13a

Āsava-k, khaya Suttā

The Discourses on the Destruction of the Influxes

SD 56.13a(1) (1) (Indriya) Āsava-k, khaya Sutta (S 48.20/S 5:203)
SD 56.13a(2) (2) (Bodhi, pakkhiya) Āsava-k, khaya Sutta (S 48.64/S 5:236)
SD 56.13a(3) (3) (Anuruddha) Āsava-k, khaya Sutta (S 52.24/S 5:305 f) = SD 56.13b(14)
SD 56.13a(4) (4) (Ānāpāna) Āsava-k, khaya Sutta (S 54.20/S 5:340 f)
SD 56.13a(5) (5) (Sicca) Āsava-k, khaya Sutta (S 56.25/S 5:434)
SD 56.13a(6) (6) (Pañcaka) Āsava-k, khaya Sutta (A 5.70/3:83)
SD 56.13a(7) (7) (Dasaka) Āsava-k, khaya Sutta (A 10.122/5:237)
SD 56.13a(8) (8) (Iti) Āsava-k, khaya Sutta (It 102/104-105)

Theme: Destroying the influxes brings arhathood

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1.0 Introduction

1.0.1 Overall Summary

Here, we will examine 8 suttas, all with the key phrase āsava-k, khaya, “the destruction of the influxes” in their titles. This term refers to the attaining of arhathood; hence, it refers to the highest goal in early Buddhism. These Suttas comprise:

5 from the Saṁyutta, all dealing with 5 spiritual faculties (pañc’indriya);
2 from the Aṅguttara, dealing with different meditation methods; and
1 from the Iti Vuttaka, centering on the 4 noble truths (ariya, sacca).

This comparative intratextual study will give us a good idea on the different ways that the early Buddhist texts define awakening. In other words, we are looking at the different tools or vehicles—the teachings—we can use for our journey on the path of awakening.

1.0.2 Sutta Summaries

1.0.2.1 (Indriya) Āsava-k, khaya Sutta (S 48.20/S 5:203), SD 56.13a(1)

This is a brief text which says that the 5 faculties (pañc’indriya) of faith (saddh’indriya), energy or effort (viriy’indriya), mindfulness (sat’indriya), concentration (samādh’indriya) and wisdom (paññ’indriya), when cultivated and fulfilled, lead to the destruction of the influxes [1.0.3], that is, the attainment of arhathood.

1.0.2.2 (Bodhi, pakkhiya) Āsava-k, khaya Sutta (S 48.64/S 5:236), SD 56.13a(2)

The 5 faculties are first defined [1.1] and said to bring about the ending of the influxes by our abandoning of the fetters (samyojana) [Table 1.0.3.2] and uprooting the latent tendencies [anusaya] [2.1.4].

1.0.2.3 (Anuruddha) Āsava-k, khaya Sutta (S 52.24/S 5:305 f), SD 56.13a(3) = SD 56.13b(14)

The Buddha, by fully developing the 4 foundations of mindfulness (sati’patthāna) [3.2] has destroyed the influxes [1.0.3]. On account of this, he has the power to truly understand the level of the spiritual

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1 For details on the 5 faculties, see Pañc’indriya (SD 10.4).
faculties [1.1] in others. This text is unique in being a sutta by itself, as well as being a section of a longer text, the (Mahā, vagga) Anuruddha Sutta (S 52.11-24).²

1.0.2.4 (Ānāpāna) Āsava-k,khaya Sutta (S 54.20/5:340 f), SD 56.13a(4)
Properly cultivating the breath meditation leads to the destruction of the fetters (samyojana) [Table 1.2.2], uprooting the latent tendencies [2.1.4] bringing about the destruction of the influxes [1.0.3].

1.0.2.5 (Sacca) Āsava-k,khaya Sutta (S 56.25/5:434), SD 56.13a(5)
When we have fully mastered the 4 noble truths,³ we will destroy the influxes [1.0.3].

1.0.2.6 (Pañcaka) Āsava-k,khaya Sutta (A 5.70/3:83), SD 56.13a(6)
The 5 practices that bring about the destruction of the influxes.

1.0.2.7 (Dasaka) Āsava-k,khaya Sutta (A 10.122/5:237), SD 56.13a(7)
The 10 rightnesses (sammatta)—the noble eightfold path, right knowledge and right freedom—when fully developed, lead to the destruction of the influxes [1.0.3].

1.0.2.8 (Iti) Āsava-k,khaya Sutta (It 102/104-105), SD 56.13a(8)
The Buddha, having fully mastered the 4 noble truths [5.1], destroyed all his influxes so that he gains final knowledge, that is, full awakening.

1.0.3 The influxes (āsava)

1.0.3.1 The 3 influxes

We are bound to this cyclic existence by what are called “influxes” (āsava): those of sense-desire (kām’āsava), of desire for existence (bhav’āsava) and of ignorance (avijjāsava). They are so called because they “flow into” (āsavati) our lives through our senses, and on their account, we are caught in the “flow towards” the rebirths and redeaths that is samsara.

These 3 influxes are an ancient triad representing our (1) desire for sensual pleasures and (2) for existence in the 3 worlds: the sense-world, the form world and the formless world. All this persists because of our (3) ignorance of true reality, that all these are really impermanent; hence, suffering, and without any essence (non-self).

The 3 influxes (āsava)⁴
(1) sense-desire kām’āsava
(2) existence bhav’āsava
(3) ignorance avijjāsava

² S 52.11-24/5:303-306 (SD 56.13b).
³ For the 4 noble truths, see Dhamma,cakka Pavattana S (S 56.11,5-8), SD 1.1.
⁴ The 3 influxes (āsava) are listed at D 2,99.3/1:84.8-10 + 100.3/1:84.28-30 (SD 8.10); D 10,2.36.2/1:209.22 f (SD 40a.13); D 33,1.10(20)/3:216,9; D 34/3:283 f passim*; M 2,6/1:7,27-37 (SD 30.3); M 4,32/1:23,21-24 (SD 44.3); M 6,19/1:35,36* (SD 59.1); M 9,70/1:55,10 f (SD 11.14); M 12,19/1:76* (SD 49.1); M 32/1:219,7* (SD 44.12); M 37/1:250* (SD 54.8); M 39,21,3/1:279,29 f (SD 10.13); M 68/1:464,30* (SD 37.4); M 77/2:22,2* (SD 49.5); M 147/3:277,26* (SD 70.7); S 38,8/4:256,4 (SD 94.4) = 45.163/5:56,15 = 47.50/5:189,29; A 3.58/1:165,15* (SD 94.5), A 3.59/-1:167,22 f SD 80.16); A 3.67/1:196,34 f (SD 43.6); A 4.198/2:211,18 f (SD 56.7); A 5.75/3:93,15 f (SD 69.2); A 6.63/3:414,11 (SD 6.11); A 8.11/4:179,4 f = V 3.2; MA 1:62,6 f (ad M 1:6,32 and qu S 4: 256,4); Vbh 347,11. *Only mentions “influxes” (āsava) without listing.

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1.0.3.2 The 3 influxes and the 10 fetters

1. The 3 influxes are an ancient set which embodies what later, in the suttas, came to be called the 10 fetters (dasā saṁyojana) [below]. The two sets of teachings are related in the following manner:

2. Sense-desire (kāmāsava) refers to the view that some kind of permanent self (I, me mine) exists, but because we are not sure what this really implies, we resort to accumulating what we experience “externally” through our senses and thoughts. On account of desiring certain things, we are instinctively compelled to dislike whatever we see as preventing this worldly quest, or simply as being not pleasurable.

3. Existence (bhava) refers both to the fact that we exist and our desire for prolonging this existence. We exist in a state of impermanence; hence, we suffer on account of change, uncertainty and death; and we see neither purpose nor essence in any of this. We desire to sustain our sensual state, trying to prolong what we see as pleasurable and deny what we see as unpleasurable. Yet, we are actually ignorant of the two opposing but interdependent states. When we are able to experience through meditation the suprasomatic (beyond the senses) states of the form world and the formless world, we are attracted to them, not realizing that despite their sublimity, they, too, are impermanent, unsatisfactory and without essence (lacking selfhood).

4. At the root of all craving and existence is ignorance, which prevents us from seeing their true nature. Out of ignorance, we measure ourself (a constructed virtual reality) against others (more constructed virtual realities), caught in the rut of seeing ourself as being “better than” or “inferior to” or “equal with” others. We treat them accordingly, that is, shadowing those perceived as being “better,” rejecting the “inferior,” and ignoring the rest. Yet, all such senseless activities only leave us restless, so that we continue in ignorance, a snake devouring itself, the uroboros.5

5. Table 1.0.3.2 shows how the 3 fetters—an ancient predecessor of the 4 influxes [1.2]—branch out into the various mental fetters. They are “fetters” (saṁyojana) because they “strongly, persistently” (saṁ-) “bind” (yojana) us to the world and worldliness. They are related as follows:

<table>
<thead>
<tr>
<th>the 3 influxes (āsava)</th>
<th>The 10 fetters (saṁyojana)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) sense-desire (kāmāsava)</td>
<td>(1) self-identity view, sakkōya, diṭṭhi</td>
</tr>
<tr>
<td>(2) existence (bhavāsava)</td>
<td>(2) spiritual doubt, vicikicchā</td>
</tr>
<tr>
<td>(3) ignorance (avijjāsava)</td>
<td>(3) attachment to rituals and vows, sīla-b, bata, parāmāsa</td>
</tr>
<tr>
<td>(4) sensual lust, kāma, rāga</td>
<td></td>
</tr>
<tr>
<td>(5) aversion, paṭīgha</td>
<td></td>
</tr>
<tr>
<td>(6) lust for form existence, rūpa, rāga</td>
<td></td>
</tr>
<tr>
<td>(7) lust for formless existence, arūpa, rāga</td>
<td></td>
</tr>
<tr>
<td>(8) conceit, māna</td>
<td></td>
</tr>
<tr>
<td>(9) restlessness, uddhacca</td>
<td></td>
</tr>
<tr>
<td>(10) ignorance, avijjā</td>
<td></td>
</tr>
</tbody>
</table>

Table 1.0.3.2. The 3 influxes and the 10 fetters6 (The underscored are the “3 fetters” [1.0.3.4].)

