.6 SPIRITUAL SOLITUDE** (*upadhi, viveka*), the third solitude, is the solitude from the substrates. This refers to the letting go of and freedom from the 5 aggregates, sensual desire, mental defilements, and karma, collectively known as “the substrates” (*upadhi*), the essentials of life or substratum of existence, or simply, the fuel of life. It is often mentioned in the suttas, especially in the older sections.<sup>21</sup> The phrase “the abandoning of all substrates” (*sabb’upadhi paṭinissagga*) refers to nirvana.<sup>22</sup> They are explained in detail in **the Mahā Niddesa** (Nm 27).<sup>23</sup>

## 4 Moral virtue [§§5+13]

**4.1** The fourth factor that conduces to developing wisdom in an individual is **moral virtue** (*sīla*), that is, keeping to the monastic discipline to the fullest. It is interesting that the factor of moral virtue is placed fourth, somewhere in the middle of the whole set, although usually it would be the first training. One possible explanation for this is that the preceding three factors all work as *pre-conditions* for the development of moral virtue.

This arrangement actually makes good sense as moral virtue is the vital foundation for mental cultivation, which is actually the next goal of the 3 trainings on the eightfold path. After all, in the training of a monastic, the first two trainings work together to bring about the third training, that of wisdom.<sup>24</sup> Hence, we are told in the Sutta refrain that these 8 conditions conduce to the arising of wisdom, one that is fundamental to the holy life [§2.2].

**4.2** The first three factors—tutelage [1], inquiry [2], and aloneness of body and of mind[3]—all work towards the fourth factor, moral virtue [4]. This is *the first half* of this eightfold training. Then the rest of the factors—wide learning [5], industry [6], and speaking the Dharma [7]—culminate in watching rise and fall, that is, meditation [8]. Essentially, this eightfold training *focuses* on mental cultivation, and also the training of role models for the sangha, which is confirmed by the latter half of the Sutta, where the eight factors are repeated, except that their refrain now turns to the response of the sangha members, thus,

<sup>20</sup> See also SD 29.6a (1.5).

<sup>21</sup> Sn 33c, 33d || 364a, 34c, 374c546a = 572a, 728ce = 1051ac.

<sup>22</sup> Occurrences of *upadhi* in the Nikāyas: **D** 2:36, 37; **M** 1:136, 137, 168, 436, 2:93, 245; **S** 3:133, 134, 136, 5:226 (×2); **A** 1:133, 2:118, 3:164, 4:423 (×2), 424, 425, 426 (×2), 5:8, 110, 111, 319, 320, 322, 354, 356, 357, 358.

<sup>23</sup> See *Viveka, nissita*, SD 20.4 (4.3) & UA:M 667 n263.

<sup>24</sup> On the 3 trainings, see *Sīla samādhi paññā*, SD 21.6.



“This venerable one is surely one who truly knows and truly sees.”

This quality brings about love, respect, esteem, harmony and unity, too.

[§§10.2+3, 11.4+5, 12.2+3, 13.2+3, 14.4+5, 15.2+3, 16.2+3, 17.2.3]

**4.3** In other words, this eightfold training is not so much aimed at attaining awakening (although this is a real possibility), but its real purpose is the training of a truly insightful monastic that forms a wholesome and united community. This is the wisdom that is fundamental to the holy life, a wisdom that makes the holy life authentic and viable. [8]

## 5 Deep learning [§§6+14]

The fifth factor that conduces to developing wisdom in an individual is **deep learning** (*bahu-s,suta*), that is, mastering the Dharma in their import and practice. This training in wide learning is definitely that of personal transformation, and not that of the academic qualification, where title, status, honour and gains are coveted.

Clearly, then, such a wide learning is that of mastering the Dharma, vinaya, especially mastering those teachings that have to do with training in *moral virtue*, in *mental concentration*, and in *insight wisdom*. The idea here is that an effective monastic is not only one who is able to meditate, but also skilled in teaching the Dharma to others, and so empowering them to be able to continue the Dharma lineage. Again, here, the training is not an empowerment of charisma, status or sectarian lineage, but the preservation of the living Dharma that can transform us into emotionally independent individuals and awaken us to spiritual liberation.

