

SD 62.10a**(Chakka) Rāga Sutta**The (Sixes) Discourse on Lust | **A 6.107**or, **Ti,dhamma Pahanīya Sutta** the Discourse on the 3 States to be Abandoned, SD 4.14(1)

Theme: The 3 unwholesome roots and their uprooting

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1 Introduction to the Tika Vagga

1.1 CONTENTS AND SUMMARIES

The 10 suttas of **the Tika Vagga** of the Chakka Nipāta (the book of sixes) of the Aṅguttara Nikāya using the 2 triads of roots (*mūla*)—the unwholesome roots and the wholesome roots—briefly explain how the roots arise, and how they affect the moral quality of all our actions—bodily and mental—our perceptions, views, attitudes, lifestyle and mental cultivation.

1.1.1 The Tika Vagga of the Chakka Nipāta of the Aṅguttara Nikāya

1.1.1.1 SUTTAS OF THE TIKA VAGGA

	<u>Sutta topics</u>	
A 6.107 (Chakka) Rāga Sutta	the 3 roots and their respective antidotes	SD 62.10a
A 6.108 (Chakka) Duccarita Sutta	the 3 unwholesome conducts and their opposites	SD 62.10b
A 6.109 (Chakka) Vitakka Sutta	the 3 unwholesome thoughts and their opposites	SD 62.10c
A 6.110 (Chakka) Saññā Sutta	the 3 unwholesome perceptions and their opposites	SD 62.10d
A 6.111 (Chakka) Dhātu Sutta	the 3 unwholesome elements and their opposites	SD 62.10e
A 6.112 (Chakka) Assāda Sutta	the 3 wrong views and their opposites	SD 62.10f
A 6.113 (Chakka) Arati Sutta	the bad lifestyle and the good lifestyle	SD 62.10g
A 6.114 (Chakka) Santuṭṭhitā Sutta	hindrances to the training and their remedies	SD 62.10h
A 6.115 (Chakka) Dovassatā Sutta	hindrances to wholesome learning and their remedies	SD 62.10i
A 6.116 (Chakka) Uddhacca Sutta	hindrances to mental growth and their remedies	SD 62.10j

1.1.1.2 TREATMENTS OF THE TRIADS

The Tika Vagga is a chapter of triads, sets of 3 dharmas (such as greed, hatred and delusion). They are further grouped in the collection of sextets or hexads, sets of 6 dharmas. In this case, the set of 6 refers to 2 triads—duads of triads—basically, the *unwholesome* triad (to be abandoned) and its *wholesome* opposite (to be cultivated). We see this familiar theme of “what is not to be resorted to” (*asevitabba*) and “what is to be resorted to” (*sevitabba*) in **the Sevittabbāsevitabba Sutta** (M 114), where this theme is applied in a more elaborate way.¹

The triads are more elaborately defined in the Abhidhamma, such as in chapter 17 of **the Vibhaṅga** (the 2nd book of the Abhidhamma), where only the unwholesome triads (many more than those listed in the Tika Vagga) are defined in some detail, or rather the various types of each defilement mentioned are listed or described, not so much like a lexical guide but rather as a reminder that they are to be abandoned. [1.1.2]

The Dhamma,saṅgaṇī (the 1st book of the Abhidhamma) analysis includes these triads (among others) treated as “conditional causes” (*hetu*) in terms of the 3 kinds of karma, that is, the unwholesome (*akusala,hetu*), the wholesome (*kusala,hetu*) and the neutral (*avyākata,hetu*).²

1.1.2 Sutta summaries

1.1.2.1 The (Chakka) Rāga Sutta (A 6.107) lists the 3 unwholesome roots and their respective antidotes. This Sutta gives the “traditional” definitions of the unwholesome roots (*akusala mūla*) as lust

¹ M 114/3:45-61 (SD 39.8).

² Dhs §§1059-1071/189-191.

(greed), hatred and delusion, which are to be abandoned; and the wholesome roots (*kusala mūla*) as *non-greed, non-hatred and non-delusion*, which are to be cultivated. (SD 62.10a). [1.2.2]

1.1.2.2 The (Chakka) Duccarita Sutta (A 6.108) lists the 3 wrong conducts and their opposites. There are the unwholesome conducts of the “karmic doors,” that is, those of *the body, of speech and of the mind*, those rooted in lust, hatred or delusion, which are to be abandoned. Their opposites are the wholesome conducts of the body, of speech and of the mind, those rooted in *non-lust, non-hatred and non-delusion*—these are to be cultivated for a happy life and spiritual growth. (SD 62.10b)

1.1.2.3 The (Chakka) Vitakka Sutta (A 6.109) lists the 3 unwholesome thoughts and their opposites. The 3 unwholesome thoughts are those of *sensuality, of ill will and of violence*, which should be abandoned. Their opposites are *thoughts of renunciation, of non-ill will and of non-violence*, which should be cultivated. (SD 62.10c)

1.1.2.4 The (Chakka) Saññā Sutta (A 6.110) lists the 3 unwholesome perceptions and their opposites. The 3 unwholesome perceptions are those of recalling or identifying with memories or ideas of *sensuality or of ill will or of violence*, all of which should be abandoned. Their opposites are the perceptions of *renunciation, of non-ill will and of non-violence*, all of which are to be cultivated. (SD 62.10d)

1.1.2.5 The (Chakka) Dhātu Sutta (A 6.111) lists the 3 unwholesome elements and their opposites. “Elements” (*dhātu*) here broadly refers to all or any of our sense-experiences and thoughts. The elements of *the sensual, of ill will, and of violence* should be abandoned. Their opposites, the elements of *renunciation, of non-ill will and of non-violence* should be cultivated. (SD 62.10e)

1.1.2.6 The (Chakka) Assāda Sutta (A 6.112) lists the 3 wrong views and their opposites. The 3 wrong views are driven by the notions of an abiding self, that is, by *gratification, of the self and of ignorance*. Their opposites are those that are reality-affirming, that are rooted in *impermanence, non-self and right view*, all of which should be cultivated. (SD 62.10f)

1.1.2.7 The (Chakka) Arati Sutta (A 6.113) lists the unwholesome lifestyle and the wholesome lifestyle. An unwholesome lifestyle is one rooted in *discontent, violence and non-dharmafaring*. A wholesome lifestyle is one that is rooted in *gladness, non-violence, and Dharmafaring*. (SD 62.10g)

1.1.2.8 The (Chakka) Santuṭṭhitā Sutta (A 6.114) lists the hindrances to the path training and their remedies. The hindrances to spiritual life and training are *dissatisfaction, lack of clear awareness and great desires*, all of which should be abandoned. Their opposites are found in a life rooted in *satisfaction, clear awareness and fewness of desires*—these are the wholesome qualities that should be cultivated. (SD 62.10h)

1.1.2.9 The (Chakka) Dovassatā Sutta (A 6.115) lists the hindrances to wholesome learning and their remedies. The hindrances to learning are *a lack of amenability, bad friendship and mental distraction*. Their opposites are those of *amenability, good friendship and breath meditation*, all of which should be cultivated. (SD 62.10i)

1.1.2.10 The (Chakka) Uddhacca Sutta (A 6.116) lists the hindrances to mental and spiritual growth and their remedies. The hindrances to mental and spiritual growth are *restlessness, non-restraint and heedlessness*, all of which should be abandoned. Their opposites— *calmness, sense-restraint and heedfulness* should be cultivated for mental and spiritual cultivation. (SD 62.10j)

1.1.3 Purpose of the Tika Vagga

1.1.3.1 R E Iggleden³ wrote an insightful introduction to U Thittila's translation of **the Vibhaṅga** (PTS 1969). I have here only noted some ideas which are closely connected with our present study. Iggleden, in his comments on the Vibhaṅga, **chapter 17**—"on the analysis of small items" (*khuddaka, vatthu vibhaṅga*) (Vbh:T lxv-lxviii)—informs us that the Vibhaṅga approaches the matter of the unwholesome states "in a numerical system of classification similar to that adopted in the previous section on knowledge [Vbh, ch 16], consisting as it does of a summary and exposition divided into 10 sections" (Vbh:T lxvi).

The chapter's Pali title, *khuddaka, vatthu*, "small items," far from referring to the minor size of the subject, reflects the actual size of the teaching set—triads (*tika*) like the 3 roots (*mūla*)—which are amongst the smallest sets of teachings but the most significant. In fact, the title mentions "small items" (the triads), giving it a chapter of its own (the penultimate chapter of the Vibhaṅga to be exact) to highlight its fundamental significance amongst the early Buddhist teachings.

Furthermore, all the triads of the 10 suttas in **the Tika Vagga** here—**A 6.107-116**—are listed in ch 17 of the Vibhaṅga and given more detailed analysis. Hence, the significance of the Vibhaṅga subjects mentioned in the Khuddaka, vatthu also applies to the triads of the Tika Vagga—they are referring to the same teachings.

1.1.3.2 The 2 triads of roots—the 3 unwholesome roots and the 3 wholesome roots—are the targets for **right striving** (*sammā-p, padhāna*) or **right effort** (*sammā vāyāma*), as defined in the Vibhaṅga chapter 8, §390:⁴

Herein a monk *makes a wish, endeavours, arouses energy, exerts the mind, strives for:*

the non-arising of bad, unwholesome states that have *not* arisen;

the abandoning of bad, unwholesome states that *have* arisen;

the arising of good, wholesome states that have *not* arisen;

the stabilizing, for not losing [not forgetting], for the increase, for the abundance, for the development, for the fulfilment of the good, wholesome states that *have* arisen.