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5 On the uroboros, see SD 23.3 (1); SD 49.2 (4.3.2.3).
6 S 5:61; A 5:13; Vbh 377. On how the 4 influxes fit into the 10 fetters, see SD 50.12 (2.5) + Table. On the 10 fetters, see SD 10.16 (1.6.6-8); SD 11.1 (5.1.4); SD 3.3 (2); SD 56.1 (4.4).
1.0.3.3 Dating the 4 influxes set

The 4 influxes form a late canonical set that effectively replaces, or rather incorporates, the set of 3 influxes. This quartet is common and found throughout the Pali Canon. The 4 influxes (āsava) are as follows:

1. Sense-desire: kām'āsava
2. Existence: bhav'āsava
3. Views: diṭṭh'āsava
4. Ignorance: avijjāsava

This quartet of the influxes of sense-desire, existence, views and ignorance was probably introduced during the middle period of the ministry (that is, between the 15th and the 30th year of the ministry). This was a time when the monks, as a sangha, were already allowed by the Buddha to accept suitable candidates even though they were not arhats.

1.0.3.4 Breaking the 3 fetters

The monks, still worldlings, hence “outsiders,” were encouraged—as we are today encouraged—to attain at least streamwinning in this life itself. To do so, we need to overcome at least the 3 fetters subsumed as the influx of views, and which also form the first 3 of the 10 fetters [Table 1.0.3.2]. Once we are streamwinners, we have taken the first step on the path of awakening, and would awaken within 7 lives at the most. Hence, with the destruction of the influx of views, streamwinning arises; further with the destruction of the influx of sense-desire, non-returning arises; and further with the destruction of the influxes of existence and ignorance, arhathood arises.

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7 Comy: “There are these 3 influxes: the influxes of sense-desire ... of ignorance. Elsewhere in the suttas and the Abhidhamma, there is here, the influx of view, forming the 4 influxes” (tayo’mē ... āsavā kām’āsavō bhav’āsavō avijjāsavō t’idhā āgatā. aṁñēsu ca suttesu abhidhamme ca te eva diṭṭh’āsavēna saha catudhā āgatā, MA 1:62,6 f (ad M 1:6,32 and qu S 4: 256,4); V 3:5,27 f.

8 This quartet of influxes are mentioned in Mahā,parinibbāna S (D 16, eg §§1.12, 1.14, 1.18, 2.4 etc), SD 9; Saṅgīti S (D 33, 4 ogā 33,1.11(31), 4 yogā (32); Paṭisambhidā, magga (Pm 1:94, 117) and Vibhaṅga (Vbh 373; 3 āsava, 364); D 16 is a canonical post-Buddha word; the other two are Abhidhamma works. For details on the 4 influxes, see SD 30.3 (1.3).

9 On the 2 periods of the Buddha’s ministry, see SD 1.1 (2.2); SD 40a.1 (1.3); the 3 periods: SD 40a.1 (1.3.2.3); the middle period: SD 40a.1 (1.3.2.3); SD 54.8 (1.1.3.3).

10 On “outsider,” see (Indriya) Paṭipanna S (§§48.18, SD 56.11 = SD 47.19.

11 On the influx of “views” (diṭṭh’āsava) as the 1st 3 fetters (samyojana), see SD 30.3 (1.3.3.3).

12 On the “7-lives-at-most” (satta-k, khattu, parama) see Sa,upādi,sesa S (A 9.12,8-10), SD 3.3(3); also SD 56.8 (Table 1.1.2), under “S 48.24.”

SD 56.13a(1)

(Indriya) Āsava-k, khaya Sutta
The (Indriya) Discourse on the Destruction of Influxes | S 48.20/5:203
Traditional: S 5.4.2.10 Samyutta Nikāya 5, Mahāvagga 4, Indriya Saṃyutta 2, Mudutara Vagga 10
Theme: The 5 faculties and arhathood

1.1 Mudutara Vagga (S 48)

The (Indriya) Āsava-k, khaya Sutta (S 48.20), the indriya discourse on the destruction of the influxes, is the last of the 10 suttas in the Mudutara Vagga, whose theme is the 5 spiritual faculties (pañc’indriya), that is, those of faith, energy, mindfulness, concentration and wisdom.14 These are spiritual tools of meditation, which, when fully developed, lead to the “destruction of the influxes” (āsava-k, khaya), that is, the attaining of arhathood.15

The first 7 Suttas—S 48.11-17 (SD 56.8-10c)—of the Mudutara Vagga deal with different aspects of the faculties.16 Sutta 8 (S 48.18) describes those who lack these 5 faculties as being “outsiders” to the spiritual life [SD 56.11]. Sutta 9 lists the 4 saints [SD 56.12]. This first Sutta (S 48.20) of this Chapter acts as its climax, defining the arhat, the saint who is awakened just like the Buddha himself. The other Suttas in this chapter show how arhathood can be attained.

1.2 Related Sutta

The (Indriya) Arahanta Sutta (S 48.27) parallels the (Indriya) Āsava-k, khaya Sutta (S 48.20) in defining an arhat as one who has fully developed the 5 faculties, and calling him “one with influxes destroyed” (khūn’āsava) [1.0.3]. However, in S 48.20, he is described with 7 epithets beginning with khūn’āsava, that is, the khūnāsava pericope.17

(1)

(Indriya) Āsava-k, khaya Sutta
The (Indriya) Discourse on the Destruction of the Influxes
S 48.20

2 “Bhikshus, there are these 5 faculties. What are the five?

(1) The faculty of faith.
(2) The faculty of energy.
(3) The faculty of mindfulness.
(4) The faculty of concentration.
(5) The faculty of wisdom.

These are the 5 faculties.

3 It is, bhikshus, because he has cultivated and developed these 5 faculties that a monk,18

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14 See SD 56.8 (1.1.1.1).
15 See SD 56.8 (1.1.0.2).
16 See SD 56.8 (1.1.0.1).
17 S 48.27,3/5:205 (SD 56.16).
18 On “freedom by wisdom” (paññā,vimuttiṁ), see SD 10.16 (1.4.2). On its broader sense referring to one who progresses by mastering the 4 noble truths, see SD 10.6 (14.2.3).
by the destruction of the influxes, in this very life, attains and dwells in the influx-free freedom of mind, freedom by wisdom, realizing it for himself with direct knowledge.”

dasamaṁ

SD 56.13a(2) (Bodhi,pakkhiya) Āsava-k,khaya Sutta
The (Bodhi,pakkhiya) Discourse on the Destruction of the Influxes | S 48.64/5:236
(Bodhi,pakkhiya) Āsava-k,khaya Sutta The (Bodhi,pakkhiya) Discourse on the Destruction of the Influxes
Traditional: S 5.4.7.4 Saṁyutta Nikāya 5, Mahāavagga 4, Indriya Saṁyutta 2, Bodhipakkhiya Vagga 4
Theme: The 5 faculties as a limb of awakening, arhatthood

2.1 BODHI,PAKKHIIYA,DHAMMA

2.1.1 The term, meaning “states pertaining to awakening” or, simply, “wings of awakening,” comprise the entire teachings of the Buddha pertaining to awakening. They are as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The 4 focuses of mindfulness</td>
<td>aspects of mindfulness training</td>
</tr>
<tr>
<td>2</td>
<td>The 4 right strivings</td>
<td>stages of mindfulness-solving</td>
</tr>
<tr>
<td>3</td>
<td>The 4 bases of spiritual success</td>
<td>stages of spiritual accomplishment</td>
</tr>
<tr>
<td>4</td>
<td>The 5 spiritual faculties</td>
<td>aspects of personal development</td>
</tr>
<tr>
<td>5</td>
<td>The 5 spiritual powers</td>
<td>powers of spirituality</td>
</tr>
<tr>
<td>6</td>
<td>The 7 awakening-factors</td>
<td>principles of mental development</td>
</tr>
<tr>
<td>7</td>
<td>The noble eightfold path</td>
<td>spiritual training and its goal</td>
</tr>
</tbody>
</table>

The various components of the 7 sets altogether combine to become the 37 wings of awakening (satta,-tiṁsa bodhi,pakkhiya,dhamma).

2.1.2 The 5 faculties are here listed in “the wings of awakening chapter” (bodhi,pakkhiya vagga), in separate suttas, as capable of being cultivated for the following benefits, that is, they:

“bring about the abandoning of the fetters,” (Bodhi,pakkhiya) Saṁyojana Sutta S 48.61
“bring about the uprooting of the latent tendencies,” (Bodhi,pakkhiya) Anusaya Sutta S 48.62
“bring about the full understanding of the course,” (Bodhi,pakkhiya) Pariññā Sutta S 48.63
“bring about the destruction of the influxes.” (Bodhi,pakkhiya) Āsava-k,khaya S S 48.64

However, the last sutta (S 48.64) mentions all these 4 themes in that sequence. These same 4 key teachings are also individually treated in separate suttas in the same sequence, respectively, as S 54.17-20 (S 5:340 f), the last 4 suttas of Ānāpāna Saṁyutta [4.1]; and similarly—the

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19 The foll 3 lines: Āsavānaṁ khaya anāsavāṁ ceto,vimuttiṁ paññā, vimuttiṁ diṭṭhe'va dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatīti.
21 See SD 10.1; Pārileyya S (S 22.81,11), SD 6.1; SD 9 (10.3); Sakul'udāyi S (M 77,15-21), SD 6.18.
22 Comy: When one has reached nirvana, one fully understands the course of samsara. Hence, nirvana is called the full understanding of the course. (SA 3:133,2-4)
first 3 themes separately, and then all the 4 themes together in the last sutta, in S 45.42-48 (S 5:28 f) in the Magga Sāmyutta (S 45).