**The Ariya Dhana Sutta 2** (A 7.6) calls the fifth factor [§6] “the treasure of learning” (*suta,dhana*).<sup>25</sup> **The Saṅgīti Sutta** (D 33) and **the Vibhaṅga** speak of 3 kinds of learning (calling them “wisdom,” *paññā*) as the 3 kinds of wisdom, namely,

- |                                 |                           |                    |
|---------------------------------|---------------------------|--------------------|
| (1) wisdom through thinking,    | <i>cintā,maya paññā</i>   |                    |
| (2) wisdom through listening.   | <i>suta,maya paññā</i>    |                    |
| (3) wisdom through cultivation. | <i>bhāvanā,maya paññā</i> | (D 3:219; Vbh 324) |

“Wisdom through thinking” is mostly our personal views, which should be straightened through wise study of suttas and wise listening to Dharma teachings, which is “wisdom through listening.” As we become wiser through such listening or reading, such wisdom, too, matures, so that we are able to relate the teachings together, and realize certain truths, or see them more clearly, by ourselves. However, the most important kind of learning is “wisdom through cultivation,” which is a direct experience of true reality when our minds are calm and clear.<sup>26</sup>

## 6 Industry [§§7+15]

The sixth factor that conduces to developing wisdom in an individual is **industry** (*āradḍha,viriya*) or “initiating effort,” that is, striving to overcome unwholesome states and heedful in cultivating wholesome states. **The (Sattaka) Bala Sutta** (A 7.4) calls the sixth factor “the power of energy” (*viriya bala*), that is, when it is fully developed, as in an arhat.

Clearly the eightfold training is a practical application of **the “7 treasures” model**. The 7 noble treasures (*satta ariya,dhana*) are faith, moral virtue, moral shame, moral fear, learning, charity and wisdom. “Wisdom” is not mentioned simply because the focus here is on the training of monastic role models for the whole community.

In a word, this is the practice of heedfulness (*appamāda*), which essentially entails mindfulness in avoiding any bad (avoiding acts rooted in greed, hate or delusion), doing good (cultivating deeds rooted in

<sup>25</sup> A 7.6,7/4:6 @ SD 37.6.

<sup>26</sup> See SD 40a.4 (6.1).

non-greed, non-hate, non-delusion), and purifying the mind (abandoning the mental hindrances), as stated in this Dhammapada verse,

Not doing anything bad,                      cultivating the good [the wholesome],  
purifying one's own mind—              this is the teaching of the Buddhas.              (Dh 183)

Such a training is rooted in sustained wise attention (*yoniso manasikāra*) and spiritual friendship.<sup>27</sup> This kind of training is on-going, so that it is meaningful epitomized in the Dharmafarer saying, “As we learn we will teach; as we teach we will learn.” All this clearly are preparations for proper mental cultivation [8].

## 7 Speaking Dharma [§§8+16]

The seventh factor that conduces to developing wisdom in an individual is **speaking the Dharma** (*dhamma,kathā*), that is, either discussing Dharma or meditating. Essentially, this is abstaining from wrong speech and practising right speech. In this case, the right speech is that of talking about the Dharma. Otherwise, a monastic should maintain noble silence (*ariya tuṅhī,bhāva*).

This simply means keeping mindful silence; technically, it refers to meditation. Specifically, according to **the Kolita Sutta** (S 21.1), it is the second dhyana.<sup>28</sup> The Commentary here, however, glosses it as “the fourth dhyana is called the noble silence. The rest are meditation that occurs through mindful attending” (AA 4:71).<sup>29</sup> We should take this as a commentarial view.

## 8 Watching rise and fall [§§9+17]

**8.1 IMPERMANENCE OF THE 5 AGGREGATES.** The eighth factor that conduces to developing wisdom in an individual is **watching rise and fall** (*udaya-b,bayānupassī*), that is, fully understanding the nature of the 5 aggregates (form, feeling, perception, formations, and consciousness),<sup>30</sup> and contemplating their rise and their passing away. Essentially, this is the contemplation of rising and falling (*udaya-b,bayānupassanā*), which is a form of the perception of impermanence. [8.4]

**The (Anicca) Khandha Sutta** (S 25.10) shows how this practice leads to streamwinning.<sup>31</sup> So, too, do all of the remaining nine suttas of the Okkanta Saṃyutta in which the (Anicca) Khandha Sutta (S 25.1) is located. They all declare that the perception of impermanence [8.4] when diligently practised will bring about streamwinning in this life itself, if not, certainly at the last moment of our lives.<sup>32</sup>

**8.2 CONTEMPLATION OF RISE AND FALL.** Interestingly, this is the “wisdom” (*paññā*) that the Sutta declares as its goal, which all the eight conditions work together to promote. This is confirmed by **the Dīgha,jānu Sutta** (A 8.54), which deals with the 4 accomplishments of faith, of moral virtue, of charity, and of wisdom. Of this, the fourth accomplishment, that of wisdom defines this eighth condition that promotes wisdom, thus,

What is the accomplishment of wisdom (*paññā,sampadā*)?