(Vbh §390/208)

What are the "bad, unwholesome states" (*pāpakā akusalā dhammā*): what is it that should be prevented from arising, what should be abandoned, what should be aroused, what should be stabilized [uplifted or replaced by wholesome states]? These are questions which are of very real and immediate importance for practising to reach the path, that is, the 4 right strivings and the attainment of the noble eightfold path.

The short answer to these questions is the abandoning of any state of consciousness rooted either in *greed, hatred or delusion*, or any of the mental defilements that they engender. These 3 roots need special attention because they are not by any means always easy to identify. In their grosser forms they

³ Robert E W Iggleden (1913-1981) was Hon Secretary of the PTS "until 1976," an Abhidhamma specialist, and student and supporter of U Thittila. (*Pali Buddhist Review* 6,1 1981-82:50 f). 26 May 2025.

⁴ *idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusālānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyo, bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.*

sometimes become obvious even to those experiencing their own false view, false speech, false actions and false livelihood.

1.1.3.3 In their subtler forms, these unwholesome roots are so profound and disguised that in the great majority of cases they pass unnoticed. They are so subtle that, even when noticed, are often associated with thought, speech and action which are mistakenly considered to be wise and virtuous, and we are goaded on to proliferate them. In those who do discern such false states or are convinced of their harmful nature, they at once move to abandon these defilements and cultivate their opposite to turn to the path.

Those who are earnest in their Dharma practice are well aware of the subtlety and deviousness of the unwholesome roots and their related defilements. They often begin in small, seemingly passing or harmless departures. But these “small” lapses come from profoundly deep roots, like little drops of water filling a pot in no time (Dh 121). Thus, such small lapses should be carefully analysed, following the Buddha’s advice echoed in §508 of the Vibhaṅga (and elsewhere in the suttas) which says, “**one should see danger in the slightest fault**” (*aṇumattesu vajjesu bhaya, dassāvī*).⁵

With this mindfulness, we must seek to discover the meaning of possibly every mental state as it arises, whether it be merely a thought or one that will drive an act of body or speech. Through practice, we will thus probe deeper into our thoughts, throwing light on what we had previously been unaware of, so that we properly see the true motive underlying those thoughts and deal with them appropriately.

Over time, we will discover that the conduct which we had once thought to be quite proper to be one with a twisted or tainted motive. Speech which we had once thought of as good and sweet we will know it to have been inspired fundamentally by lust, hatred, delusion or fear. We will see that our mind can be a nest of “bad, unwholesome states.” This is what the Buddha means when he teaches the 4 focuses of mindfulness. We do well to watch our body and speech closely, so that we can refine our feelings; then we should cultivate the mind, and purify its state.

This too is the purpose of the suttas of the Tika Vagga.

1.2 SIGNIFICANCE OF THE TIKA VAGGA AND ITS SUTTAS

1.2.1 The Tika Vagga theme

All the 10 Suttas of **the Tika Vagga** (A 6.107-116) highlight the need for our clear understanding of the 3 unwholesome roots and their *wholesome* opposites—*non-greed, non-hatred and non-delusion*—in various forms that pervade our sentient being and interbeing with others, society and the world. The unwholesome roots are to be recognized and abandoned, while the wholesome roots are to be cultivated so that we are free from ignorance and craving.

1.2.2 (Chakka) Rāga Sutta (A 6.107)

1.2.2.1 For a summary, see (1.1.2.1).

1.2.2.2 Rāga (lust) in the title, **(Chakka) Rāga Sutta**, has a broad sense of “greed” (*lobha*), when it acts as the first of the 3 unwholesome roots (*mūla*) [§2]. It means “craving” (*taṇhā*) functioning as the twin root of suffering, along with “ignorance” (*avijjā*).⁶ It functions as “covetousness” (*abhiijhā*) as the

⁵ D 1:63, 3:78, 267x2, 285, 290; M 1:33, 36, 355, 3:2x2, 11, 134x2; S 5:187x2; A 1:63, 64, 244, 246, 2:14x2, 22, 39, 3:113, 135, 138, 151, 262, 4:140, 152, 154, 189, 352, 357, 5:23, 25, 71, 72, 89, 131, 133, 198, 338. 340; U 36x2; It 96, 118x2; V 2:95, 4:51; Vbh 244.

⁶ Bālena Paṇḍita S (S 12.19,2), SD 21.2; SD 40a.8 (2.1.1); SD 40a.8 (2.1.1).

first of the 3 kinds of unwholesome mental courses of karma (*akusala kamma, patha*), the other 2 courses being those of ill will and of wrong view.⁷

“**Lust**” refers to seeing what are *impermanent, suffering, nonself and foul* as “something” (*kiñcana*) we lack and hence as desirable. We are thus caught in *lust*, running after sense-experiences, thoughts (ideas) and feelings (*kāma, taṇhā*); running after the pleasures of form (*rūpa, taṇhā*); running after the pleasures of formlessness (*arūpa, taṇhā*).

These 3 kinds of craving (*taṇhā*) ramify into **the 10 fetters** (*dasa saṃyojana*), thus:⁸

The 5 lower fetters (*orambhāgiya saṃyojana*)—bind us to the sense-world:

- | | | |
|------------------------------------|---------------------------------|-----------------------------|
| (1) self-identity view | <i>sakkāya, diṭṭhi,</i> | } the “3 fetters” [1.2.2.3] |
| (2) spiritual doubt | <i>vicikicchā,</i> ⁹ | |
| (3) attachment to rituals and vows | <i>sīla-b, bata, parāmāsa,</i> | |
| (4) sensual lust | <i>kāma, rāga,</i> | |
| (5) aversion | <i>paṭigha,</i> | |

The 5 higher fetters (*uddhambhāgiya saṃyojana*)—bind us to the form and to the formless worlds:

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

1.2.2.3 Our task as practitioners is to overcome, or at least weaken, **the first 3 fetters**—*self-identity view, doubt and attachment to rituals and vows*—

- (1) by understanding how impermanence evinces that there is no abiding *self*,
- (2) that we should not *doubt* our ability for self-reliance, and
- (3) that we should not be *superstitious*, that is, not to rely on external solutions for our internal issues; from the mind our problems arise, and that is where we should rectify their roots.

Once we are able to fully break these 3 fetters [1.2.2.2], we have reached the path of awakening (as streamwinners); we only need to move up the path and, within 7 lives at the most, reach nirvana.

2 The 3 roots (*ti, mūla*)

2.1 ON THE TERM *TI, MŪLA*

2.1.1 The 2 triads

2.1.1.1 The 3 roots (***tayo mūlā***) are a negative triad comprising the 3 unwholesome roots—greed (*lobha*), hate (*dosa*) and delusion (*moha*)¹⁰—or their positive opposites, the 3 wholesome roots—non-

⁷ **Sāleyyaka S** (M 41,7-10), SD 5.7; **Saṅcetanika S** (A 10.206,1-7), SD 3.9.

⁸ See SD 10.16 (1.6.6-8); SD 11.1 (5.1.4); SD 3.3 (2); SD 56.1 (4.4).

⁹ In some texts, “doubt” switch places with “attachment to rituals and vows.”

¹⁰ **Mūla S** (A 3.69), SD 18.2; **Sāleyyaka S** (M 41,11-14), SD 5.7; **D 33**,1.10(1)/3:214, **34**,1.3(5)/3:275; Paṭ:Se 1:9 (header) (tr, Paṭ:N, PTS 1969:17); MA 2:130; J 3:241. See SD 61.27 (3.2.2). On the 6 roots (2 triads): **(Kamma) Nidāna S** (A 3.33) @ SD 4.14 (1); SD 50.20 (3.1.3).

greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*).¹¹ They are called “**roots**” (*mūla*; *hetu*) [2.1.2] because, either as unwholesome roots or wholesome roots, they are the conditions for our actions (*kamma*) and thus they shape our rebirths.

Wholesome roots, under the right conditions, bring about wholesome actions and wholesome rebirths; unwholesome roots bring about unwholesome actions and unwholesome rebirths. “Actions” or **karma** refer to our intentional *thoughts, speech and bodily actions*, whether consciously done or habitually done. The “intention” (*cetanā*) behind the act, whether done consciously or unconsciously, is itself the karma.¹²

Rebirth (*punabbhava*) refers to the mental energies rooted in our actions, fueling our being in some form (sense-based, form-based or formless). As a rule, when the karmic support for a life ends, the being is then reborn in a lower plane, even down to the suffering states. In due course, some past good karma fruits, or some new good karma arises, as a result of which the being is reborn in a higher state.

This is an endless loop of rebirths and redeaths, called the “rounds” or samsara (*saṃsāra*), rooted in ignorance and craving. Ignorance is blind, and craving lame; ignorance bears craving on its back, while craving directs ignorance down the path of lust, seeking for “something” (*kiñcana*) [1.2.2.2], an allusion to worldliness.¹³

2.1.1.2 The roots are traditionally given as **2 triads**, one unwholesome or bad (*akusala*) and the other wholesome or good (*kusala*). They are listed as follows:

The 3 unwholesome roots (*akusala, mūla*)

- (1) greed (*lobha*)
- (2) hatred (*dosa*)
- (3) delusion (*moha*)

the 3 wholesome roots (*kusala, mūla*)¹⁴

- (4) non-greed (*alobha*) = charity¹⁵
- (5) non-hatred (*adosa*) = lovingkindness
- (6) non-delusion (*amoha*) = wisdom

According to **the (Bojjhaṅga) Kāya Sutta** (S 46.2)¹⁶ and **the Añña, titthiyā Sutta** (A 3.68),¹⁷ the 3 unwholesome roots arise and proliferate, “fed” by unwise attention (*ayoniso manasikāra*), that is, not seeing the true nature of reality (especially not seeing impermanence), thus:

Greed arises and proliferates through unwisely attending to “a beautiful sign” (*subha, nimitta*).¹⁸
Hate arises and proliferates through unwisely attending to “a repulsive sign” (*paṭigha, nimitta*).
Delusion arises and proliferates through unwise attention (*ayoniso manasikāra*).¹⁹

Thus, greed (*lobha* or *rāga*) comprises all degrees of attraction towards an object from the faintest trace of a longing thought up to grossest egoism,²⁰ whilst hatred (*dosa*) comprises all de-

¹¹ D 33,1.10(2)/3:214, 34,1.3(6)/3:275; MA 1:205; SA 2:151; ItA 2:55; PmA 1:225; DhA 104.