### 2.1.3 Bodhi, pakkhiya

2.1.3.1 Interestingly, the term bodhi, pakkhiya, “wing of awakening,” is only mentioned as the chapter (vagga) title. This term is not mentioned at all in any of the suttas in the chapter. Only in the ending of the last 4 suttas—the Rukkha Suttas 1-4 (S48.67-70)—do we find the only mention of “states conducive to awakening” and each sutta closes with stating that these same 5 faculties are “declared the foremost states” (aggam akkhāyati), “that is to say, for awakening” (yad idam bodhāya).

2.1.3.2 This probably suggests that the term bodhi, pakkhiya, dhamma was not yet used at that time; instead, bodhi, pakkhiya, dhamma was used when the teachings were systematized. Up to that time, the 5 faculties set was clearly a key teaching or the key teaching embodying the Buddha’s teachings. This also means that these suttas are also very ancient.

### 2.1.4 Anusaya

2.1.4.1 When we act wholesomely, we are motivated by non-greed (charity), non-hate (loving-kindness) or wisdom (non-delusion). On the other hand, when we act unwholesomely, we are compelled by greed (lobha), hate (dosa) or delusion (moha). These emotional roots (mūla) lie just below our conscious mind, that is, on the preconscious level. This is our intention (cetanā), what we know, a psychological habit or inclination (nati), that we may not be aware of or we unthinkingly accept.

Hence, we may not actually be aware that it is a bad or evil act, but we are compelled to do it anyway. Such negative habits include drinking so that we often end up drunk, and breaking other precepts (even while we are drunk, or especially while we are drunk). Or, we enjoy killing for sport or entertainment; we feel a “rush” from such cruelty. This is patently unwholesome karma.

2.1.4.2 These unwholesome roots (akusala mūla) of greed, hate and delusion, go deep down into our unconscious. This part of our mind is so deep and dark that we are normally never even aware of it. Since we are not normally aware of these dark powerful forces within us, controlling our thoughts, speech and acts, they are called latent tendencies (ausaya). These latent tendencies are the darker, deeper roots of the emotions behind our acts. Basically, they are sensual lust (kāma, rāga), aversion (patigga) and ignorance (avijjā). They lie dormant, it seems, in the dark depths of our mind, but ever ready to strike, to close in on us like a Venus fly-trap when a creature slips into its grasp. Once we are caught, it’s almost impossible to escape: we are slowly devoured by the darkness of the latent tendencies.

Only with present right mindfulness—being properly aware of our body, our feelings, our thoughts and the realities before us [3.2]—we are able to turn away from unwholesome acts. Through understanding the nature of conditionality, causes and effects, and some understanding of karma (intention and its results), we can train ourself not to fall into the traps baited by the latent tendencies.

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23 This would have been done only when the suttas had been compiled for recitation, ie, earliest during the 1st council but by Asoka’s time.

24 In fact, we see hints of this in, eg, Ariya Pariyesanā Sutta (M 26), where the teachings of Āḷāra Kālāma (M 26,15.7) and of Uddaka Rāmā, putta (M 26,16.7) are, in either case, referred to “... faith, ... energy, ... mindfulness, ... concentration, ... wisdom ... .” (SD 1.11).

25 On the 3 unwholesome roots (akusala mūla), see Mūla S (A 3.69, SD 18.2; SD 4.14 (1.5); SD 50.20 (3.1.3).

26 See Sammā Diṭṭhi S (M 9,65-67); SD 11.14; Anusaya, SD 31.3 (8.2).
Here, “right mindfulness” is the habit of examining ourself before we act, observing it while we are acting, and reviewing it after the fact. In other words, we should study and learn from our actions—why it is negative, how we can end it; how we can prevent it; and keep it so by bringing them into the light of our conscious mind and wisdom.

(2)
(Bodhi,pakkhiya) Āsava-k,khaya Sutta
The (Bodhi,pakkhiya) Discourse on the Destruction of the Influxes
S 48.64

2 “These 5 faculties, bhikshus, when cultivated, well developed, bring about the destruction of the influxes.

3 What are the five?

(1) The faculty of faith.
(2) The faculty of energy.
(3) The faculty of mindfulness.
(4) The faculty of concentration.
(5) The faculty of wisdom.

4 These 5 faculties, bhikshus, when cultivated, well developed, bring about the abandoning of the fetters, bring about the uprooting of the latent tendencies, bring about the full understanding of the course, bring about the destruction of the influxes.”

SD 13a.14(3) (Anuruddha) Āsava-k,khaya Sutta
The (Anuruddha) Discourse on the Destruction of Influxes | S 52.24/5:305 f = SD 56.13b.14
S 5.8.2.14 Saṁyutta Nikāya 5, Mahāvagga 8, Anuruddha Saṁyutta 2, Dutiya Vagga 14
Theme: The destruction of the influxes brings about arhathood

3.1 The Buddha, by fully developing the 4 foundations of mindfulness (sati/paṭṭhāna) [3.2] has destroyed the influxes [1.0.3]. On account of this, he has the power to fully and truly understand the level of the spiritual faculties [1.1] in others.

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27 On this teaching, see Mahā Rāhul’ovāda S (M 62/1:420-426), SD 3.11.
28 These are the 4 right efforts: see (Catu) Padhāna S (A 4.14/2:16 f), SD 10.2.
29 See Anusaya SD 31.3.
30 On this key term, and the other 3 in this para, see (2.1.2).
31 Comy: When one has reached nirvana, one fully understands the course of samsara. Hence, nirvana is called “the full understanding of the course.” (SA 3:133,2-4)
32 Curiously, Be repeats the whole sutta here for no apparent reason.
3.2 Satīpāṭhāna

3.2.1 Right mindfulness, right concentration

The Buddha’s meditation training comprises of 2 limbs, that is, the 7th limb, right mindfulness (sammañña, sati), and the 8th limb, right concentration (samādhi). Right mindfulness comprises the 4 focuses of mindfulness, while right concentration refers to the 4 dhyanas. Essentially, satipaṭṭhāna is our preparation and priming the mind to attain dhyana. Using that profound dhyanic calm and clarity, we then go on to see into the true reality of existence: impermanence, suffering and non-self.

3.2.3 The 4 focuses of mindfulness

3.2.3.0 The 4 focuses (or foundations) of mindfulness comprise the following:

1. the contemplation of the body; kayañupassanā
2. the contemplation of feelings; vedanānupassanā
3. the contemplation of the mind; cittanupassanā
4. the contemplation of realities; dhammanupassanā

3.2.3.1 Contemplating the body (kayañupassanā) comprises these 5 sets of exercises: the 4 postures, clear knowing, perception of founess, the 4 elements, and the 9 “corpse” meditations (that is, the 9 stages of bodily decomposition). These are the body-based meditations, the best known of which is the breath meditation. The 1st focus of mindfulness, the contemplation of the body, deals with the contemplation of the breath, and of the body postures, parts, and activities, bringing the mind to focus.

3.2.3.2 Contemplating feelings (vedanānupassanā) is only one exercise, considering feelings in terms of the affective quality—as either pleasant, painful or neutral—with each being examined again as being either carnal or spiritual. The 2nd focus, the contemplation of feeling, deals with the affective tone—pleasant, unpleasant, neutral—that colour every sense-experience, whether a sensation or a mentation.

3.2.3.3 Contemplating the mind (or mind-consciousness) (cittanupassanā) is also only one exercise, examining any of the 16 states of mind coloured by their mental concomitants. While the first two contemplations or focuses are generally descriptive: we merely keep our attention on what occurs at the present moment, the 3rd focus of mindfulness, the contemplation of the mind, is somewhat evaluative.

We are to notice when sensual desire is present, or when it is fading away, or when it does not arise any more. This is, in fact, the first of the 5 mental hindrances. We similarly observe the other 4 hindrances—ill will, sloth and torpor, restlessness and worry, and doubt—in the same way. In textual terms, the 2nd and 3rd focuses are of about equal length, and are the shortest of the 4 focuses of mindfulness.

3.2.3.4 Contemplating dhammas (dhammanupassanā) is the most diversified exercise involving these 5 schemes: the 5 hindrances, the 5 aggregates, the 6 sense-bases, the 7 factors of awakening and

33 On right concentration, see SD 10.16 (8).
34 See Satipaṭṭhāna S (M 10), SD 13: Intro SD 13.1 (5), the Sutta SD 13.3.
35 As in Pubba S (S 51.11/5:263-266).
36 The exact meaning of dhamma in dhammanupassanā has been disputed. It is often rendered “mind-objects” or “mental objects” — as if it denoted the sixth external sense base, but this seems too narrow and specific. More
the 4 noble truths. The 4th focus of mindfulness deals with the contemplation of dharmas, phenomena or realities. This focus covers the whole gamut of Buddhist psychology listed above. In statistical terms, this section contains a total of 108 dharmas or phenomena to be observed.

(3)
(Anuruiddha) Āsava-k,khaya Sutta
The (Anuruddha) Discourse on the Destruction of Influxes
S 52.24

Further, avuso, it is because I have cultivated and well developed these 4 foundations of mindfulness by the destruction of the influxes, in this very life, I attain and dwell in the influx-free freedom of mind, freedom by wisdom, realizing it for myself with direct knowledge.

cuddasamāṁ

SD 56.13a(4)
(Ānâpâna) Āsava-k,khaya Sutta
The (Ānâpâna) Discourse on the Destruction of the Influxes | S 54.20/5:340 f
Traditional: S 5.10.2.10 Saṁyutta Nikāya 5, Mahāvagga 10, Ānâpâna Saṁyutta 2, Dutiya Vagga 10
Theme: Breath meditation, the 5 faculties and arhathood

4.1 Breath meditation

The (Ānâpâna) Āsava-k,khaya Sutta (S 54.20) centres on the fetter quartet, a set of 4 teachings beginning with “the abandoning of the fetters.” These key teachings—the abandoning of the fetters (saṁyojana), the uprooting of the latent tendencies (anusaya), the full understanding of the course (addhāna) [2.1.2], and the destruction of the influxes (āsava-k,khaya)—are individually treated in the same sequence, respectively, as the first 3 suttas, and all the 4 themes listed thus in the 4th sutta (S 54.20), thus:

- the Saṁyojana Pahāna Sutta S 54.17 the abandoning of the fetters [1.0.3] 2
- the Anusaya Samugghāta Sutta S 54.18 the uprooting of the latent tendencies [2.1.4]
- the Addhāna Pariññā Sutta S 54.19 the full understanding of the course [2.1.2 n]
- the Āsava-k,khaya Sutta S 54.20 the destruction of the influxes [1.0.3]

These are the last 4 suttas of the Ānâpâna Saṁyutta (D 54), the collected teachings on breath meditation of the Mahāvagga of the Saṁyutta Nikāya. We see the same sequence of treatment for the 5 likely dharmā here signifies all phenomena, which for purposes of insight are grouped into fixed modes of classification determined by the Dhamma itself—the doctrine or teaching—and culminating in the realization of the ultimate Dhamma comprised within the Four Noble Truths. There are five such schemes [see above].” (Bodhi, S:B 1504 f). A good tr for dharmā here would be “phenomena,” “nature of things,” or the anglicized “dharma.”