Here, Vyagghapajja, the son of family is wise, possesses wisdom directed<sup>33</sup> to *the rising and falling away* (of phenomena)<sup>34</sup> that is noble and penetrative, leading to the complete destruction of suffering. (A 8.54,5/4:284 f), SD 5.10

<sup>27</sup> See **Kalyāṇa,mitta Appamāda S** (S 3.18), SD 34.3 & **Viveka,nissita**, SD 20.4 (1.4).

<sup>28</sup> **Kolita S** (S 21.1,3-4), SD 24.12b.

<sup>29</sup> *Ariya,tuṅhī,bhāvo nāma catuttha-j,jhānaṃ, sesa,kammaṭṭhāna,manasikāro 'pi vaṭṭati* (A 4:71). See **Ariya Pariyesanā S** (M 26,4/1:161), SD 1.11; also **The Buddha's silence**, SD 44.1.

<sup>30</sup> For detailed studies of the 5 aggregates (*pañca-k,khandha*), see SD 17.

<sup>31</sup> S 25.10 @ SD 42.17.

<sup>32</sup> S 25.1 @ SD 16.7.

<sup>33</sup> On directed cultivation, see further **Bhikkhuṇī Vāsaka S** (S 47.10/5:154-157), SD 24.2 (1.2).

<sup>34</sup> On watching the rise and fall of feeling, see **(Aññathatta) Ānanda S 1** (S 22.37/3:37 f), SD 33.11.

Note here that the Dīghajānu Sutta is a discourse specially for the laity. Even though the (Aṭṭhaka) Paññā Sutta addresses monastics, its teaching on meditation is relevant to all practitioners, even the laity.

**8.3 SATIPATTHANA REFRAIN.** Another version of the contemplation of rise and fall is found in the famous “satipatthana refrain,”<sup>35</sup> which runs thus,

So he dwells

- |   |  |
|---|--|
| (1) observing <u>the body</u> <sup>36</sup> in the body | internally, <sup>37</sup>                                  |
| (2) or, observing the body in the body                  | externally,  |
| (3) or, observing the body in the body                  | both internally and externally;                            |
| (4) or, he dwells observing states                      | that <i>arise</i> in the body,                             |
| (5) or, he dwells observing states                      | that <i>pass away</i> in the body,                         |
| (6) or, he dwells observing states                      | that <i>arise and pass away</i> in the body. <sup>38</sup> |

(M 10,5/1:56 etc), SD 13.3

Stages (4)-(6) constitute *the contemplation of rise and fall*, but done in three different ways depending on the circumstance. For example, we might notice a discomfort or pain arising, and then we simply let go of that minding to return to our basic meditation object (such as the breath). Or, we might observe how a distraction (say, hearing a noise) passing away, and then we return to the basic meditation object.

More usually, however, we are likely to contemplate on the whole process of, say, the breath *rising* and *falling away*. The wholesome effect of such a practice is that we begin to naturally notice its impermanence, which pervades us with a sense of inner stillness and clarity in seeing the changes and vagaries in our lives.

#### 8.4 THE PERCEPTION OF IMPERMANENCE

**8.4.1** This contemplation of rise and fall is, in other words, a shorthand for **the perception of impermanence** (*anicca,saññā*), which is a broad practice of contemplating on whatever we experience without (through the 5 senses) and within (in our own minds) as being “impermanent, changing, becoming otherwise” (*anicco vipariṇāmī aññāthā,bhāvī*).<sup>39</sup>

**8.4.2** Here, “**impermanent**” (*anicca*) refers to the natural state of things in this universe: they do not last. This is a sort of “preparatory” contemplation, which de-traumatizes us from any negative effects of what change brings about. This view or vision that all things are impermanent can be safely and easily be accepted through faith—unlike the God-idea: we can deny God but we cannot deny impermanence.

Or, we could work with wisdom, by carefully examining the suttas and teachings on impermanence, and even turning to science, philosophy, and other academic discipline to see the pattern of impermanence in humanity and the world. Either way, whether we accept impermanence through *faith* or through *wisdom*, it is the same truth and reality that we must all face: everything in this universe is impermanent.