¹² On how karma still works in our “unconscious” (habitual or instinctual) actions, see **Nibbedhika (Pariyāya) S** (A 6.63/3:415), SD 6.11; **Sañcetanika S** (A 10.206), SD 3.9 (4.4); SD 48.1 (9.1.3).

¹³ **Go, datta S** (S 41.7) + SD 60.4 (1.2.1.4); SD 12.4 (6.3); SD 40a.10 (1.4(2)); SD 50.2 (1.1.3.3).

¹⁴ “The 3 wholesome (*kusala*) roots—non-greed etc—though expressed in negative terms, nevertheless possess a distinctively positive character, just as is also often the case with negative terms in other languages: eg, the negative term ‘immortality,’ which has a decidedly positive character.” (BDict: *mūla*). For a helpful intro on this teaching, see Nyanaponika 1978.

¹⁵ Incl renunciation (*nekkhamma*) and detachment (*anālaya*).

¹⁶ S 46.2,4 f/5:64 (SD 62.9).

¹⁷ A 3.68,2/1:200 (SD 16.4).

¹⁸ On “signs” (*nimitta*), see **Nivaraṇa Pahāna Vagga** (A 1.2), SD 16.3 (5).

¹⁹ On “unwise attention” (*ayoniso manasikāra*), see **Nivaraṇa Pahāna Vagga** (A 1.2), SD 16.3 (6).

gree of “repulsion” from the faintest trace of ill-humour up to the highest pitch of hate and wrath.
(Buddhist Dictionary: mūla)

2.1.2 Root condition (*hetu, paccaya*)

2.1.2.1 At the moment of birth, the “causes” (*hetu*) are the roots—greed, hatred and delusion—that is, the duality of ignorance and craving, that bring about rebirth and sustain it. One’s karma or, technically, “karmic intentions” (*cetana* or *saṅkhārā*), is the “food” (*āhāra*) that sustains one’s body and mind. How one cultivates them as an individual depends on the 5 faculties (*pañc’indriya*), that is, *faith* (confidence), *effort*, *mindfulness*, *concentration* and *wisdom* (that is, how one’s mind works).

The 3 roots are thus the very first or most fundamental of the 24 conditional relationships arising in our existential reality.

2.1.2.2 The infinite possibilities of the workings of these 24 “conditions” (*paccaya*) are explained in the **Visuddhi, magga**,²¹ the **Abhidhamm’attha, saṅgaha**,²² and various modern writings.²³ The 24 conditional relations—comprising the **paṭṭhāna method** (*paṭṭhāna, naya*)—are as follows:²⁴

(1) root condition	<i>hetu, paccaya;</i>	(2) object condition	<i>ārammaṇa, paccaya,</i>
(3) predominance condition	<i>adhipati, paccaya;</i>	(4) proximity condition	<i>anantara, paccaya;</i>
(5) contiguity condition	<i>samanantara, paccaya;</i>	(6) connascence condition	<i>sahajāta, paccaya;</i>
(7) mutuality condition	<i>aññam-añña, paccaya;</i>	(8) support condition	<i>nissaya, paccaya;</i>
(9) decisive support condition	<i>upanissaya, paccaya;</i>	(10) prenatal condition	<i>purejāta, paccaya;</i>
(11) postnatal condition	<i>pacchājāta, paccaya;</i>	(12) repetition condition	<i>āsevana, paccaya;</i>
(13) karma condition	<i>kamma, paccaya;</i>	(14) karma-result condition	<i>vipāka, paccaya;</i>
(15) nutriment condition	<i>āhāra, paccaya;</i>	(16) faculty condition	<i>indriya, paccaya;</i>
(17) dhyana condition	<i>jhāna, paccaya;</i>	(18) path condition	<i>magga, paccaya;</i>
(19) association condition	<i>sampayutta, paccaya;</i>	(20) dissociation condition	<i>vippayutta, paccaya;</i>
(21) presence condition	<i>atthi, paccaya;</i>	(22) absence condition	<i>n’atthi, paccaya;</i>
(23) disappearance condition	<i>vigata, paccaya;</i>	(24) non-disappearance condition	<i>avigata, paccaya.</i>

These 24 conditions form the subject-matter of the **Paṭṭhāna** (the last and least studied of the Abhidhamma Piṭaka), and which presents a detailed exposition of the various ways in which they interrelate the various mental and material phenomena enumerated in the **Dhamma, saṅgaṇī** (the 1st book of the Abhidhamma Piṭaka).

²⁰ Clearly here egotism is meant. The Oxford University regards this as a “classic error”: “**egoism** and **egotism**; it is **egotism**, not **egoism**, that means ‘excessive conceit or self-absorption’; **egoism** is a less common and more technical word, for an ethical theory that treats self-interest as the foundation of morality”: <http://www.askoxford.com/betterwriting/classicerrors/confused/>. Some dictionary of modern English usage (eg the New Oxford Advanced Learner’s Dictionary), however, nowadays accept either as giving the sense of *egotism*.

²¹ Vism 17/66-100.

²² Abh ch 8 (Abhs:BRS 292-328).

²³ U Nārada, *Guide to Conditional Relations* 1, London: PTS, 1979:8-79; Ledi Sayadaw, *Paṭṭhānuddesa Dīpanī* (*The Buddhist Philosophy of Relations*), 1935; Repr Kandy: BPS, 1986: 1:57. For an overview, see KYAW Pyi Phyto, “The Paṭṭhāna (conditional relations) and Buddhist meditation,” nd [SOAS] 27 Nov 2024.

²⁴ See Ledi Sayadaw, *The Paṭṭhān’uddesa Dīpanī*, Rangoon, 1935; Y Karunadasa, *The Theravāda Abhidhamma*, HK, 2010:262-281 (ch18); Agganyani, “Relations in Buddhism,” *Ency of Sciences and Religions*, Springer, 2013.

2.1.2.3 In order to understand the Abhidhamma teaching on these conditional relations, we must first understand **the 3 factors** involved in any particular relationship, thus:

- (1) the conditioning states (*paccaya, dhammā*), the phenomena that function as conditions for other phenomena either producing them, supporting them, or maintaining them;
- (2) the conditionally arisen states (*paccay'uppanna, dhammā*), the states conditioned by the conditioning states, the phenomena that arise and persist in being through the support provided by the conditioning states; and
- (3) the conditioning force (*paccaya, satti*) that shapes the particular way in which the conditioning states function as conditions for the arisen state.²⁵

3 The 3 practices to abandon the unwholesome roots

3.0 ABANDONING THE 3 UNWHOLESOME ROOTS

The (Chakka) Rāga Sutta (A 6.107) prescribes the following practices:

- | | | |
|---|---|-----------------------------|
| (1) For the abandoning of <u>lust</u> , | (meditation on) the foul (<i>asubha</i>) | should be cultivated. [3.1] |
| (2) For the abandoning of <u>hatred</u> , | lovingkindness (<i>mettā</i>) | should be cultivated. [3.2] |
| (3) For the abandoning of <u>delusion</u> , | wisdom (<i>paññā</i>) | should be cultivated. [3.3] |

3.1 MEDITATION ON THE FOUL (ASUBHA)

3.1.1 The benefit of meditating on the foul (asubha)

3.1.1.1 Asubha (*na*, “not” + *subha*, “beautiful, pure”), “impurity,” in meditation usage, usually in the plural, means “the impurities.” On a simple level, this is the habitual or applied mindfulness of the true nature of the living body, which is by nature “impure” [3.1.1.1]. On a deeper level, it is used by renunciants or advanced meditators with the guidance of an experienced teacher, for overcoming the hindrance of sensual lust, especially towards the body (that is, sexuality),²⁶ and for the attaining of dhyana.

In other words, meditation on the foul is, as a rule, prescribed by a teacher and guide, for a meditator who tends to be of a lustful character (*raga, carita*). However, the meditation itself (such as the 10 types of “cemetery meditation”) [3.1.4] can at best only bring one to the level of the 1st dhyana. But with the mastery of concentration, one can then go on to some other suitable meditation that will work for one to advance to deeper dhyana.²⁷

Either way (lay or monastic), this meditation is very specialized and should *not* be done on our own but only with the guidance of an experienced meditation teacher. Experimenting with such a meditation without proper training or guidance is likely to arouse in one a sense of fear, disgust or unease, or at worst an emotional trauma needing psychological counselling and rehabilitation.

3.1.1.2 On a simple and safe level, the meditation on the foul is the habitual reflection or a situational mindfulness (practised as needed) of the true characteristics of *the living body*, which is by nature “impure” [3.1.1.1]. Its purpose is to overcome any preoccupation or obsession with the sensual

²⁵ For an explanation, see **Table 13.12** (SD 60.1e). On Anuruddha’s method in **Abhidhamm’attha, saṅgaha**, see eg Abhs:BRS 304-324.

²⁶ See (**Vitthāra**) **Satta Saññā S** (A 7.46, 4/4:46 f), SD 15.4.

²⁷ See **Samadhi** (SD 33.1a); **Dhyana** (SD 8.4).

beauty of the body, by seeing and accepting it as it is, with a calm, stable and wholesome mind. This is a simple practice that even the laity may do, which should always be closed with a cultivation of loving-kindness [3.2].