37 The 108 dharmas are as follows:
- 5 hindrances × 5 (presence, absence, arising, letting go, further non-arising) = 25,
- 5 aggregates × 3 (the aggregate, arising, ceasing) = 15,
- 6 sense-bases × 6 (faculty, object, fetter resulting from both, letting go of fetter, its further non-arising) = 36,
- 7 awakening-factors × 4 (presence, absence, arising, perfecting) = 28,
- 4 truths = 4. For a full list, see Olendzki 2004:16 f.

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faculties for 4 suttas (S 48.61-64) in the Bodhi, pakkhiya Vagga (S 48) [2.1.2], bringing about the same benefits.

4.2 Meditation Language

4.2.1 Speechless Joy

4.2.1.1 Those of us who have experienced profound states of joy or rapture—such as winning a very competitive race, or enjoying the profound beauty of a work of art, or being embraced into the presence of an epiphany of nature—would be lost for words to describe it. A dhyanic experience, indeed, any deep state of mental concentration, leaves us blissfully speechless. This is an ineffably direct experience of truth and reality. 38

It is vital that we keep this point in mind when we study meditation texts or practise meditation. In fact, we see such language being used in numerous meditation texts, such as that of the (Ānāpāna) Āsava-k, khaya Sutta (S 54.20), in its description of “the 16 aspects of breath meditation” below [§§4-7].

4.2.1.2 Note that in aspects 1 + 2 (in the 1st tetrad) [§4], the operating verb is “understands” (pajā-nāti). The prefix pa- here gives a sense of direct and intense experience. What we see in translation as quotes, “I breathe in long … “ and so on, are not speech, but the highlighting of an instruction by way of a sentence ending with iti—which functions very much like quote-marks in English. In both Pali and English, they are used not only for “direct speech,” but also for highlighting words or sentences (as seen in “understands”). 39

Hence in §4(1-2), we “directly know” or are mindfully aware of our in-and-out-breaths without thinking about it. We may also say this as “focusing on the knowing” that we are breathing. In other words, we do not “locate” or fix our attention at any physical spot, but simply keep it “before us” (parimukha). 40

Further, since we may lose our focus, unless we keep our attention “directed” on the breath, we may say that this is directed meditation. This somewhat “active” mindfulness is used when the mind is not yet fully focused, but tends to follow some other mental object or to move away from the meditation object. 41

4.2.2 For the rest of the breath meditation instructions—aspects 3-16 [§§4-7]—the verb is “trains himself” (sikkhati). This is a thought-free mental process: this training is to be gently, even subtly, exerted, so long as breathing is noticeable. Needless to say the breathing here is neither controlled nor forced, but a natural process that is no more a bodily cycle, but a subtle, brightening mental process.

Hence, we must understand the 2nd tetrad [§5] as a description of the 1st dhyana and what we should do in this connection. The sutta instructions here refer to subtle cognitive processes—unlike any in our non-meditative daily life—with which we are able to execute as stated. Indeed, we may say that these are not actual deliberate acts but rather the result of our pre-meditation determination or resolution (adhiṭṭhāna), 42 based on our understanding of the breath meditation instructions and experience.

4.2.3 For a beginner who is progressing well with breath meditation, the 2nd tetrad [§5] progresses into the 3rd tetrad [§6]. Once the mind refines itself, freeing itself of zest and happiness (pīti, sukha), it moves...

38 See SD 33.1b (6.2) Do thinking and knowing occur during dhyana?
40 On parimukha, see SD 7.13 (2.3).
41 On “directed meditator, see Bhikkhunī Vāsaka S (S 47.10) + SD 24.2 (1).
42 On adhiṭṭhāna, see SD 15.1 (8.6.2; 8.6.4.3)
on into the 2nd dhyana and so on. At this stage, we go into even more refined levels of mental renunciation. Basically, we are letting go of our thoughts, views and distractions.

In an important sense, we do nothing but let the calm and clarity build up. By this time, the mind is beautifully bright: the more we unconditionally accept the beautiful bright mind, the brighter, the more beautiful, it becomes, and the greater the joy and peace.

4.2.4 Finally, in the 4th tetrad [§7], we are ready to emerge from the dhyana with a mind that is profoundly calm and clear. On emerging, our mind is powerfully concentrated: this is the best mind and the best time for reflecting on impermanence and seeing directly into true reality.

This is an overview of the breath meditation, how it works and its benefits. We should now look into the details of how all this happens in the progress of breath meditation, as laid out in the (Ānâpâna) Āsava-k,khaya Sutta:

(4)
(Ānâpâna) Āsava-k,khaya Sutta
The (Ānâpâna) Discourse on the Destruction of the Influxes
S 54.20

1 “Bhikshus, concentration by mindfulness of breathing, when cultivated, well developed, brings about the destruction of the influxes.

2 And how, bhikshus, does the concentration by mindfulness of breathing, when cultivated, well developed, bring about the destruction of the influxes?

3 Here, bhikshus, a monk who has gone to the forest, or to the foot of a tree, or to an empty abode, sits down, and having crossed his legs and keeping his body upright, establishes mindfulness before him.

3.2 —Mindfully indeed he breathes in, mindfully he breathes out.

THE 16 ASPECTS OF BREATH MEDITATION

43 On meditation as renunciation, see Hāliddakāni S 1 (S 22.3/3:9-12), SD 10.12; Bhāvanā, SD 15.1 (14.7); Sexuality, SD 31.1 (1.6.2).
44 See SD 7.13 (4.4). The progress of breath meditation: The 4 tetrads and 16 aspects.
45 “Concentration by mindfulness of breathing,” (ānâpana,sati samādhi). See S 54.7/5:315 f (SD 24.7).
46 A more elaborate treatment of this breath meditation is given in Padīpôpama S (S 54.8/5:316-320), SD 62.2, but where, instead of “brings about the destruction of the influxes,” S 54.8 reads “brings about great fruit, great benefit” (maha-p,pha mahânisaṁsā)—as in Ānâpâna,sati S (M 117), SD 7.13.
47 DA on Mahā Satī’paṭṭhāna S with the identical context here says that “monk” (bhikkhu) indicates “whoever undertakes that practice … is here comprised under the term bhikkhu.” See Dh 142; also Dh 362, 260-270. Cf Bhikkhu Vagga (ch 25) and Brāhmaṇa Vagga (ch 26) of Dh.
48 This stock of 3 places (a forest, araṇīa; the foot of a tree, rukkha,mūla; an empty abode, suññ’āgāra) conducive to meditation are at D 2:291; M 1:56, 297, 398, 425, 2:263, 3:82, 89, 4:297; S 5:311, 313, 314, 315, 316, 317, 323, 329, 336; A 1:147, 148, 149, 3:92, 100, 4:437, 5:109, 110, 111; Pm 1:175, 2:36. Further see Ānâpâna,sati S (M 117,17) n (SD 7.13).
49 Parimukhaṁ, lit “around the mouth,” here always used idiomatically and as an adverb, meaning “in front”: see M 117,17 n.
50 So sato’va assasati sato passasati. Cf the sentence for the Buddha’s own breath meditation, where va or eva is omitted, in Issā,naṅgala S (S 54.11,4), SD 44.9.

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4 The 1st Tetrads: Contemplating the Body

(1) Breathing in long [deep], he understands, ‘I breathe in long [Long in-breath];
Or, breathing out long [deep], he understands, ‘I breathe out long [Long out-breath];
(2) Or, breathing in short, he understands, ‘I breathe in short [Short in-breath];
Or, breathing out short, he understands, ‘I breathe out short [Short out-breath];
(3) He trains himself thus: ‘Experiencing the whole body (of breath), I will breathe in;
He trains himself thus: ‘Experiencing the whole body (of breath), I will breathe out;
(4) He trains himself thus: ‘Calming the bodily formation (of breath), I will breathe in;
He trains himself thus: ‘Calming the bodily formation (of breath), I will breathe out;

5 The 2nd Tetrads: Contemplating Feelings

(5) He trains himself thus: ‘Experiencing zest [joy], I will breathe in;
He trains himself thus: ‘Experiencing joy, I will breathe out;
(6) He trains himself thus: ‘Experiencing happiness, I will breathe in;