**8.4.3** “**Changing**” (*vipariṇāma*) is impermanence in action, what we see in our minds and bodies, in others and in the world. Whatever exists must change. Everything is a process. From change comes meaning: it is the nature of whatever that exists to change. Existence is change; life is change. Whatever we do, bodily, verbally and mentally, goes through change. Whatever we *are*, whatever we *have* or can have, are subject to change.

This is also a reflection of decay. From the moment we are born, we begin to decay. We give all sorts of nice-sounding words and terms for the stages of our lives (infancy, childhood, adolescence, adulthood, maturity, senility), but they are all synonyms for decay. Finally, there is death, which seems to end change, but death is only a moment. Then, a new chapter starts, and change replays itself on the new stage of life.

<sup>35</sup> See SD 13.1 (3.1(iii); 3.7-10)

<sup>36</sup> This is the refrain for the contemplation of the body. In the other 3 contemplations, this is replaced by “feeling,” “the mind,” and “dharma” (or phenomenon) throughout.

<sup>37</sup> “Internally...” See SD 13.1 (3.7).

<sup>38</sup> On the mind-moment, see **Raho,gata S** (S 36.11), SD 33.6 (1.4).

<sup>39</sup> (**Anicca**) **Cakkhu S** (S 25.1/3:225), (**Anicca**) **Phassa S** (S 25.4/3: 226); **Dvaya S 2** (S 35.93/4:68 f) ×10.



**8.4.4 “Becoming otherwise”** (*aññāthā, bhāvī*) is how a person (including oneself), situation or thing does not appear to be what it is, or appears to be different over time. We notice that we have grown up, or aged; how we feel pain at the loss of something dear to us, or despair at our inability to realize our wish, or to be with a situation that is unpleasant or undesirable.

We notice how human relationships can and often do change. Someone we think we know turns out to be otherwise, or our expectations about something we have invested in turns out to be not as satisfying as we have hoped. Things simply do not turn out the way we had envisioned them to be.

A most interesting, sometimes frightening, observation is how our opinions change. We often think that we are right, but the reality is that we *had* always been wrong. Notice the past tense: in an important sense, if we have not been wrong in the past—or better, if we have not accepted the fact that we had been wrong in the past—we would not have been so right in the present. Then again, how sure are we that we are perfectly right about what’s going with us right now. We are sure to change our opinions about things—our very present opinions—in the future.

The point is that all views are provisional. They help us discover more about ourselves and the world we live in. To live is to learn, and we learn best through observing and accepting change. Not only our wisdom grows in this way, but we are also truly happy in the process and in its end.<sup>40</sup>

**8.5 OKKANTA SAṂYUTTA.** The locus classicus for the perception of impermanence is **the Okkanta Saṁyutta** with its ten suttas, all dealing with the practice and the Buddha’s guarantee of our attaining streamwinning, if we diligently keep up the practice.<sup>41</sup> All these suttas distinguish between two types of practitioners—the faith follower (*saddhā’nusārī*) and the truth-follower (*dhammānusārī*), who enter into “the certainty of rightness” (*sammatta, niyāma*), that is, the transcendent noble eightfold path, or the path of streamwinning (*sotāpatti, magga*).<sup>42</sup>

In simple terms, we can practise the perception of impermanence simply out of faith (accepting the reality of impermanence just as it is) or with wisdom (by examining and questioning about it in the suttas and the world). If we habitually reflect on all our actions and their results as being *impermanent*, in this life itself we would attain streamwinning, if not, certainly at the last moment of dying.<sup>43</sup>

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## The (Eights) Discourse on Wisdom

A 8.2

**1** Bhikshus, there are these 8 reasons and conditions that conduce to the gaining of wisdom yet unattained, **wisdom that is fundamental to the holy life**,<sup>44</sup>

<sup>40</sup> See **Notion of diṭṭhi**, SD 40a.1 (7.2.3); also the reflections: “All views are wrong views” (R92) 090722 in *Simple Joys* 2009:11.4; “Be true, be free” (R296) 130612.