3.1.1.3 One who is attracted or attached to the body should try reflecting on **the body's true nature**, thus:²⁸ This body is built of bones, plastered with flesh and blood; therein is confined decay and death, conceit and hypocrisy (Dh 150). A home for bugs, worms, pain and diseases. Enveloped in skin with countless pores and 9 openings,²⁹ ceaselessly oozing and trickling like open wounds. From the eyes ooze gunk, from the ears wax, from the nostrils snot and dung, from the mouth food, spittle, phlegm, bile and blood, from wounds blood, lymph, and pus, and scabs form.

From the lower orifices flow feces and urine. From the countless pores ooze stale sweat with bugs buzzing around it. When the teeth are unbrushed, the mouth uncleaned, the head or the body unwashed, without change of underclothing or clean dressing the body would stink repulsively, nauseously. We hide our sores and wounds with ointment, bandages and clothing, but they continue to fester.

We brush and whiten our teeth, we wash our mouth; wear layers of clothes and adornments; daub ourselves with scents and salves; bedeck ourselves with flowers and tokens, taking pride in our class and status, silently shouting, "This am I! This is me! This is mine!"

Then bits of *head hairs, body hairs, nails, teeth, spittle, snot, feces and urine* drop off the body onto our clothing, furniture or the ground. Along with these, dead skin cells form the dust and dirt on the floor around us. No one would like to touch them. Or when a person is overcome with ill health, sickness or disease, one is less likely to be attracted to such a person. Knowing this, one is often *pained, ashamed, disgusted*.³⁰

But not seeing all this, one sees not the body's unpleasantness; one then takes it to be *pleasant, agreeable, desirable, permanent, self*—because one is dimmed by the murk of ignorance, driven by craving for self. One is like a crow pecking at a round pebble taking it for a piece of meat. Or, like an old jackal yearning for a flower on a flame-of-the-forest,³¹ thinking, "This is a piece of meat! This is a piece of meat!"³²

3.1.1.4 In the *Kāya,gata,sati Sutta* (M 119), the term, *kāya,gata,sati*, "body-based mindfulness," is a broad term for a range of practices based on the mindfulness of the physical body.³³ The Commentary explains: "**Body-based mindfulness** (*kāya,gata,sati*) refers to *the breath (meditation), the 4 postures, mindfulness and clear awareness, the 32 parts (of the body), the analysis of the 4 elements, the 10 impuri-*

²⁸ The foll is a special meditative exercise for countering sensual lust. Elsewhere, such as in **Mahā Sudassana S** (D 17,1.15), SD 36.12, and **Bāla Paṇḍita S** (M 129,39), SD 2.22, there are passages describing the beauty of the body on account of one's good karma, and that we should keep ourselves healthy by eating healthily, exercising and living moral lives.

²⁹ **Sn 197**. The 9 openings (*navahi sotehi*) are the body's 2 eyes, 2 ear-openings, 2 nostrils, mouth, anus and urethra (*navahi sotehī ti ubho,akkhi-c,chidda,kaṇṇa-c,chidda,nāsa-c,chidda,mukha,vacca.magga,passāva.maggehi*, SnA 1:248).

³⁰ *Aṭṭiyati harāyati jigucchati*. On *nibbidā* in this connection, see SD 54.14 (2.1).

³¹ *Kirīsuka*, Butea frondosa: Fig 1.2, SD 53.10 (1.2.1).

³² This reflection is adapted from Vism 6.89-91/195 f. The parable of the crow pecking at a pebble taking it to be a piece of meat is from **S 447 in Satta Vassa S** (S 4.24), SD 36.5; also SD 61a (2.1.2.14),

³³ M 119/3:88-99 (SD 12.21).

ties, the 9 cemetery meditations, mentally attended down to the smallest parts, beginning with the hair. Here it is a term for the mindfulness on account of which the 4 form-dhyanas arise.”³⁴

The term *kāya,gata,sati* is thus a synonym for the 1st satipatthana, *kāyānupassanā*, “the contemplation of the body,” as found in **the Satipaṭṭhāna Suttas** (D 22; M 10), where *kāyānupassanā* encompasses practically the same meditation practices, that is: *the breath meditation, the 4 postures, clear awareness, perception of the foul (the 32 body-parts), analysis of the 4 elements, and the 9 charnel-ground meditations*.³⁵

3.1.2 Perception of repulsiveness in food

3.1.2.1 Then, there is the term *paṭikūla,saññā*,³⁶ “perception of repulsiveness,” which refers to the foulness of food, that is, “the perception of repulsiveness (or loathsomeness) in food” (*āhāre paṭikūla,-saññā*), such as found in the following suttas:

Das’uttara Sutta	D 34,2.2(8)/3:289	One of the 9 perceptions to be made to arise.
Māra Tajjanīya Sutta	M 50,18 f/1:336 x2	As a defence against Māra. (SD 36.4)
Āhāre Paṭikūla Saññā Sutta	S 46.69/5:132	A perception that leads to a comfortable life.
Apara Accharā Saṅghāta Vagga	A 1.467 f/1:41 f x2	A true practice even for just a moment.
(Catukka) Asubha Sutta	A 4.163 (1 f)/2:150 f	A “painful” practice; slow or quick realization.
Sa,saṅkhāra Sutta	A 4.169 (1+2)/2:156	Leads to nirvana in this life or upon dying.
(Pañcaka) Saññā Sutta 1	A 5.61/3:79	Leads to the deathfree (nirvana).
(Pañcaka) Saññā Sutta 2	A 5.62/3:79	Leads to the deathfree (nirvana).
(Pañcaka) Nibbidā Sutta	A 5.69/3:83	Leads to nirvana (the <i>nibbidā</i> formula). ³⁷
(Pañcaka) Āsava-k,khaya Sutta	A 5.70/3:83	Leads to the destruction of the influxes.
(Pañcaka) Ceto,vimutti,phala S 1	A 5.71/3:84	Leads to freedom by wisdom (<i>paññā,vimutti</i>).
Sati Sūpaṭṭhita Sutta	A 5.122/3:143	Leads to arhathood or to nonreturning.
(Pañcaka) Rāga Peyyāla 1	A 5.303/3:277	For a direct knowledge of lust.
(Pañcaka) Rāga Peyyāla 2	A 5.304/3:277	For a direct knowledge of lust.
(Sattaka) Saññā Sutta 1	A 7.48/4:46	A perception culminating in the deathfree.
(Sattaka) Saññā Sutta 2	A 7.49/4:46, 49 x3	A perception culminating in the deathfree.
(Sattaka) Rāga Peyyāla	A 7.617/4:148	For a direct knowledge of lust.
(Navaka) Saññā Sutta	A 9.16/4:387	A perception culminating in the deathfree.
(Navaka) Rāga Peyyāla	A 9.93/4:464	For a direct knowledge of lust.
(Dasaka) Saññā Sutta 1	A 10.56/5:105	A perception culminating in the deathfree.
(Dasaka) Saññā Sutta 2	A 10.57/5:106	A perception culminating in the deathfree.
(Dasaka) Rāga Peyyāla 1	A 10.237/5:309	For a direct knowledge of lust.
(Dasaka) Rāga Peyyāla 2	A 10.238/5:309	For a direct knowledge of lust.

Firstly, the fact that the perception of loathsomeness in food is the cultivation by perceiving the “**repulsiveness**” (*paṭikūlyatā*) of food makes it a kind of *asubha* practice, one that is suitable for the laity. Notice the predominance of references to this perception in the Aṅuttara Nikāya; this evinces its suitability.

³⁴ *Kāya.gatā,satī ti ānāpānaṃ catu,iriyā,patho satī,sampajaññaṃ dva-t,tiṃs’ākāro catu,dhātu,vavatthānaṃ dasa asubhā nava sivathikā cuṇṇika,manasikāro kes’ādīsū cattāri rūpa-j,jhānānī ti ettha uppanna,satiyā etaṃ adhivacanaṃ.* (DA 3:1056); SD 12.21 (0).

³⁵ D 22,2-10/2:291-298 (SD 13.2) = M 10,4-31/1:56-59 (SD 13.3).

³⁶ Also spelt *paṭikkūla*, “disgustful, loathsome, repulsive.”

³⁷ See *Nibbidā*, SD 20.1. On *nibbidā* pericopes/cycles: the longer passage, SD 20.1 esp (2.2.2); shorter, *Alagaddūpama S* (M 22,29), SD 3.13.

bility and recommendation for the laity. With proper practice, it becomes the basis for other helpful practices leading to the path and awakening. Hence, it is a meditation that is never practised by itself but in connection with other meditations for calmness and for wisdom.³⁸

3.1.2.2 Upatissa's **Vimutti,magga**³⁹—translated as *The Path to Freedom* by Nyanatusita⁴⁰—explains the practice of the perception of loathsomeness of food as follows:

(§176) The beginner meditator goes into solitude, sits down, and concentrates his mind completely. With an undistracted mind, he considers the repulsiveness of what is chewed, tasted, drunk, or eaten as follows: “When clean, the many hundreds of kinds of tasty preparations sought after are relished by the people. Their colour and odour are perfect and they are fit for great nobles. But after these foods and drinks enter the body, they change and become impure, loathsome, putrid, and repulsive.”

§181. Oozing.