51 The tr here is idiomatic. On these 4 tetrads and 16 aspects, see Anālayo, Satipaṭṭhāna, 2003:133-136. See SD 7.13 (2.3.1.2).
52 Dīghaṁ vā assasanto, dīgham assaṁsāmi pājānāti. I have rendered these important sentences and those of the first 2 (‘noting’) tetrads using very short sentences (not grammatically complete sentences) to reflect a “bare noting” (denoted by pājānāti) that should occur in meditation whose purpose is mental focus. Only the steps 1-4 are noted by pājānāti (he understands or knows); the rest (5-16) are sikkhati (he trains) or “training” aspects (ie one has to put in more regulated effort), “I will breathe in ... out,” (assāsissāmi ... passissāmi). In the breath, see SD 7.13 (2.1). See important note on “mental noting” SD 7.13 (3); SD 56.13a (4.2): meditation language.
53 Dīghaṁ vā passasanto, dīgham passasissāmi pājānāti: SD 7.13 (4.4.1.1).
54 Rassanāṁ vā assasanto, rassam assasissāmi pājānāti: SD 7.13 (4.4.1.1).
55 Rassanāṁ vā passasanto, rassam passassissāmi pājānāti. In practical terms, focusing on the first 2 factors of this tetrads, that is maintaining our undivided focus on the breath or one’s conception of it can lead to dhyana. However, in (Pabbateyyā) Gāvī 5, the Buddha warns Moggalāna not to go into the 2nd dhyana until he has thoroughly mastered the 1st dhyana (A 9.35/4:18; qu at Vism 153 f). See SD 7.13 (4.4.1.2).
56 Sābbha, kāya, pāṭisāravidi assasissāmi sīkkhati: SD 7.13 (4.4.1.3 f).
57 Sābbha, kāya, pāṭisāravidi passassissāmi sīkkhati. “Experiencing the whole body (of breath),” sābbha, kāya, pāṭisāravidi. MA glosses sābbha, kāya as “the whole body of breath,” ie, its 3 phases of each in-breath and out-breath through its 3 phases of beginning, middle and end. See SD 7.13 (4.4.1.3 f).
58 Passambhaṇayāṁ kāya, saṅkhāraṁ assasissāmi sīkkhati. “The bodily formation,” kāya, saṅkhāra. The bodily formation is the in-and-out-breathing itself (M 44,13/1:301; S 41.6/4:293,15: assāsa, passāsa kāya, saṅkhāra). See SD 7.13 (4.4.1.5).
59 Passambhaṇayāṁ kāya, saṅkhāraṁ passassissāmi sīkkhati. At this point even after the breath has been calmed down but we still do not feel zest (pīti) or the breath’s radiance (the “beautiful breath”), then, we should direct our attention to wilfully (but gently) arouse it: see SD 7.13 (4.4.1.5).
60 Pīti, pāṭisāravidi assasissāmi sīkkhati. “Zest,” pīti. Sometimes tr as “rapture,” but “zest” is closer to evoking a more subtle yet enticing nature of pīti. We experience zest in 2 ways: by attaining either the 1st or 2nd dhyana in which zest is present, we experience it in the mode of calm (samatha); or, by emerging from that dhyana and reflecting that zest is subject to destruction, we experience zest by way of insight (vipassanā). Psychologically, pīti is a kind of “joyful interest,” as such may be associated with wholesome, unwholesome or neutral states (BDict: pīti). Zest belongs to the formation group (saṅkhāra-k, khandha) while happiness (sukha) belongs to the feeling group (vedanā-k, khandha). Zest is compared to when a thirsty man lost in the desert finds water; happiness (sukha) is how he feels when he is drinking the water. See Vism 4.94 ff. See SD 7.13 (4.4.2.1).
61 Pīti, pāṭisāravidi passassissāmi sīkkhati. See SD 7.13 (4.4.2.2).
62 Sukha, pāṭisāravidi assasissāmi sīkkhati. See SD 7.13 (4.4.2.2).
He trains himself thus: ‘Experiencing happiness, I will breathe out’.

(7) He trains himself thus: ‘Experiencing the mental formations, I will breathe in’.

(8) He trains himself thus: ‘Experiencing the mental formations, I will breathe out’.

6 The 3rd TETRAD: CONTEMPLATING THE MIND

(9) He trains himself thus: ‘Experiencing the mind, I will breathe in’.

(10) He trains himself thus: ‘Gladdening the mind, I will breathe in’.

(11) He trains himself thus: ‘Concentrating the mind, I will breathe in’.

(12) He trains himself thus: ‘Freeing the mind, I will breathe in’.

7 The 4th TETRAD: CONTEMPLATING DHARMAS

(13) He trains himself thus: ‘Contemplating impermanence, I will breathe in’.

(14) He trains himself thus: ‘Contemplating fading away (of lust), I will breathe in’.

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63 Sukha, patisāmvedi passassissāmītī sikkhati. See SD 7.13 (4.4.2.2).
64 Or, “mental functions.” On kaya, saṅkhāra, see Cūla Vedalla 5 (M 44.14); see SD 7.13 (4.4.2.3).
65 Citta, saṅkhāra, patisāmvedi passassissāmītī sikkhati. See SD 7.13 (4.4.2.3-5).
66 Passambhayaṁ citta, saṅkhāraṁ passassissāmītī sikkhati. “Calming the mental formations [mental functions],” passambhayam citta, saṅkhāraṁ. See SD 7.13 (4.4.2.6).
67 Passambhayaṁ citta, saṅkhāraṁ passassissāmītī sikkhati.
68 Citta, patisāmvedi assissassāmītī sikkhati. “Experiencing the mind,” citta, patisāmvedi. Here, it refers to the 4 dhyanas. See SD 7.13 (2.3.3.1-3).
69 Citta, patisāmvedi passassissāmītī sikkhati. SD 7.13 (4.4.3.1-3).
70 Abhippamodayanī cittam passassissāmītī sikkhati. “Gladdening the mind” (abhippamodayanī cittam), ie refining the meditation sign. SD 7.13 (4.4.3.4).
71 Abhippamodayanī cittam passassissāmītī sikkhati. SD 7.13 (4.4.3.4 f).
72 Samādāham cittam passassissāmītī sikkhati. SD 7.13 (4.4.3.6).
73 Samādāham cittam passassissāmītī sikkhati. “Concentrating the mind” (samādāham cittam), ie, sustaining the meditation sign (nimitta). SD 7.13 (4.4.3.6).
74 Vimoçayaṁ cittam passassissāmītī sikkhati. “Freeing the mind” (vimoçayaṁ cittam). SD 7.13 (4.4.3.7).
75 Vimoçayaṁ cittam passassissāmītī sikkhati. SD 7.13 (4.4.3.7).
76 These last 4 aspects, ie, the 4th tetrad [§7], relate to the meditator who has just emerged from the dhyana. The first thing we should do then is to review that state: “What was that?” “How did that arise?” “How do I feel?” “Why do I feel that way?” “What have I been doing all this time?” “What worked and what failed?” “What was the result of the meditation?” “Why is it happy?” All such reflections give rise to deep insight. Having reflected thus, we either take up satipatthāna (the 4 focuses of mindfulness) or just go directly to the last 4 aspects of breath meditation (as taught here). We have any one of these 4 aspects, (13)-(16), to contemplate on after emerging from dhyana. See SD 13.1 (SD.4).
77 Aniccānapassī assissassāmītī sikkhati. “Contemplating impermanence,” aniccānapassī, ie contemplating the 5 aggregates as impermanent because they undergo rise, fall and change, or momentary dissolution. See (4.4.4.1).
78 Aniccānapassī passassissāmītī sikkhat: SD 7.13 (4.4.4.1 f).
79 Virāgānapassī assissassāmītī sikkhati. “Contemplating fading away,” virāgānapassī. See (4.4.4.3).
He trains himself thus: ‘Contemplating fading away (of lust), I will breathe out’;  
(15) He trains himself thus: ‘Contemplating cessation (of suffering), I will breathe in’; 
He trains himself thus: ‘Contemplating cessation (of suffering), I will breathe out’;  
(16) He trains himself thus: ‘Contemplating letting go (of defilements), I will breathe in’; 
He trains himself thus: ‘Contemplating letting go (of defilements), I will breathe out’.

8 In this manner, bhikshus, concentration by mindfulness of breathing, when cultivated, well developed, brings about the destruction of the influxes.”

dasamaṁ

SD 56.13a(5)  (Sacca) Āsava-k,khaya Sutta
The (Sacca) Discourse on the Destruction of the Influxes | S 56.25/5:434
Traditional: S 5.12.3.5 Saṁyutta Nikaya 5, Mahāvagga 12, Sacca Saṁyutta 3, Kotigāma Vagga 5
Theme: Mastery of the noble truths leads to arhathood

5.1 The (Sacca) Āsava-k,khaya Sutta (S 56.25), applies a different skilful means of reaching the same goal of destroying the influxes (attaining arhathood). The means here is that of the mastery of the 4 noble truths. In other words, the 4 noble truths—like the 5 faculties—are also one of the “wings of awakening” (bodhi, pakkhiya dhamma).

5.2 In the course of the Buddha’s teaching the Dharma, he applies various skilful means for the destruction of the influxes—that is, the attaining of arhathood. One of the oldest skilful means or “wings of awakening” is, of course, the 5 faculties—now we have the mastery of the 4 noble truths. In due course, there is the final list of the 7 sets of teachings, totalling the 37 wings of awakening (bodhi, pakkhiya dhamma). [2.1.1]

5.3 For a related sutta, see the (Iti) Āsava-k,khaya Sutta (It 102), SD 56.13a(8).

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80 Virāgānupassi passasissāmīti sikkhati: SD 7.13 (4.4.4.3).
81 Nirodhānupassi passasissāmīti sikkhati: SD 7.13 (4.4.4.4).
82 Nirodhānupassi passasissāmīti sikkhati: SD 7.13 (4.4.4.4).
83 Alt tr: “relinquishment.”
84 Paṭinissaggānupassi passasissāmīti sikkhati. “Contemplating relinquishment [letting go],” paṭinissaggānupassi, ie the giving up (pariccāga) or abandoning (pahāna) of defilements through insight and the entering into (pakkhandana) nirvana by attaining the path: SD 7.13 (4.4.4.5).
85 Paṭinissaggānupassi passasissāmīti sikkhati: SD 7.13 (4.4.4.5 f).
1 “Bhikshus, the destruction of the influxes is for one who knows, who sees, I say; not for one who knows not, sees not.”

2 And, bhikshus, what is it that one sees, one knows, that brings about the destruction of the influxes?

3 The destruction of the influxes is brought about for one who sees, who knows, thus: ‘This is suffering’;
   for one who sees, who knows, thus: ‘This is the arising of suffering’;
   for one who sees, who knows, thus: ‘This is the ending of suffering’;
   for one who sees, who knows, thus: ‘This is the path leading to the ending of suffering.’