<sup>41</sup> **Okkanta Saṁyutta** (the Connected Suttas on the Descent), ch 25 of Saṁyutta Nikāya comprises: (**Anicca**) **Cakkhu S** (S 25.1), SD 16.7, (**Anicca**) **Rūpa S** (S 25.2), (**Anicca**) **Viññāṇa S** (S 25.3), (**Anicca**) **Phassa S** (S 25.4), (**Anicca**) **Vedanā S** (S 25.5), SD 17.3(4.5a), (**Anicca**) **Saññā S** (S 25.6), SD 17.4(10), (**Anicca**) **Sañkhāra S** (S 25.7), (**Anicca**) **Taṇhā S** (S 25.8), (**Anicca**) **Dhātu S** (S 25.9), and (**Anicca**) **Khandha S** (S 25.10) (S 25.1-10/3:-225-229).

<sup>42</sup> See SD 16.7(1.1.3) & also Gethin 2001:133-138.

<sup>43</sup> See any of the suttas of **Okkanta Saṁyutta** (S 25.10), such as (**Anicca**) **Cakkhu S** (S 25.1), SD 16.7. On the primacy of the perception of impermanence, see **Velāma S** (A 9.20, 16.2(11)/4:396 f), SD 16.6.

<sup>44</sup> *Aṭṭh’ime bhikkhave hetū aṭṭha paccayā ādi, brahma, cariyikāya paññāya appaṭiladdhāya paṭilābhāya*. Comy glosses *ādi, brahma, cariyikāya* as “(wisdom) that is the basis for the holy life of the path” (*magga, brahma, cariyassa ādi, bhūtāya*, AA 4:71), meaning the fundamentals of spiritual practice for attaining the path of sainthood.

and, when that wisdom is gained, to making it more, making it abundant, and developed to fulfillment.<sup>45</sup>

1.2 What are the eight?<sup>46</sup>

## THE 8 FACTORS CONDUCTIVE TO WISDOM

### (1) Tutelage (*nissaya*)

2 Here, bhikshus, a monk dwells **in dependence** on the Teacher, or one or other fellow brahmachari<sup>47</sup> in the role of a teacher,<sup>48</sup>

toward whom he has a keen sense of moral shame and moral fear, love and respect.<sup>49</sup>

2.2 This, bhikshus, is the first reason and condition that conduce to the gaining of wisdom, yet unattained, wisdom that is fundamental to the holy life,

and, when that wisdom is gained, to making it more, making it abundant, and developed to fulfillment. [152]

### (2) Inquiry (*paripucchā paripañhā*)

3 Dwelling in dependence on the Teacher, or one or other fellow brahmachari in the role of a teacher, toward whom he has a keen sense of moral shame and moral fear, love and respect,

3.2 he approaches him from time to time to **ask and question** him,<sup>50</sup> thus,

“How is this, bhante? What is its meaning [purpose]?”<sup>51</sup>

3.3 Those venerable ones then disclose the undisclosed, clarify what is unclear, removing doubt in the many things that are doubtful to him.<sup>52</sup>

3.4 This, bhikshus, is the second reason and condition that conduce to the gaining of wisdom, yet unattained, wisdom that is fundamental to the holy life,

and, when that wisdom is gained, to making it more, making it abundant, and developed to fulfillment.

### (3) Spiritual aloneness (*vūpakāsa*)

4 Having heard that Dharma, he turns to two kinds of aloneness: bodily aloneness and mental aloneness.<sup>53</sup>

4.2 This, bhikshus, is the third reason and condition that conduce to the gaining of wisdom, yet unattained, wisdom that is fundamental to the holy life,

and, when that wisdom is gained, to making it more, making it abundant, and developed to fulfillment.

<sup>45</sup> *Paṭiladdhāya bhīyyo, bhāvāya vepullāya bhāvanāya pāripūriyā saṃvattanti.*

<sup>46</sup> These 8 conditions are also given as “the 8 conditions of great help” (*aṭṭha dhamma bahu, kāra*) in **Das’uttara S** (D 34,2.1(1)/3:284 f). See Intro (0.1).

<sup>47</sup> *Sa, brahma, cārī*, alt tr “fellow in the holy life,” technically a monastic who is celibate, keeping to the three trainings, on which see **Sīla samādhi paññā**, SD 21.6.

<sup>48</sup> *Idha bhikkhave bhikkhu sathhāraṃ upanissāya viharati aññataraṃ vā garu-ṭ, thāniyam sabrahmacāriṃ.*

<sup>49</sup> *Yatth’assa tibbaṃ hir’ottappaṃ paccupaṭṭhitam hoti pemaṇ ca gāravo ca.* See Intro (1.3).