Q. How should one practise the perception of the repulsiveness of food through oozing?

A. The food is digested by heat and mixed with new and old impurities. [Like wine poured into a cracked cup, food] oozes through the body. While oozing along, it [enters] the veins, tissues, face, and the 9 holes and 99,000 pores. All over the body, it oozes and fills this body. [441a] Thus, through oozing, the food turns into 5 parts: one part is eaten by the hundred families of worms; one part is spent in the [stomach's] fire; one part sustains the body; one part becomes urine; and one part turns into the physical body (sarīra).⁴¹

Thus, one practises the perception of the repulsiveness of food through oozing.”⁴²

(Vimm:Ñ 508 f, 511) [slightly edited]

3.1.2.3 The perception of loathsomeness in food (*āhāre paṭikūla,saññā*) should not be practised by itself. It should be combined with other suitable meditations for the purpose of moderation in food (*bhojane mattaññutā*);⁴³ for overcoming gluttony;⁴⁴ and for good health (along with proper physical activities and exercises).⁴⁵ Two key techniques in the moderation in food are those of stopping to eat *before* we feel full (which means eating mindfully);⁴⁶ and avoiding a heavy meal before bedtime.⁴⁷

While one **eats mindfully**, one may also reflect on the repulsive nature of the morsel. The food is well prepared and looks pleasant, delicious and inviting. Once a morsel gets into the mouth, it is chewed,

³⁸ See Sarah Shaw, *Buddhist Meditation*, Routledge, 2006:183-186 (ch 12).

³⁹ SD 54.1 (1.3.2.1).

⁴⁰ *Vimutti,magga*, tr Bh Nyanatusita, *The Path of Freedom: Vimuttimagma* (2 vols), HK, 2021 1:508-511.

⁴¹ Cf Comys: “It is where food, drink, etc, that fall into it get divided into 5 parts: one part the worms devour, one part the stomach fire burns up, one part becomes urine, one part excrement and one part, by being turned into nourishment sustains the blood, flesh, etc” (... *yattha ca patitaṃ pāna,bhojan'ādi, pañca,dhā vibhāgaṃ gacchati: ekaṃ bhāgaṃ pāṇakā khādanti, ekaṃ bhāgaṃ udar'aggi jhāpeti, eko bhāgo muttaṃ hoti, eko karīsaṃ, eko rasa,-bhāvaṃ āpajjitvā soṇita,maṃs'ādīni upabrūhayati*) (KhA 58, VbA 242, Vism 8.121/259).

⁴² For the meditation, one should disregard any “ancient science” regarding “worms,” etc, and number of pores. The purpose is the perception of the nature of food, which is the same over a millennia ago as it is today.

⁴³ **Kakacūpama S** (M 21,7.2), SD 38.1; **Bhaddāli S** (M 65,2), SD 56.2; **Mahā Assa,pura S** (M 39,9), SD 10.13; **Kīṭa,-giri S** (M 70,4), SD 11.1; **Āma,gandha S** (Sn 2.2), SD 4.24 (3.4.1); SD 32.2 (5.1); SD 37.13 (1.2).

⁴⁴ SD 37.13.

⁴⁵ **Subha S** (D 10,1.2), SD 40.13 = **Mahā,parinibbāna S** (D 16,1.2), SD 9.

⁴⁶ **Doṇa,pāka S** (S 3.13), SD 37.13 (3.2.4).

⁴⁷ Monastics who keep to the Vinaya do not take any meal during the “wrong hours” (*vikāla*), ie from noon to sunrise the foll day: **Kīṭa,giri S** (M 70,2), SD 11.1.

mixed with saliva (along with gravies, soups, liquids, etc). When this mouthful is deposited on our plate, a bowl, the table, or upon ourselves, it no more looks appetizing or even food-like; it is repulsive or messy.

When these morsels get into the stomach, they mix with stomach acid and other gastric juices turning them into gunk or sludge called “chyme.”⁴⁸ Hence, when such stomach-contents are vomited, they are not only bad-smelling (malodorous) but also repulsive to look at. When we see vomit or even just think of it, we are unlikely to feel like going on eating.

3.1.2.4 At a suitable time, or as part of one’s meditation practice or even puja, one may begin with a bit of breath meditation to gain some calmness. With a calm and clear mind, one then applies a suitable perception of the repulsiveness in food (from what is described above). Then, it is beneficial to close with some lovingkindness, especially to oneself, to those who have served us the food, to those who have prepared the food, those working in the food preparation area (the kitchen) and even to those who have grown the rice and vegetables, harvested the ingredients, and so on.

Ours is an **“element” body**—of earth, water, fire, wind and space—and the good we take is simply to keep these elements in a harmonious balance. When we over-eat or eat unhealthily then we turn ourselves into a **“food-body”**: the elements are unbalanced and get into a disarray; too much earth, or too much water, or too much fire, or too much wind.⁴⁹

The purpose of this practice is thus not to regard food as “bad,” but that over-eating and eating unnecessarily or unhealthily should simply be avoided for the sake of health and comfort so that we are able to live normal happy lives with time for Dharma-spirited personal and mental cultivation.

3.1.3 Asubha meditation of the 31 body-parts

3.1.3.1 As already mentioned, the simple meditation on the foul is that of mindfully reflecting on the foul nature of the living body [3.1.1], especially our own body or a body to which we are sensually attracted. If one is up to it, and with proper guidance, one may try reflecting on the 31 or 32 parts of the body [3.1.3.2]. The suttas call this **the perception of the foul** (*asubha saññā*), and its oldest version—reflecting on the 31 body-parts—as taught in the suttas [3.1.3.1] one should “review⁵⁰ this very body, wrapped in skin and full of various impurities, from the soles of the feet upwards and from the crown of the head downwards, thus:

⁴⁸ Chyme is an acidic fluid made up of gastric juices and partially digested food that travels from the stomach into the small intestine.

⁴⁹ Thanks, Matt Jenkins, for mentioning Ajahn Sumedho’s teaching on the “food-body.” 25 May 2025.

⁵⁰ “Reviews,” *paccavekkhati*, see SD 19.16 (3.2.4) & also **Satipaṭṭhāna Ss**, SD 13.1 (3.9.3.4).

In this body there are:⁵¹

- | | | |
|--|-----------------------|-----------------|
| (1) 1 head-hairs, 2 body-hairs, 3 nails, 4 teeth, | 5 skin; ⁵² | } earth element |
| (2) 6 flesh, 7 sinews, 8 bones, 9 bone-marrow, | 10 kidneys; | |
| (3) 11 heart, 12 liver, 13 membranes (around the lungs), 14 spleen, | 15 lungs; | |
| (4) 16 large intestines, 17 small intestines, 18 stomach-contents, 19 feces, [32 brain]; | 32 brain; | |
| (5) 20 bile, 21 phlegm, 22 pus, 23 blood, 24 sweat, | 25 fat; | } water element |
| (6) 26 tears, 27 grease, 28 saliva, 29 snot, 30 oil of the joints [synovial fluid], 31 urine." | 31 urine." | |

(A 10.60,6/5:109), SD 19.16 [see nn there]

The oldest suttas mention only 31 body-parts (that is, excluding "the brain" in the 4th set). However, a late canonical anthology, **the Khuddaka, pāṭha** mentions 32 body parts (*dva-t, tiṃs'ākāra*, as listed above) (Kh 3/2).⁵³ The Commentaries, as a rule, mention *asubha* as comprising 32 body-parts.

3.1.3.2 A recommended method of practising this **perception of the foul** is as follows:

- (1) Begin with a brief breath meditation to gain some calmness and focus;
- (2) Emerging from the breath meditation, just feel the calmness and smile at it. Then begin with reviewing the skin pentad, "**Head-hairs, body-hairs, nails, teeth, skin.**" This is the best way to memorize *this pentad*; or one may write the list clearly on a card or notebook to help with memorizing the list.
- (3) Mentally and mindfully (no rush) locate each of these 5 parts. (If one has no head hair, just recall a time when one had it, or the hair one has seen on another).
- (4) Once the pentad is memorized, one then takes the 1st item, "head-hairs": mentally visualize it and its location (if one has difficulty with visualizing, one may touch the hair on the head).
- (5) Practise this until one is confidently familiar with it. Then, mindfully note it as simply being "**earth element**" (hard, rough, smooth, resistant, its colour, etc).⁵⁴
- (6) Close each and every sitting with some cultivation of lovingkindness, especially to oneself.
- (7) After mindful perception of "head-hair," one then applies the same *perception* with "body-hair" (such as mustache, beard, armpit hair, etc) as done above down to perceiving it as "earth element."
- (8) For a **simplified practice**, one may only apply the perceptions of the skin pentad (earth element) and the urine sextet (water element) (the last set). The practice sequence should however be done as instructed above without any rush, that is, one should have memorized the sets and how to mindfully perceive each of the parts, until the practice becomes very natural and smooth.

3.1.3.3 In the early suttas, the terms *asubha, saññā* (perception of the foul) or simply *asubha* (the foul) or *asuci* (the impure) refer to the meditative perception of the 31 parts of the body (the Commentaries list 32 parts). This ancient meditation is also recorded in the following suttas:

⁵¹ In this meditation of the body, the sets or groups are named after that last item. Sets (1)-(4) constitute the earth element (**Mahā Rāhu'ovāda S**, M 62,8/1:421 f), SD 3.11; groups (5)-(6) constitute the water element (M 62,-9/1:422). The same sutta describes the fire element as *that by which one is warmed, ages, and burns, and that by which what is eaten, drunk, chewed and tasted gets completely digested*, or whatever else that is liquid, liquefied and clung to internally and individually [belonging to oneself] (M 62,10/1:422); and the air (or wind) element as *up-going winds [burping], down-going winds, winds in the belly [flatulence], winds that course through the limbs, in-breath and out-breath*, or whatever else that is air, airy and clung to internally and individually [belonging to oneself] (M 62,11/1:422 f), SD 3.11.