4 Therefore, bhikshus, there should be devotion to (mastering):
   ‘This is suffering.’
   ‘This is the arising of suffering.’
   ‘This is the ending of suffering.’
   ‘This is the path to the ending of suffering.’

pañcamam

SD 56.13a(6) (Pañcaka) Āsava-k,khaya Sutta
The (Fives) Discourse on the Destruction of the Influxes | A 5.70/3:83

Theme: The 5 meditations leading to arhathood

6.1 A FEW TERMS RELATED TO ARHATHOOD

6.1.1 Revulsion (nibbidā)

In the Pañcaka Nipāta (the book of fives) of the Aṅguttara, the sutta that precedes A 5.70, the (Pañcaka) Nibbidā Sutta (A 5.69), has the very same set of 5 meditations that are applied to the “longer” nibbidā stock phrase, that is, “it conduces [leads] to utter revulsion, to dispassion, to ending (of suffering), to peace [stilling], to direct knowledge, to self-awareness, to nirvana” (etam ekanta, nibbidāya virāgāya nirodhāya upasamāya abhiḥkārya sambodhāya nibbānāya sāriyattanti).87

This stock phrase refers to the attaining of nirvana, which is synonymous with the gaining of arhatood. We see the same set of 5 meditations more briefly stated in A 5.70 for the attaining of arhathood.

86 Cf Upanisā S (S 12.23/2:29,24 f), SD 6.12; Vāsi,jaṭa S (S 22.101/3:142,26 f). SD 15.2.
87 (Pañcaka) Nibbidā S (A 5.69/3:83), SD 20.1(6.1.7); also Poṭṭhapāda S (D 9.28/1:189), SD 11.14; Cūja MālunKyā,putta S (M 63,8/1:431), SD 5.8; (Bojjhaṅga) Nibbidā S (S 46.20/5:52), (Magga) Paṭipanna S (S 47.32/5:179), SD 47.21; (Iddhi,pāda) Nibbidā S (S 51.4/5:255), (S 55.12/5:361); Satthu,ssa S (A 7.79/4:143), SD 104.1; Dhovana S (A 10.107/5:216). See SD 20.1 (2.2.2). For a full list of nibbidā passages, see SD 20.1 Appendix. For the shorter stock phrase, see Alāaddūpama S (M 22,29), SD 3.13.

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6.1.2 Freedom of mind, freedom by wisdom

The (Pañcaka) Ceto,vimutti Sutta 1 (A 5.71), the sutta that follows A 5.70 in the Pañcaka Nipāta [6.1.1], and the first sutta of the Yodh’ājīva Vagga (the warrior chapter), treats the same set of 5 meditations in a more elaborate context. The monk (meditator) who fully cultivates these 5 meditations will gain “the freedom of mind”\(^88\) and “the freedom through wisdom” as their fruits. The 5 meditations bring about arhathood, which is here called “freedom of mind, freedom through wisdom” (ceto,vimutti paññā,-vimutti).

These 2 phrases work as a single compound to refer to the attainment and the wisdom of the fruition of arhathood (arahatta,phala), that is, full-fledged arhathood.\(^89\) While the first phrase, the “freedom of mind,” refers to the arhat’s mind being liberated from all defilements through the 4 dhyanas, it is always complemented (or implied) by the second phrase, the “freedom through wisdom,” basically meaning that he has fully mastered the 4 noble truths.\(^90\) Hence, the two terms give a single sense of having attained spiritual freedom (vimutti).

6.2 RELATED SUTTAS

These 5 methods—along the disadvantages (of formations, ādīnava,saññā, DAṬ 3:335) are given in Saññā Sutta 1 (A 5.61/3:79). Besides the (Pañcaka) Āsava-k,khaya Sutta (A 5.69), the pentad of meditations is also found in the following suttas:

- (Pañcaka) Nibbidā Sutta A 5.69/3:83
- (Pañcaka) Gilāna Sutta A 5.121/3:142 f
- Sati Supaṭṭhita Sutta A 5:122/3:143

The first 4 practices are recorded in the Māra Tajjanīya Sutta (M 50,18), as being taught by the past buddha Kakusandha (the 1st of the 5 buddhas to arise in our world cycle), SD 36.4.

The (Pañcaka) Āsava-k,khaya Sutta (A 5.70) gives a basic description of the practice of the 5 meditations that lead to arhathood, thus:

(6)

(Pañcaka) Āsava-k,khaya Sutta

The (Fives) Discourse on the Destruction of the Influxes
A 5.70

1 “Bhikshus, these 5 states when cultivated, well developed, bring about the destruction of the influxes. What are the five?

Here, bhikshus, a monk dwells\(^91\)

(1) contemplating impurity in the body; asubhānapassī kāye
(2) perceiving the repulsiveness of food; āhāre paṭikūla,saññī
(3) perceiving non-delight in all the world; sabba,loke anahārate,saññī

\(^{88}\) On the wisdom-freed arhat, see SD 4.25 (3.1); SD 10.16 (14.2); SD 50.26 (1.4.3). On ceto,vimutti paññā,vimutti, see Jhānâbhiññā S (S 16.9,29+30), SD 50.7.

\(^{89}\) See Jhānâbhiññā S (S 16.9,29+30), SD 50.7.

\(^{90}\) On the full mastery of the 4 noble truths, ie, its 3 phases in 12 modes, see SD 1.1 (5+6).

\(^{91}\) For a list of a dozen such perceptions (saññā), see SD 17.4 (9.5.3).
(4) perceiving impermanence in all formations;

(5) having well established the perception of death internally.

These 5 things, bhikshus, when cultivated, well developed, bring about the destruction of the influxes.”

dasamaṁ

SD 56.13a(7)

(Dasaka Āsava-k, khaya Sutta)

The (Tens) Discourse on the Destruction of the Influxes | A 10.122/5:237

Traditional: A 10.3.2.10 Āṅguttara Nikāya 10, Dasaka Nīpāta 3, Tatiya Paññāsaka 2 Paccorohaṇī Vg 10

Theme: The 10 things leading to arhathood

7.1 The Mundane Eightfold Path

7.1.1 The “outsider”

7.1.1.1 The (Indriya) Paṭipanna Sutta (S 48.18) records the Buddha as stating that when we lack the 5 faculties—faith, energy, mindfulness, concentration and wisdom—we are, in reality, still “outsiders” (bāhira).\(^{(94)}\) This means that we are not yet on the noble eightfold path: to be on the path means that we should at least be streamwinners.

Those who are not yet streamwinners, that is, who have not reached the path of awakening, especially those still caught up in sensual pleasures and worldliness, are said to be “worldlings” (puthujjana). They are caught in the crowds and crowdedness of the world of impermanence, suffering and non-self.

With an understanding of the Buddha’s teaching, we can rise above the “uninstructed worldlings” (assutavā puthujjana)—we should be properly “instructed” (sutavā) in the Buddha’s teaching so that we can head for the path. The best place to begin our inner quest is in studying the suttas and practising their teachings.

7.1.1.2 We should properly understand what it means to be “outsiders” to the path. This is not a statement about status, which is some kind of title conferred by some Buddhist or monastic authority, that, for example, streamwinners are on a higher status than us. The suttas use this term to remind us of the actual state that we are in right now, when we do not aspire or have not aspired for streamwinning in this life itself.\(^{(95)}\)

Having aspired to attain streamwinning in this life itself is again not a status, but a state or task we remind ourselves we have taken up. This task is that of habitually reflecting on impermanence.\(^{(96)}\) Then, keeping the 5 precepts is our moral training; the perception of impermanence (anicca, saññā) is our mindfulness training; both of this will bring us some level of practical wisdom and the merits (good karma) to live as “good worldlings” (kalyāṇa puthujjana).

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\(^{(92)}\) “Formations” (saṅkhārā) are conditioned states, ie, all of our universe, animate and inanimate: they are of the nature of arising and ceasing. For details, see Sankhārā, SD 17.6.

\(^{(93)}\) The full Pali sentence is maraṇa, saññā kho pan’assa ajjhattāṁ supaṭṭhitā hoti.

\(^{(94)}\) S 48.18, 4/5:202 (SD 56.11 = SD 47.19).

\(^{(95)}\) See Entering the stream, SD 3.3.

\(^{(96)}\) See (Anicca) Cakkhu S (S 25.1), SD 16.7.

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7.1.1.3 As a good worldling—a spiritual state conducive to Dharma training—our task is to understand the true purpose of Dharma-life, so that we understand what it means to aspire to streamwinning in this life itself. We accept the true reality of impermanence either out of faith (accepting the sutta teachings on impermanence) or through wisdom (investigating the suttas on the teachings on impermanence). Doing so—and habitually reflecting on impermanence—the Buddha guarantees us that we will attain streamwinning in this life itself or definitely at our dying moment (when we are propelled by habitual karma into a new birth): this is the essence of the (Anicca) Cakkhu Sutta (S 25.1).

Technically, even as “good worldlings” [7.1.1] we are still “outsiders,” but this is merely our current state of practice. We are like qualified candidates who have signed up for a university course, and awaiting classes to start. Then, we are no more outsiders; as streamwinners we are true “learners” (sekha).

[7.1.2]

7.1.1.4 In this connection, we should distinguish 2 kinds of path-limbs: the mundane (lokiya) and the supramundane (lok'uttara). The mundane refers to the way of the worldly, those who have not yet reached the path. We are thus still, subtly for sure, bound and tethered (yoga), swept around and drowning in the floods (oghā) of sense-desires, existence, views and ignorance: these are the 4 influxes, respectively, of kām'āsava, bhav'āsava, diṭṭh'āsava and avijjāsava [1.0.3].

We are, of course, capable of doing good (puñña) and wholesome acts (kusala) despite being burdened with the influxes. Indeed, because we are hounded by these defiling and limiting states, we deprive us of true freedom, we should grow in merit and wisdom.

In this connection, the Buddha states in the Mahā Cattārisaka Sutta (M 117), thus:

“Bhikshus, there are 2 kinds of right view, I say ...