<sup>50</sup> These two words are synonyms. As a phrase, it suggests a sustained, in-depth and practical inquiry into the Dharma.

<sup>51</sup> *Idaṃ bhante kathaṃ, imassa ko attho’ti.*

<sup>52</sup> *Tassa te āyasmanto avivaṭṭaṇ c’eva vivaranti, anuttānīkattaṇ ca uttānī karonti, aneka, vihitesu ca kaṅkhā, thāniyesu dhammesu kaṅkham paṭivinodenti.* See Intro (2)

<sup>53</sup> *So taṃ dhammaṃ sutvā dvayena vūpakāseṇa sampādeti, kāya, vūpakāseṇa ca citta, vūpakāseṇa ca. Vūpakāsa* here is a synonym for *viveka*, “spiritual solitude”: D 3:285; S 5:67; A 4:152. See Intro (3).

**(4) Moral virtue (*sīla*)**

5 He is **morally virtuous**.<sup>54</sup>

He dwells restrained by the restraint of the Pātimokkha [monastic code],  
accomplished in proper conduct and proper resort,  
seeing danger in the slightest fault,  
he trains himself in the training-rules he had undertaken.

5.2 This, bhikshus, is the fourth reason and condition that conduce to the gaining of wisdom, yet un-attained, wisdom that is fundamental to the holy life,  
and, when that wisdom is gained, to making it more, making it abundant, and developed to fulfillment.

**(5) Deep learning (*bahu-s, sutā*)**

6 He is **deeply learned**, remembers what he has heard, a store of learning.

6.2 Whatever teachings

that are beautiful in the beginning, beautiful in the middle, beautiful in the end,  
endowed both in the spirit and in the letter,  
that proclaims the holy life, utterly complete and pure—

6.3 in such a Dharma, he is deeply learned, remembers it, masters it verbally, investigates it mentally, well penetrates it by seeing [by right view].<sup>55</sup>

6.4 This, bhikshus, is the fifth reason and condition that conduce to the gaining of wisdom, yet un-attained, wisdom that is fundamental to the holy life,  
and, when that wisdom is gained, to making it more, making it abundant, and developed to fulfillment. [153]

**(6) Industry (*araddha, viriya*)**

7 He dwells **exerting effort** in abandoning unwholesome states and promoting wholesome states, strong in effort, steady in the task [not laying down the yoke] of wholesome states.<sup>56</sup>

7.2 This, bhikshus, is the sixth reason and condition that conduce to the gaining of wisdom, yet un-attained, wisdom that is fundamental to the holy life,  
and, when that wisdom is gained, to making it more, making it abundant, developed to fulfillment.

**(7) Speaking Dharma (*dhamma, bhasita*)**

8 When he goes before the sangha, he does not engage in rambling talk or low talk.<sup>57</sup>

<sup>54</sup> This whole sub-section: *Sīlavā hoti, pātimokkha, saṃvara, saṃvuto viharati ācāra, gocara, sampanno, aṇumattesu vajjesu bhaya, dassāvī samādāya sikkhati sikkhāpadesu.*

<sup>55</sup> *Tathā, rūpāssa dhammā bahu-s, sutā honti dhātā* [Ce Ee Ke Se dhatā] *vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.* See **Mahā Go, siṅga S** (M 32), where Ānanda defines an ideal monk in this way (M 32,4.5-4.6), SD 44.12.

Cf **Gopaka Moggallāna S** (M 108,15/3:11), SD 33.5; **(Ahitāya) Thera S** (A 5.88/3:114-116), SD 40.16. “Well penetrates it by seeing it” (*diṭṭhiyā suppaṭividdhā*), ie, by his wisdom: here *diṭṭhi* has a positive sense of “right view, insight” (V 4:51,28 = D 3:267,9; A 3:349,13, 4:98,4\*; AA 49,19; Sn 471; SnA 409,26; Vbh 328,26

<sup>56</sup> *Āraddha, viriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā daḷha, parakkamo anikkhitta, dhuro kusalesu dhammesu.* “Strong” (*thāmaṃvā*), ie, “accomplished in the strength of effort” (*vīriya, thāmena samannāgato*, MA 3:30; AA 3:222), or “accomplished in the strength through knowledge” (*ñāṇa, thāmena samannāgato*, AA 2:189, 358), or “possessed of energy and strength reckoned as strenuous energy” (*ussoḷhi, saṅkhātena vīriya, thāmena samannāgato*, UA 234), or “steadfast, meaning strong” (*thiro, balavāti attho*, VvA 35). According to (A 7.4), when fully developed (as in the arhat), this is called the “power of effort” (*vīriya, -bala*): see Intro (6).