⁵² *Kesā lomā nakhā dantā taco*. The meditation on these 5 parts "with skin as the fifth" or "skin pentad" (*taca, pancake kamma-t, thāna*) (Vism 242 = 8.50) forms the basic practice first taught to monks at the end of ordination.

⁵³ Comy: KhpA 59 f (tr KhpA:Ñ 60).

⁵⁴ On the 31 body-parts and the elements, see **Mahā Rāhu'ovāda S** (M 62,8-17/1:421-424), SD 3.11.

Girim-ānanda Sutta	A 10.60,6/5:109	SD 19.16	[3.1.3.1]
Mahā Satipaṭṭhāna Sutta	D 22,5/2:293	SD 13.2	
Satipaṭṭhāna Sutta	M 10,10/1:57	SD 13.3	
Mahā Rāhul’ovāda Sutta	M 62,8 f/1:421 f	SD 3.11	part of 5-element meditations
Kāya,gata,sati Sutta	M 119,7/3:90	SD 12.21	[3.1.4.2]
Piṇḍola Bhāradvāja Sutta	S 35.127,6/4:111 f	SD 27.6a(2.4)	
Saññā Sutta 1	A 5.61/3:79	SD 62.19	

The following suttas only mention the name *asubha* or its equivalent:

Ānâpâna,sati Sutta	M 118,14(5)/3:82	<i>asubha,saññā</i>	SD 7.13
Mahā Rāhuḷ'ovāda Sutta	M 62,22/1:424	<i>asubha,bhāvanā</i> ⁵⁵ [above]	SD 3.11
(Pañcaka) Āsava-k,khaya Sutta	A 5.70(1)/3:83	<i>asubhânupassī kāye</i> ⁵⁶	SD 56.13a(6)
(Bojjhaṅga) Āhāra Sutta	S 46.51,15/5:105	<i>asubha,nimitta</i> , “sign of the foul”	SD 7.15.

3.1.4 Asubha as the cemetery meditations

3.1.4.1 The Kāya,gata,sati Sutta (M 119) describes the *asubha* both as the 31 body-parts⁵⁷ and also as the 9 cemetery (or charnel-ground) meditations.⁵⁸ The best known descriptions of **the cemetery meditations** (*sīvatthikā*; also called the charnel-ground meditations), or the 9 (or 10) stages of bodily decomposition, are those found in **the Satipaṭṭhāna Sutta** (M 10). The descriptions are given in the oral tradition, and are best “heard,” such as by recording them and then replaying them so that we can listen to the instructions by way of reflections on each of the 9 stages.

In summary, **the 9 stages of bodily decomposition** are to be contemplated in this way:

(1) Just as if⁵⁹ one were to see **bodily remains** [a corpse]⁶⁰ thrown aside in a charnel-ground,⁶¹

⁵⁵ “Cultivation of the foul,” which may refer either to the 31 body-parts or the 9 cemetery meditations, but more likely the former. [3.1.4.1]

⁵⁶ "Contemplating impurity in the body."

⁵⁷ M 119,7/3:90 (SD 12.21).

⁵⁸ M 119,9-17/3:91 f (SD 12.21).

⁵⁹ “**Just as if,**” *seyyathā pi*, alt tr “as though.” [§§14, 17, 26] When *seyyāthā,pi* starts off a passage, as a rule, it presents a parable or simile. Here, embedded in the sentence, it clearly modifies *passeyya*, “were to see, should see.” “The phrase ‘as though’ (*seyyathā pi*) suggests this meditation, and those to follow, need not be based upon an actual encounter with bodily remains in the state of decay described, but can be performed as an imaginative exercise” (M:ÑB 1192 n150). **Visuddhi,magga** details how a meditator can gain the first vision of a decaying corpse in a charnel ground and subsequently cultivate this vision while meditating in his dwelling (Vism 6.12-69/180-190, esp §§6.62-64). **Ledi Sayadaw** says that this meditation could be done based on sick or wounded persons (incl oneself), or with dead animals as the object (TM nd: 58). See also Analayo 2003:152-155.

⁶⁰ “Bodily remains,” *saṛīra*, or “the remains of a body.” The word *saṛīra* (Skt *śarīra*) has 2 broad meanings: (1) the body (living or dead); (2) bodily remains (both bones or relics). The *Pali-English Dictionary* gives all these senses: **(1) The (physical) body** (D 1:157; M 1:157; S 4:286; A 1:50, 2:41, 3:57 f, 323 f, 4:190; Sn 478, 584; Dh 151; Nm 181; J 1:394 (six blemishes), 2:31, 3:53 (~*maṃsa*, flesh of the body); *antima,saṛīra*, one who wears his last body, an *anā-gāmi* (Sn 624; S 1:210; Dh 400). **(2) A dead body, a corpse** (D 2:141, 164, 295 f; M 1:58, 3:91): this is the sense used here in the Satipaṭṭhāna Ss. **(3) The bones** (D 2:164, 296; M1:58 f). **(4) Relics** (Vv 63, 32; VvA 269). In later works, the suffix *-dhātu* is added, ie *sarrika,dhātu*, to denote “relics (of the Buddha)” (VvA 165, 269; Mahv 13, 167). In **Mahā Parinibbāna S** (D 16 @ SD 9), the word *saṛīra* is used in all these different ways. See SD 9 §7d(1).

one, two, three days dead, bloated, livid [discoloured], festering,⁶²

[Reflection] —so, too, one compares⁶³ this very body with that, thinking:

“Such is the nature of this body: it will become like that—this is unavoidable.”⁶⁴

- (2) Just as if one were to see bodily remains thrown aside in a charnel-ground, being eaten by *birds, animals or worms and bugs* ... [Reflection].
- (3) Just as one were to see **a skeleton with flesh and blood, connected by sinews**, ... [Reflection].
- (4) Just as one were to see a skeleton, fleshless, smeared with blood, connected by sinews, ... [Reflection].
- (5) Just as one were to see a skeleton, flesh and blood all gone, connected by sinews, ... [Reflection].
- (6) Just as one were to see *random disconnected bones, scattered in all directions*, a hand-bone here, a foot-bone there, a shin-bone here, a rib there, a thigh-bone here, a pelvic bone there, a back-bone here, a shoulder-bone there, a neck-bone here, a jaw-bone there, a tooth here, a skull there ... [Reflection].
- (7) Just as one were to see the bones bleached, looking like conch-shells, ... [Reflection].
- (8) Just as one were to see the bones piled up, over a year old, ... [Reflection].
- (9) Just as one were to see bones reduced to dust,

[Reflection] —so, too, one compares this very body with that, thinking:

“Such is the nature of this body: it will become like that—this is unavoidable.”⁶⁵

The footnote on the opening words, “Just as if,” should be carefully noted. In this “adapted” version of the *asubha* as “corpse” meditation, one visualizes such an image *only* if it works for one—the sensual desire is overcome without any negative effect at all. One only needs to select *one* of the 9 stages for its personal suitability.

The practice must be closed with lovingkindness (especially towards oneself) [3.2] and dedication of merits to the deceased.⁶⁶

3.1.4.2 A slightly different list on the body meditation is given in **Vijaya Sutta** or **Kāya, vicchandaniya Sutta** (Sn 1.11), taught by the Buddha for the benefit of a lovesick monk who fell in love with a beautiful courtesan named Sirimā who then died. The teaching is given in verses, as follows:

⁶¹ These are the 9 stages of bodily decomposition. Sometimes called *sīvathikā* (cemetery) meditations (V 3:36; D 2:295 f; A 3:268, 323; J 1:146; Pv 3.5.2); but later works refer to them as *asubha* (the foul): see §10 header n. Abhidhamma and Comys list 10 stages: (1) bloated corpse, (2) blue-black corpse, (3) festering corpse, (4) corpse with cracked skin, (5) gnawn and mangled corpse, (6) dismembered corpse, (7) mutilated and dismembered corpse, (8) bloody corpse, (9) corpse with maggots, (10) a skeleton (Dhs 263 f; Vism 6.1-11/178 f; Vimmi:ESK 132-139): see Shaw 2006:101-108 (ch 7). See also Analayo 2003:152-155.

⁶² Cf (**Cattāro**) **Padhāna S** (D 33,1.11(10)/3:225 = A 4.14/2:16 f) which lists only 6 stages of decomposition, says: “Here, bhikkhus, a monk guards the auspicious sign of samadhi when it has arisen, that is to say, the perception [image] of a skeleton (*aṭṭhikaṃ, saññāṃ*), the perception of the worm-infested (corpse) (*puḷavaka, saññāṃ*), the perception of the discoloured (corpse) (*vinīlaka, saññāṃ*), the perception of the festering (corpse) (*vipubbaka, saññāṃ*), the perception of the fissured (corpse) (*vicchidaka, saññāṃ*), the perception of the bloated (corpse), (*uddhumataka, saññāṃ*). This simpler Aṅguttara listing is probably older than the more systematized set of Mahā Satipaṭṭhāna S.

⁶³ “One compares,” *upasaṃharati*, see SD 13.1 (3.9b).

⁶⁴ Notice the impersonal tone of the statement, reflecting the lack of ownership and not self, ie, the body is actually beyond one’s control [14, 16, 24, 30]. This is an application of the “specific conditionality” (*idapaccayatā*). See SD 13.1 3.7c + SD 5.16 (2).

⁶⁵ One is reminded on Hamlet’s graveyard scene: “Alexander died, Alexander was buried, Alexander returneth into dust; the dust is earth; of earth we make loam; and why of that loam, whereto he was converted, might they not stop a beer-barrel? Imperious Caesar, dead and turn’d to clay.” (Act 5, Scene 1). [Pun] 23 May 2025.

⁶⁶ Further see H G A van Zeyst, “Asubha” Ency of Buddhism 2:270-281.