(1) the right view with influxes, partaking of merit, ripening in birth-bases [acquisition of aggregates],

(2) the right view that is noble, without influx, supramundane, a path-factor.

And, bhikshus, what is the right view that is noble, without influxes, supramundane, a path-factor?

It is the wisdom, the faculty of wisdom, the power of wisdom, the awakening-factor of dharma-discrimination, the right view as a path-factor, of one whose mind is noble, whose mind is without influxes, conversant with the noble path, cultivating the noble path—this, bhikshus, is the right view that is noble, without influx, supramundane, a path-factor.”

(M 117,7+8) SD 6.10

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97 “With influxes,” s’āsava = sa + āsava. See §13 n & Intro (4) n above.
98 “Partaking of merit,” puñña, bhāgiya, lit “having a share of merit,” or “concerned with merit” (Gethin 2001: 216).
99 “Birth-bases,” upadhi, lit “that on which something is laid or rests, bases, foundation, substratum.” See Intro (4) n above.
100 “With influxes, ... in the form of birth-bases [acquisition of aggregates],” s’āsavā puñña, bhāgiyā upadhi, ve-pakkā. See SD 6.10 (4) n.
101 “Of the noble ones, ... a path-factor,” ariyā anāsavā lokuttarā maggāṅgā. This is another Abhidhamma and commentarial term, reflecting the idea that the path is only a moment (khāna), ie, when any of the 4 stages of saintliness is attained. See Analayo, The Dawn of Abhidhamma, 2014:134.
102 “Dharma-discrimination,” dhamma, vicaya, lit “taking apart of dhammas (mental and physical states),” also tr as “discrimination of dharmas.” It may mean “investigation of the Dhamma,” but here it means: “investigation of bodily and mental phenomena.” See M 117 n ad loc (SD 6.10).
In supramundane right view, wisdom is a faculty, power, awakening-factor and path-factor—this means that wisdom guides us, empowers us, keeps our mind focused, so that we are heading for the path; and if we are already on it, to help us progress further up the path. This definition refers to our cognitive function (how our mind works) rather than right view as an objective theory.

Right view is usually defined as the knowledge of the 4 noble truths (eg, the Sacca, vibhaṅga Sutta, M 141). In other words, an intellectual or conceptual understanding of the noble truths is mundane right view, while the direct knowledge of the truth by realizing nirvana is supramundane right view.

7.1.2 The learner

7.1.2.1 Once we have reached the noble path as streamwinners—having broken the 3 fetters of self-identity view, doubt, and attachment to rituals and vows—we become learners (sekha), those who are truly ready and able to learn and train on the path. We are then endowed with the 5 faculties: we have faith, energy, mindfulness, concentration and wisdom, each at various strengths. We are certainly bound for awakening.

The 5 lower fetters (oram, bhāgiya saṁyojana) [SD 50.11]

<table>
<thead>
<tr>
<th>(1) self-identity view</th>
<th>sakkāya, diṭṭhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(2) spiritual doubt</td>
<td>vicikicchā</td>
</tr>
<tr>
<td>(3) attachment to rituals and vows</td>
<td>sīla-b.bata, parāmāsā</td>
</tr>
<tr>
<td>(4) sensual lust</td>
<td>kāma, rāga</td>
</tr>
<tr>
<td>(5) repulsion or ill will</td>
<td>patīgha (or, vyāpāda)</td>
</tr>
</tbody>
</table>

The 3 fetters (underscored), overcome by the streamwinner and the once-returner (lust, hate and delusion are weakened).

The 5 lower fetters, overcome by the non-returner.

The 5 higher fetters (uddham, bhāgiya saṁyojana) [SD 50.12]

| (6) lust for form existence | rūpa, rāga |
| (7) lust for formless existence | arūpa, rāga |
| (8) conceit                 | māna       |
| (9) restlessness            | uddhacca   |
| (10) ignorance              | avijjā      |

“fetters that obtain becoming”

The 5 higher fetters: overcome by the arhat.

“fetters that obtain rebirth”

Table 7.1.2.2. The 10 fetters and sainthood [= SD 50.12 Table 2.2.2]

7.1.2.2 What or how does a learner learn? He learns to progress up the noble eightfold path (ariya, āṭṭh’āṅgika magga) by understanding true nature. Having broken the 3 fetters—those of self-identity view, doubt and attachment to rituals and vows [7.1.2.1]—he works to understand the nature of the 3 unwholesome roots [2.1.4.2], thus weakening them, so that he becomes a once-returner. He will be re-born one last time to resolve what remains of the potency of his past karma, and in that life attains arhat-hood.

The non-returner (who is no more reborn in the sense-world) is one who has broken all the 5 lower fetters: the 3 fetters [above], sensual lust and repulsion. They are called “internal fetters” (ajjhatta saṁ-
yojana) because they imprison us in the world of senses with a physical sense-based body. The non-returner is reborn in the highest of the form-dhyana world, the pure abodes (suddhāvāsa).

The arhat is no more reborn because he has broken not only the lower 5 fetters, but also the 5 higher fetters: lust for form existence, lust for formless existence, conceit, restlessness and ignorance. These are called “external fetters” (bahiddhā samyojanā) since they imprison even the learners—the streamwinners, the once-returners and the non-returners—to the form world or the formless world.

7.1.2.3 This figure of speech should not be misconstrued as meaning that we must advance following the sequence of the 8 limbs until we reach our destination. If this were the case, then we should have first realized right view and the penetration into true reality before all the other limbs, and the goal seems to be the 8th limb, right concentration!

In practice, however, the path takes the form of the 3 trainings (sikkha-t, taya), thus:

**mundane path**

“outsiders” working for streamwinning

1. right view
2. right thought (intention)
6. right effort
7. right mindfulness
8. right concentration

3. right speech
4. right bodily action
5. right livelihood

**supramundane path**

the “noble path”

10. right freedom
9. right knowledge

1. right view
2. right thought
6. right effort
7. right mindfulness
8. right concentration

3. right speech
4. right bodily action
5. right livelihood

**Table 7.1.2.** The 3 trainings and the supramundane path

7.1.2.4 The path limbs not only do not arise one after another [7.1.2.3], they, at least in part, arise simultaneously as coexistent mental factors (cetasika) in a consciousness (citta). As a rule, then, at least 3 links are inseparably linked with any karmically wholesome consciousness, namely, 2, 6 and 7, that is, right thought, right effort and right mindfulness—as stated in the Mahā Cattārīṣakasutta (M 117). Hence, as soon as any of these limbs arises, the other two will do so, too.

Right view, however, is always present in each and every one of the other 7 limbs, that makes them “right” (samma). However, right view is not necessarily present in every wholesome state of consciousness: for example, we can be generous or kind to someone but with a deluded notion of expecting greater profit in return or making improper offerings (like giving money to monastics). In other words, right view is certainly absent from an unwholesome consciousness (the mind behind an act).

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107 On these “internal fetters,” and the “external fetters” below, see Ajjhatta Bahiddhā Saññojana S (A 2.4.5), SD 80.5.
108 See SD 23.14 (Table 3).
109 M 117,9/3:72 & passim (SD 6.10).
110 See Money and monastics, SD 4.19-23.

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7.2 THE SUPRAMUNDANE EIGHTFOLD PATH

7.2.1 The non-learner (asekhā)

When a learner [7.1.2] accomplishes his path-training, attaining at least streamwinning, he becomes a true disciple (sāvaka), as one of 8 types of noble individuals. The streamwinner, the once-returner and the non-returner, despite being on the path, have yet to complete their journey: they need to assert themselves to attain arhathood.

An arhat is one who has completed the higher moral training (adhisīla, sikkha), the higher mind training (adhicitta, sikkha), and the higher wisdom training (adhipaññā, sikkha); hence, he needs no more training, he is an adept (asekhā). This is, in fact, a name for the arhat, the fully awakened noble individual, one mentally freed just like the Buddha.

7.2.2 The 10 rightnesses

7.2.2.1 The 10 rightnesses (dasa sammatta) comprise the supramundane noble eightfold path and 2 more supramundane limbs: those of right knowledge (sammā,ñāṇa) and right freedom (sammā, vimutti) [Table 7.1.2]. The additional two limbs or path-factors denote the arhat’s attainment. Right knowledge (sammā,ñāṇa) is his review knowledge (paccavekkhaṇa,ñāṇa) confirming that he has destroyed all defilements, and right freedom (sammā, vimutti) is his total freedom from defilements (MA 4:135).

Hence, the Mahā Cattārīsaka Sutta (M 117) records the Buddha as declaring thus:

Thus, bhikshus, the learner on the path is endowed with 8 limbs, but the arhat with 10 limbs.

(M 117,34/3:75 f), SD 6.10

(7)
(Dasaka) Āsava-k,khaya Sutta
The (Tens) Discourse on the Destruction of the Influxes
A 10.122

1 Bhikshus, these 10 things, when cultivated, well developed, lead to the destruction of the influxes. What are the ten?

2 THE 10 RIGHTNESSES (sammatta)
   (1) Right view; sammā,diṭṭhi
   (2) right thought [intention]; sammā,saṅkappa

---

111 See Aṭṭha Puggala S 2 (A 8.60), SD 15.10a(1.5).
112 Of such individuals, it is said, “There is here something more to be done” (atthi c’ev’ettha uttarim karaṇīyaṁ atthi c’ev’ettha uttarim karaṇīyaṁ): (Ānanda) Subha S (D 10.1.31 + passim), SD 40a.13; Assa,pura S (M 39,3.5/1:271), SD 10.13; Sevitabbāsevitabba S (M 114), SD 39.8 (1.1.1.8); (Gaha,pati) Potaliya S (M 54,14), SD 43.8; SD 51.17 (3.4.2.5).
113 See Sambuddha S (S 22.58), SD 49.10.
114 M 1:42; A 5:212.
115 On the ten-limbed rightness (nature of the full spiritual path), see SD 10.16 (1.2.2); Saṅgīti S (D 33,3.3(6)/3:271); Das’uttara S (D 34,2.2(10)/3:292); Micchatta S (A 10.103); Samaṇa Vg, Paccorohani Vg, Parisuddha Vg, Sādhu Vg, Ariya,magga Vg, Puggala Vg (A 10.103-166), excl A 10.101-102; cf Sallekha S (M 8,12(11-20)/1:42), SD 51.8. See also SD 20.4 (3); SD 42.15 (3).