Either he himself **speaks the Dharma**, or he requests someone else to do so, or he breaks not the noble silence.<sup>58</sup>

8.2 This, bhikshus, is the seventh reason and condition that conduce to the gaining of wisdom, yet unattained, wisdom that is fundamental to the holy life,  
and, when that wisdom is gained, to making it more, making it abundant, and developed to fulfillment.

### (8) Watching rise and fall (udaya-, bayānupassī)

9 <sup>59</sup>He dwells **observing rising and falling** in the 5 aggregates of clinging, thus,<sup>60</sup>  
“This is form;                      this is the arising of form;                      this is the passing away of form.  
This is feeling;                      this is the arising of feeling;                      this is the passing away of feeling.  
This is perception;                      this is the arising of perception;                      this is the passing away of perception.  
These are formations;                      this is the arising of formations;                      this is the passing away of formations.  
This is consciousness;                      this is the arising of consciousness;                      this is the passing away of consciousness.”

9.2 This, bhikshus, is the eighth reason and condition that conduce to the gaining of wisdom, yet unattained, wisdom that is fundamental to the holy life,  
and, when that wisdom is gained, to making it more, making it abundant, and developed to fulfillment.

## HIS COLLEAGUES HONOUR HIM

### His tutelage is well received

10 (1) And his fellow brahmacharis honour him, thus,  
“This venerable one dwells in dependence on the Teacher, or one or other fellow brahmachari in the role of a teacher,  
toward whom he has a keen sense of moral shame and moral fear, love and respect.  
10.2 This venerable one is surely one who truly knows and truly sees.”<sup>61</sup>  
10.3 This quality brings about love, respect, esteem,<sup>62</sup> harmony<sup>63</sup> and unity, too.<sup>64</sup>

<sup>57</sup> *Saṅgha, gato kho pana anānā, kathiko hoti atiracchāna, kathiko*. The phrase “before the sangha” (*saṅgha, gata*, lit “gone to the sangha” or in the midst of the community) is stock, esp **Gulissāni S** (M 69,3-9/1:469), SD 73.8; also V 5:183. The phrase *anānā, kathika*, lit “not a diverse talker,” ie not talkative person: see DA 1:90. See Intro (7).

<sup>58</sup> *Sāmaṃ vā dhammāṃ bhāsati, param vā ajesati, ariyam vā tuṅhī, bhāvaṃ nātimaññati*. “The noble silence” (*ariya tuṅhī, bhāva*). See Intro (7).

<sup>59</sup> This passage recurs at **Saṅgīti S** (D 33,1.11(5)/3:223); **Samādhi Bhāvanā S** (A 4.41,5/2:45), SD 24.1; (**Catukka) Khandha S** (A 4.90,3/2:90); cf **Sampanna, sīla S** (It 111/4.11/120), where it is only briefly stated.

<sup>60</sup> *Pañcasu kho pana upādāna-k, khandhesu udaya-b, bayānupassī viharati*. See Intro (8).

<sup>61</sup> *Addhā ayam āyasmā jānaṃ jānāti, passam passatīti*. Comy glosses this as “he knows what is to be known” (*jānitabbakaṃ jānāti*) and “he sees what is to be seen” (*passitabbakaṃ passati*) (AA 4:71).

<sup>62</sup> “Esteem,” *bhāvanāya*, which Comy glosses as “for the sake of mental cultivation or the development of virtue” (*bhāvan’atthāya guṇa’sambhāvanāya vā*, AA 4:71). The context clearly dictates the latter sense, although both qualities can win such a monk the esteem of others.

<sup>63</sup> “Harmony,” *sāmaññāya*. Comy on this Sutta & (**Dasaka) Adhikaraṇa S** (A 10.87) glosses *sāmaññāya* as “for the sake of the state of a recluse or his duties” (*samaṇa, dhamm’atthāya*). MĀ 94 @ T1.576a23-25, the Chin version of A 10.87 also explains *sāmaññā* as 不能令得沙門 *bùnéng líng dé shāmén*, “not able to attain the state of a recluse,” but this is prob a misreading of the orig text. It is possible to take *sāmaññā* as the abstract n of *samāna*, “same, similar, equal, even” (Sn 18, 309; J 2:108), as in *sāmaññā, gata*, “united or harmonious” (D 16,1.11/2:80,31), SD 9.