Vijaya Sutta (The Victory Discourse)

(Sn 1.11 = Sn 193-206), SD 3.8(6)

1	When walking or standing still, one bends, one stretches—	sitting or lying down, this is the movement of the body.	Sn 193
2	Joined together with bones and sinews, covered by the outer skin—	laid over with skin and flesh, one does not see it as it really is—	Sn 194 ⁶⁷
3	filled with gut, filled with the belly, the heart, the lungs,	with the lobe of the liver, the bladder, the kidneys and the spleen; ⁶⁸	Sn 195
4	with mucus, with saliva, blood, fluid of the joints;	with sweat, and lymph, bile and fat;	Sn 196
5	and through the 9 openings ⁶⁹ eye secretions from the eyes;	impurities ever flow: ear-wax from the ears.	Sn 197
6	And mucus from the nose; ⁷⁰ pukes bile and pukes phlegm;	through the mouth at once from the body, sweat and dirt;	Sn 198
7	and the hollow of its head “It’s beautiful!” so thinks	is filled with the brain. the fool, led by ignorance.	Sn 199
8	But when it lies dead, cast away in the cemetery,	bloated and blue-black, relatives care not for it.	Sn 200
9	Dogs devour it, and crows and vultures, too, devour it;	jackals, wolves and worms, so too what other living beings there are.	Sn 201
10	Having heard the Buddha’s word, indeed, he fully understands it.	the monk is wise here— For, he sees it (the body) as it really is.	Sn 202
11	“As this (body) is, so was that; ⁷¹ (Understanding this,) let one discard desire	as that is, so will this be.” for the body, both within and without.	Sn 203
12	Having discarded desire and lust, reaches the death-free, the peace,	the monk who is wise here nirvana, the unchangeable state. ⁷²	Sn 204

⁶⁷ Sn 194-199 recur in intro to **Nigrodha.miga J** (J 12/1:146,15*-26*).

⁶⁸ These are earth-based body-parts. Two sets of liquid-based body-parts then follow. Cf the 32 body-parts: see **Dva-t,tiṃs’ākāra**, Khp 3 & **Giri-m-ānanda S** (A 10.60,6), SD 19.16.

⁶⁹ On the 9 openings (*navahi sotehi*), see (3.1.1.3) n.

⁷⁰ Sn 196a also mentions “mucus” (*siṅgānikāya*), as it is; but here at Sn 198a, it oozes out of the nose (*nasato*).

⁷¹ Comy: By identifying oneself as the dead body, reflecting, “As this (body) is, so was that” (reflecting that the body was once alive), we abandon external aversion. By identifying the dead body ourselves, reflecting, “As that is, so will this be” (I will be dead in no time), we abandon internal lust. (SnA 1:252)

⁷² Although *pada* usually means “step, state,” it is used only in a *descriptive* manner for linguistic convenience. Nirvana is neither a thing nor nothing, neither a state nor a non-state, certainly not a place. Alt tr: “that unchangeable nirvana.”

- | | | |
|---|---|-----------------------------|
| <p>13 This two-legged (body) is impure,
full of many dead things,</p> <p>14 Whoever, such a body
or should despise another—</p> | <p>foul-smelling, that we attend to:
trickling from here and there.</p> <p>would think to exalt
what else is this but lack of vision.</p> | <p>Sn 205</p> <p>Sn 206</p> |
|---|---|-----------------------------|

3.2 LOVINGKINDNESS (*mettā*)

3.2.1 Lovingkindness and its significance

3.2.1.1 The (Karaṇīya) Metta Sutta (Sn 149) describes **lovingkindness** (*mettā*) as a mother's love for her *one and only child*.⁷³ The mother is highlighted in the Sutta's only metaphor perhaps because she has felt how the child was a living part of her for some 9 months, and is thus of her own flesh and blood. A father with healthy anima⁷⁴ will similarly feel a heart of benevolence (*hita, citta*)⁷⁵ in having played a part in bringing the child into this world, and seeing the child grow and mature as an individual.

3.2.1.2 Thus **lovingkindness** is the heart that sees other beings, having gone through countless rebirths, and meeting with them that they have been not only our own sons and daughters, but our fathers, our mothers, our brothers, our sisters, our grandparents, and relatives.⁷⁶ This is naturally a good reason for us to joyfully and peacefully accept them with unconditional love and immeasurable compassion. These acts of love, *ruth*,⁷⁷ joy and peace are the bases for a heavenly abode wherever we are and with whomever we interact, indeed, towards all beings. Hence, they are called "abiding in the divine" (*brahma, vihāra*). [3.2.5.1 (6) n]

⁷³ Sn 1.8 = Khp 9 (SD 38.3).

⁷⁴ In Carl Jung's early writings, **anima** is one's inner being, that part of one's psyche in intimate association with one's unconscious. In his later writings, he defines the *anima* as the feminine archetype, which was differentiated from *animus*, the masculine archetype. Jung hypothesized that both components are present in both sexes in differing strengths. In practical terms, Jung's ideas here parallel the Buddhist teaching of an unconditional acceptance and love for others, both biologically and existentially: SD 8.7 (4).

⁷⁵ **Sn 149: Mātā** *yathā niyaṃ puttā āyusā eka, puttā anurakkhe; evaṃ pi sabba, bhūtesu, mānasā bhāvaye aparimāṇaṃ* (SD 38.3). **M 21,6/1:123 f:** ... *evaṃ sikkhitabbā na c'eva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikāṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi metta'citto, na dos'antaro ti* (SD 38.1). **A 1.53-55/1:10 f:** *Accharā, saṅghāta, mattā pi ce ... bhikkhu metta, cittaṃ bhāveti; ayaṃ vuccati ... bhikkhu aritta-jjhāno viharati satthu, sāsana, karo ovāda, patikaro, amoghaṃ raṭṭha, piṇḍaṃ bhuñjati. Ko pana vādo ye naṃ bahulī, karontī ti. Tha 648: Sabba, mitto sabba, sakho, sabba, bhūtānukampako; metta, cittaṃ ca bhāvēmi, abyāpajja, rato sadā. AA 4:186: Mettacittā' ti sabba, sattānaṃ hita, pharaṇa, cittaṃ. Taṃ pana appanā, vasaṇ'eva gahitaṃ. DA 171: ... appamāṇe-na mettēna cittēna sakalaṃ satta, lokaṃ anukampati. ... Appamāṇaṃ hitaṃ cittaṃ ti appamāṇaṃ katvā bhāvitāṃ sabba, sattesu hita, cittaṃ. J 2:61: Dayāpanno ti dayāṃ metta, cittatāṃ āpanno. Sabba, pāṇa, bhūta, hitānukampī ti; sabbe pāṇa, bhūte hitena anukampako. Tāya dayāpannatāya sabbesaṃ pāṇa, bhūtānaṃ hita, cittako ti attho. CA 289: sabba, satta, nikāyaṃ attano orasa, puttāṃ viya piya, cittena pariggaṇhāti. Na c'assa cittaṃ putta, saṃkilesa, -vasena saṃkilissati. Sattānaṃ hita, sukh'āvaho c'assa ajjhāsaya payogo ca hoti. Also Vimm 8 (Vimm:Ñ 141/1:463). Cf S 20.3-5/2:264 f (SD 2.14); A 9.20/4:395 (SD 16.6).*

⁷⁶ See **Māta S** (S 15.14/2:189), SD 57.2; **Pitā S** (S 15.15/2:189), SD 57.3; **Bhata S** (S 15.16/2:189), SD 57.4; **Bhaginī S** (S 15.17/2:189), SD 57.5; **Putta S** (S 15.18/2:190), SD 57.6; **Dhītā S** (S 15.19/2:189), SD 57.7.

⁷⁷ On "ruth" as tr of *karuṇā*, "compassion," see SD 38.5 (2.3.2.1); SD 48.1 (5.2.1.3); SD 60.2 (5.4.2.2 n).

3.2.2 Benefits of lovingkindness

According to the **(Ekā,daśa) Mettānisaṃsā Sutta** (A 11.16) (the discourse on the 11 benefits of lovingkindness), the Buddha declares that when lovingkindness is cultivated to the level of “mental liberation,” here meaning dhyana, 11 benefits are to be expected. Even without dhyana, the benefits are evident when one *keeps to the precepts and regularly cultivates lovingkindness*, especially just before falling asleep.

Bhikkhus,⁷⁸ if the liberation of mind by lovingkindness is practised, cultivated, often cultivated, habitually cultivated, thoroughly cultivated, firmly established, consolidated and properly undertaken, 11 benefits are to be expected. What are the eleven?⁷⁹

- (1) One sleeps happily.⁸⁰
- (2) One wakes happily.⁸¹
- (3) One sees no bad dreams.⁸²
- (4) One is dear to humans.⁸³
- (5) One is dear to non-humans.⁸⁴
- (6) One is protected by devas.⁸⁵
- (7) Fire, poison and weapons cannot harm one.⁸⁶
- (8) One's mind easily concentrates.⁸⁷
- (9) One's countenance is serene.⁸⁸
- (10) One dies unconfused.⁸⁹
- (11) And, if one penetrates no higher state, one goes to the brahma world.⁹⁰

(A 11.16/5:342), SD 2.15

⁷⁸ In such teachings, “bhikkhus” (*bhikkhave*) refers to anyone listening to the teaching [SD 4.9 (5.3); SD 13.1 (3.1.1)] or any lay practitioner with some faith and understanding [(M 10,3A) n, SD 13.3].

⁷⁹ These 11 benefits are also listed at Miln 198; at PmA 2:129; **Araka J**, J 169/2:6; for detailed expl, see Vism 9.59-76. (**Aṭṭha**) **Mettānisaṃsā S** (A 8.1/4:150 f), SD 30.6, lists 8 of the above benefits (ie, omitting nos 8-10), with no 11 replacing no 8.