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(3) right speech;  
(4) right action;  
(5) right livelihood  
(6) right effort;  
(7) right mindfulness;  
(8) right concentration;  
(9) right knowledge;  
(10) right freedom.

3 These 10 things, bhikshus, when cultivated, well developed, lead to the destruction of the influxes.

dasamaṁ

SD 56.13a(8)  
(Iti) Āsava-k,khaya Sutta  
The (Iti,vuttaka) Discourse on the Destruction of the Influxes | It 102/103 f  
Traditional: It 4.3 or 4.1.3 Itivuttaka 4, Catukkaniṃṭa 3
Theme: The 5 practices leading to arhathood

8.1 SUTTA SUMMARY

The (Iti) Āsava-k,khaya Sutta (It 102) is a brief text that defines arhathood as the destruction of the influxes (āsava-k,khaya) [1.0.3] by the mastery of the 4 noble truths [5.1]. The Sutta closes with 3 quatrains where the Buddha speaks of diligence and wisdom whereby we see the destruction of the influxes and the arising of final knowledge.

8.2 SUTTA SIGNIFICANCE

8.2.1 Related sutta with same verse

The (Iti) Indriya Sutta (It 62) has these 3 verses. The first of which is the same as that in It 102,5 below:

(1) Sekhassa sikkhamānassa  
 uju,maggānusārino  
 khayasmiṁ pathamam ṇāṇam  
 tato aṭṭhaṃ antaroṣa  

To the learner who is under training, following the straight path, there is first the knowledge in destruction (of the influxes), followed immediately by final knowledge.

(2) Tato aṭṭhaṃ, vimuttassa  
 ṇāṇam ve hoti tadino  
 akuppā me vimuttīti  
 bhava, saṃyojana-k, khaya  

For that one who is freed by final knowledge there is such knowledge as this: “Unshakable is my freedom by the destruction of the fetters of being!”

(3) Sa ve indriya, sampanno  
 santo santi, pade rato  
 dhāreti antimām deharā  
 jettvā māraṁ sa, vāhanantī  

He, indeed, is one with accomplished faculties, at peace, delighting in the realm of peace. He bears the final body, having conquered Māra with his horde.116

---

116 Māraṁ sa, vāhanantī. Comys give 2 senses for sa, vahana: “with a vehicle,” ie, on an elephant, and “with an army,” A 2:15,29; Sn 442; vl sa, vāhinim, Dh 175d; Tha 1166d; Ap 3.17.9/62,19. Both readings found in the suttas.

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The first 2 verses recur in the (Tika) Sekkha Sutta (A 3.84)\(^{117}\) and the Vedanā Sutta 2 (It 62/53). The 1\textsuperscript{st} verse and the 1\textsuperscript{st} line of 2\textsuperscript{nd} verse recur in the (Iti) Āsava-k,khaya Sutta (It 102) [§§5+6a]. In fact, the verses in both these suttas (It 62 + 102) reflect very similar teachings on the arhat. The 1\textsuperscript{st} verse is also quoted in the Iti,vuttaka Commentary (ItA 1:115).

8.2.2 Mention of āsavā-k, khaya in the suttas

“The destruction of the influxes”—those of sense-desires, existence, views and ignorance, that bind us to ignorance, flood us with suffering—is variously described in the following suttas and texts.\(^{118}\)

8.2.1.1 The Sabbāsava Sutta (M 2)\(^{119}\) opens by stating, thus:

“Bhikshus, I say that the destruction of the influxes is for one who knows, who sees, not for one who neither knows nor sees.

And knowing what, bhikshus, seeing what, is there the destruction of the influxes?

There is wise attention (yoniso manasikāra) and unwise attention (ayoniso manasikāra).

On account of unwise attention, bhikshus, unarisen influxes arise, and arisen influxes grow.

On account of wise attention, bhikshus, unarisen influxes do not arise, and arisen influxes are abandoned.”

(M 2,3+4/1:7), SD 30.3

We see here that the Sutta defines “knowing, seeing” (janato passato) as “wise attention” (yoniso manasikāra). The Sutta then goes on to list 7 ways by which the influxes should be abandoned, that is, by seeing, by restraint, by reflective use, by endurance, by avoidance, by removal, and by cultivation. The rest of the Sutta details each of these 7 ways. (ItA 2:149,18-22)

8.2.1.2 In such sutta passages as “through the destruction of the influxes ... the freedom of mind ... that are influx-free” (āsavānam khayā anāsavam ceto, vimuttim) and so on, it is “the abandonment, the utter destruction, the non-arising, the destruction mode, the non-existence,”\(^{120}\) that is spoken of as the destruction of the influxes.

These passages occur in the following suttas:\(^{121}\)

<table>
<thead>
<tr>
<th>Sutta</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cūla Assa,pura Sutta</td>
<td>M 40,14/1:284 SD 41.8</td>
</tr>
<tr>
<td>(Arahatta) Nanda Sutta</td>
<td>U 3.2/24     SD 43.7</td>
</tr>
<tr>
<td>Kalyāṇa,siḷa Sutta</td>
<td>It 3.5.8/97  SD 89.17</td>
</tr>
</tbody>
</table>

8.2.1.3 In such passages as “through the destruction of the influxes, he is a recluse” (āsavānam khayā samanno hoti) and so forth, it refers to the individual’s fruition on the path. This example is from:\(^{122}\)

<table>
<thead>
<tr>
<th>Sutta</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cūla Assa,pura Sutta</td>
<td>M 40,14/1:284 SD 41.8</td>
</tr>
</tbody>
</table>

\(^{117}\) A 3.84/1:231 with añño for It 106’s añño (SD 50.5(2)).

\(^{118}\) These quotes are given in the Sutta’s comy: ItA 2:149,18-150,21.

\(^{119}\) Comy calls this the Sabbāsava,samvara Paripyāya, the exhortation on restraining all the influxes.

\(^{120}\) Sutta,padesu āsavānam pahānam accanta-k, khayo asamuppādo khin’ākāro nātthi, bhāvo āsaba-k, khayō’ti vutto. (ItA 2:149,21 f)

\(^{121}\) ItA 2:149,20-22.

\(^{122}\) ItA 2:149,22. Qu at ItA 1:115.
8.2.1.4 In this Dhammapada verse, āsava-khaya refers to nirvana itself, thus:

Para, vajjānupassissa

niccaṁ ujjhāna, saññino

āsava tassa vaḍḍhanti

āra so āsava-khaya

For one who sees others’ faults, who is ever fault-finding—

his influxes only grows:

he is far from the influxes’ destruction,

(But A:149,24 f; quoted in ItA:1:115)

8.3 RELATED SUTTAS

For a related sutta, see the (Sacca) Asava-khaya Sutta (S 56.25), SD 56.13a(5).
The same teaching is also found in the Sabbāsava Sutta (M 2,11/1:9), SD 30.3. [8.2.1.1]

8 (Iti) Āsava-khaya Sutta

The (Iti, vuttaka) Discourse on the Destruction of the Influxes

It 102

1 This was indeed spoken by the Blessed One, spoken by the Arhat, thus have I heard:124

2 “I, bhikshus, speak of the destruction of the influxes for one who knows, who sees;125 not for one who knows not, sees not.

And knowing what, bhikshus, seeing what, that is the destruction of the influxes?

3 Knowing and seeing the 4 Noble Truths

(1) There is the destruction of the influxes for one who knows, who sees thus:

‘This is suffering.’

(2) There is the destruction of the influxes for one who knows, who sees thus:

‘This is the arising of suffering.’

(3) There is the destruction of the influxes for one who knows, who sees thus:

‘This is the ending of suffering.’

(4) There is the destruction of the influxes for one who knows, who sees thus:

‘This is the path leading to the ending of suffering.’

Bhikshus, knowing thus, bhikshus, seeing thus, there is the destruction of the influxes

4 The Blessed One spoke on this matter. In this connection, he said this:

5 Sekhassa sikkhamānassa

uju, maggānusārino

To the learner who is under training, following the path that is straight,

123 Ujjhāna, saññino occurs at Tha 958a; comy: ThaA: 3:86,3 f.

124 This is said to be spoken by the laywoman Khujj’uttarā: see SD 16.14 (1). For comys: MA 1:63 f (MAPT: Be 1:146 f); SA 2:53 f (SAPT: Be 2:62 ff).

125 “For one who knows, one who sees,” jānato passato. Comy says that although both these phrases are synonymyous, they have different senses here: (1) Janato has the characteristic of knowledge (ñāṇa, lakkhaṇa), while passato the power of knowledge (ñāṇa-p, pabhāva); the former is appropriate understanding (anubodha), the latter penetration (pativedha); (2) passato is the vision (dassana) of the path, janato is cultivation (bhāvanā) of the path; (3) one knows suffering, but sees its ending. (ItA 2:149,1-17)
khayasmim pathamam nānam

tato aṇāṇa anantarā

there is first the knowledge in destruction (of the influxes),
followed immediately by final knowledge.

6  Tato aṇāṇa vimuttassa

vimutti, nānam uttamam

uppajjati khaye nānam

khīṇā samyojanā iti

After that, for him freed by final knowledge,
there is the supreme knowledge that is freedom.
There arises the knowledge of destruction:
thus the fetters are destroyed.

7  Na tv-ev’daṁ kusītena

bālena-m-avijānatā126

nibbānam adhigantabbaṁ

sabba, gantha-p, pamocan’ti

Indeed, this is not for the indolent,
a fool lacking in understanding:
the realization of nirvana,
the loosening of all knots.

This matter, too, was spoken by the Blessed One. Thus I have heard.

Tikāṁ

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126 Avijanatā (mfn) (neg part of vi + ṣṭā, to know), “not understanding” (ItA 2:151,12). See Dh 38, 60; Tha 276 (cf 275); MA 1:39,12*.

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