<sup>64</sup> *Ayam pi dhammo piyattāya garuttāya* [Se *piyattāya garuttāya*] *bhāvanāya sāmaññāya ekībhāvāya samvattati*. This line also occurs in (**Dasaka) Adhikaraṇa S** (A 10.87).

### His inquiry is well received

**11** (2) “And this venerable one dwells in dependence on the Teacher, or one or other fellow brahmachari in the role of a teacher, too,

toward whom he has a keen sense of moral shame and moral fear, [154] love and respect.

11.2 He approaches him from time to time to ask and question, thus,

“How is this, bhante? What is its meaning [purpose]?”

11.3 Those venerable ones then disclose the undisclosed, clarify what is unclear, removing doubt in the many things that are doubtful to him.

11.4 *This venerable one is surely one who truly knows and truly sees.*”

11.5 *This quality brings about love, respect, honour, harmony and unity, too.*

### His aloneness is well received

**12** (3) And having heard that Dharma, too, he turns to two kinds of aloneness.<sup>65</sup> bodily aloneness and mental aloneness.

12.2 *This venerable one is surely one who truly knows and truly sees.*”

12.3 *This quality brings about love, respect, honour, harmony and unity, too.*

### His virtue is well received

**13** (4) And he is morally virtuous, too.

He dwells restrained by the restraint of the Pātimokkha [monastic code],

accomplished in proper conduct and proper resort,

seeing danger in the slightest fault,

he trains himself in the training-rules he had undertaken.

13.2 *This venerable one is surely one who truly knows and truly sees.*”

13.3 This quality brings about love, respect, honour, harmony and unity, too.

### His deep learning is well received

**14** (5) And he is deeply learned, too, remembers what he has heard, a store of learning,

14.2 Whatever teachings

that are beautiful in the beginning, beautiful in the middle, beautiful in the end,

endowed both in the spirit and in the letter,

that proclaims the holy life, utterly complete and pure—

14.3 in such a Dharma, he is deeply learned, remembers it, masters it verbally, investigates it mentally, well penetrates it by seeing [by right view].

14.4 *This venerable one is surely one who truly knows and truly sees.*”

14.5 *This quality brings about love, respect, honour, harmony and unity, too.*

### His industry is well received

**15** (6) And he dwells exerting effort in abandoning unwholesome states and promoting wholesome states, too,

strong in energy, firm in effort, not neglecting the task in wholesome states.

15.2 *This venerable one is surely one who truly knows and truly sees.*”

15.3 *This quality brings about love, respect, honour, harmony and unity, too.*

### His Dharma talk is well received

**16** (7) And when he goes before the sangha, too, he does not engage in rambling talk or low talk.

<sup>65</sup> *So taṃ dhammaṃ sutvā dvayena vūpakāsaṇa sampādeti. Vūpakāsa* here is a synonym for *viveka*, “spiritual solitude”: D 3:285; S 5:67; A 4:152.



Either he himself speaks the Dharma, or he requests someone else to do so, or he breaks not the noble silence.

16.2 *This venerable one is surely one who truly knows and truly sees.*”

16.3 *This quality brings about love, respect, honour, harmony and unity, too.*

### His meditation is well received

**17** (8) And he dwells observing rising and falling in the 5 aggregates of clinging, too, thus,<sup>66</sup>  
 “This is form;                      this is the arising of form;                      this is the passing away of form.  
 This is feeling;                      this is the arising of feeling;                      this is the passing away of feeling.  
 This is perception;                      this is the arising of perception;                      this is the passing away of perception.  
 These are formations;                      this is the arising of formations;                      this is the passing away of formations.  
 This is consciousness;                      this is the arising of consciousness;                      this is the passing away of consciousness.”

17.2 *This venerable one is surely one who truly knows and truly sees.*”

17.3 *This quality brings about love, respect, honour, harmony and unity, too.*

**18** These, bhikshus, are the 8 reasons and conditions that conduce to the gaining of wisdom yet unattained, wisdom that is fundamental to the holy life,  
 and, when that wisdom is gained, to making it more, making it abundant, and developed to fulfillment.

— evaṃ —

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<sup>66</sup> *Pañcasu kho pana upādāna-k,khandhesu udaya-b,bayânupassī viharati.*