⁸⁰ Instead of turning over and snoring, one falls asleep like entering a state of meditation attainment.

⁸¹ Instead of waking up in discomfort, groaning and yawning, one wakes up without contortions, like a lotus opening. (This benefit is omitted in A:NB.)

⁸² One has auspicious dreams, such as worshipping at a shrine, making an offering, listening to a Dharma talk, etc.

⁸³ One is popular with others and in society.

⁸⁴ One will not be harmed by negative energies around one or fall sick due to inexplicable causes.

⁸⁵ One will be guarded by divine beings like parents guarding a child.

⁸⁶ One will create a positive aura or environment around oneself that would not arouse negative emotions or reactions in others. On how lovingkindness protects a lay woman disciple from being harmed by hot boiling oil, see DhA 17.3/3:308-313, SD 3.8(II).

⁸⁷ One's mind easily concentrates due to lack of negative thoughts that drain one's energies.

⁸⁸ “Like a palmyra fruit loosened from its stem” (Vism 9.74), ie one's countenance is relaxed, soothing, delightful.

⁸⁹ One passes away peacefully as if falling asleep or one does so mindfully and happily.

⁹⁰ If one is unable to attain arhathood, then after death one, whether as a learner (on the path) or as a worldling, arises in the brahmā world as if waking up from sleep. (PmA 3:604; VA 1346)

3.2.3 Disadvantages of anger and resentment (Vimm 143; Vimm:Ñ 464 f)⁹¹

3.2.3.1 The Theravāda elder Upatissa, in his **Vimutti,magga**,⁹² instructs that “the beginner meditator who desires to practise lovingkindness should first reflect on the disadvantages of anger and resentment and on the advantages of patience, and he should resolve upon patience.” (Vimm: Ñ 142/464).

The Vimutti,magga continues:

When a person first gives rise to anger and resentment, the heart of lovingkindness is burnt away and his mind becomes troubled;

then, as he becomes increasingly angry, he frowns;

then ... he utters harsh words; then ... he stares in the 4 quarters;

then ... he grasps rod and sword; then ... he convulses with rage and vomits blood;

then ... he hurls valuables here and there; then ... he hits and breaks many things; and

then, as he becomes increasingly angry, he kills others or kills himself.

Furthermore, if someone is continuously angry and resentful, he does such fearful karma as murdering his own mother or father, or murdering an arhat, or splitting up the sangha, or, with a wicked mind, spilling the Buddha’s blood.⁹³ Thus, one should reflect.

Furthermore, one should reflect thus:

“I am called a disciple (*sāvaka*),⁹⁴ if I do not remove anger I will certainly be ashamed. I recollect the parable of the saw⁹⁵ [Vimm 435b] as taught in the suttas and I desire wholesome states (of mind);

if I cause anger to increase, I will become loathsome, I will be like a man who wishes to take a bath but instead enters a cesspit.

I am one who is learned; if I do not overcome anger, I will be despised like a physician who himself has cholera.

I am esteemed by the world; if I do not remove anger, I will be despised like a painted vase containing filth and revealing it.

If a man has wisdom but gives rise to anger, he is like a man who knowingly eats food mixed with poison. Why? The result of this very despicable anger is painful.

Like a man who is bitten by a snake and who has the antidote but is not willing to take it, he is known as one who relishes suffering and does not relish happiness;

⁹¹ Where indicated these nn on lovingkindness are from Bh **Nyanatusita**, *The Path to Freedom: Vimuttimagga*, 2 vols, HK, 2021. These notes have been slightly revised in parts, with additional nn, to fit the style and context of SD 62.10a and the intended readers. [[Free download](#)]

⁹² Vimm, written in India (3rd-4th cent) and brought to Sri Lanka. The orig work, in Pali or Buddhist Hybrid Skt, is lost but it is fully preserved in Chin, 解脫道(論) *Jietuo dao (lun)*, tr 6th cent by Saṅghapāla of Funan (coastal Khmer) who travelled to China. (Vimm:Ñ 1-6). See K Crosby, “History versus Modern Myth: The Abhayagiri vihāra, the Vimuttimaggā and Yogāvacara Meditation,” *J of Indian Philosophy* 27, 1999; Analayo, “The Treatise on the Path to Liberation (解脫道論) and the Visuddhimaggā,” *Fuyan Buddhist Studies* 4, 2009:1-15.

⁹³ These are the 5 immediate karmas (*ānantarika kamma* or *ānantariya kamma*), which prevent one from becoming a streamwinner or from fully joining the sangha. Cf: *Tattha katamāni pañca kammāni ānantarikāni? Mātā jīvītā voropitā hoti, pitā jīvītā voropito hoti, arahanto jīvītā voropito hoti, duṭṭhena cittena tathāgatassa lohitam uppāditam hoti, saṅgho bhinno hoti—imāni pañca kammāni ānantarikāni* (Vbh 378). *Idam ... devadattena paṭhamam ānantariyam kammam upacitam, yam duṭṭha, cittena vadhaka, cittena tathāgatassa ruhiram uppāditam ti* (V 2:193). *Na mātū, ghātakassa ... na pitu, ghātakassa ... na arahanta, ghātakassa ... na saṅgha, bhedakassa ... na lohit’-uppādakassa ... nisinna, parisāya pātimokkham uddisittabham* (V 1:135).

⁹⁴ Here *sāvaka* (a path-attained “listener”) also incl a “follower” (*paricārikā*): **Jana,vasabha S** (D 18,1.2), SD 62.3.

⁹⁵ Cf: **Kakacūpama S** (M 21): *Ubhato, daṇḍakena ce pi bhikkhave kakacena corā ocarakā aṅgam-aṅgāni okanteyyurū, tatra pi yo mano pado, seyya na me so tena sāsana, karo ti* (M 21/1:129, 186, 189), SD 38.1. *Uppajjate sace kodho āvajja kakacūpamam* (Tha 445).

in the same way, a monk, who gives rise to anger and does not subdue it quickly, is known as a monk who relishes suffering and does not relish happiness. Why? Because this anger is very fearful.”

Furthermore, one should reflect on anger thus:

“When one is angry, one makes one’s enemies laugh at one and makes one’s friends feel ashamed.

Though one may have deep virtue, one is belittled.

If one was originally respected, one then becomes disrespected.

If famous, one then becomes infamous.

If seeking happiness, one gets suffering.

Having obtained imperturbability (*āneñja*), one becomes perturbed.

Having vision, one becomes blind. If wise, one becomes foolish.”

3.2.3.2 Reflecting on the disadvantages of anger and resentment (Vimm 143; Vimm:Ñ 465 f)

[One should reflect:]⁹⁶ “Patience is power.⁹⁷ This is an armour capable of protecting the body and dispelling anger. This is repute. This is praised by the wise. This gives the happiness of non-remorse. This is a protector who gives full protection. This is a skill that gives insight into phenomena. This is a designation for ‘moral shame and moral fear’ (*hiri,ottappa*).”⁹⁸

Further, one should reflect thus [in the case of a renunciant]: “Having shaven off the head hair, I shall be very patient.⁹⁹ Having received the alms of the country, through having a patient mind I will give great fruit and reward (*mahā,phala,vipāka*) to the givers.

I bear the appearance and the dress of the noble ones;¹⁰⁰ this patience is a practice of the noble ones. [I am a follower of the Buddha Dharma, and my patience shall be an example for others.]

When I have anger, I will give rise to non-anger. I am called a disciple (*sāvaka*); now I will truly be called a disciple. The givers of alms give me various things; through this patience, I will cause them to obtain great reward. I have faith; this patience is my basis for faith. I have wisdom; this patience is my basis for wisdom. If there is the poison of anger in me, this patience is my antidote.”

Thus, reflecting on the disadvantages of anger and resentment and on the advantages of patience, one resolves:

“I shall be patient. When people blame me, I should be patient; I should be meek and without haughtiness.”¹⁰¹

3.2.4 Cultivating lovingkindness (Vimm 144; Vimm: Ñ 466-469)

3.2.4.1 Lovingkindness to oneself

The meditator who has become patient, wishing to benefit himself, enters a secluded place. With an undistracted mind he at first begins to pervade **himself** [with the thought]:

“May I be happy and free from suffering.” [435c]

“May I be free from enmity; may I be free from ill will.”¹⁰²

⁹⁶ The lay practitioner should make suitable adjustments to the references to renunciants, such as reflecting how one can show lovingkindness *like* a renunciant.

⁹⁷ “Power” (*bala*) in a spiritual sense, as a “faculty” (*indriya*) for mental cultivation. Cf: *Khanti, balaṃ balāṇikam* (Dh 399). *Vyāpādassa pahīnattā avyāpādo khantī ti khanti, balaṃ* (Pm 2:171).

⁹⁸ On *hiri,ottappa*, see **Moral shame and moral fear**, SD 2.5; **Veḷu,dvāreyya S** (S 55.7) + SD 1.5 (4); (**Abhabba**) **Tayo,dhamma S** (A 10.76,20), SD 2.4; **Hiri Ottappa S or Cariya S** (A 2.1.9), SD 2.5c.

⁹⁹ Cf *Āvuso, pabbajito nāma adhivāsana,sīlo hotī ti* (Pm 1:79).

¹⁰⁰ *Surattarā arahad,dhajaṃ* (Tha 961).

¹⁰¹ Cf *Sutvāna vākyam pharusam udīritam adhivāsaye bhikkhu aduṭṭha,citto ti* (U 45).

¹⁰² The text has 云何, *yún hé*, “why?” at the start of this clause, but since there is no indication of an answer, it is prob a copyist’s mistake or a mistr. On the additions of question markers in the Chinese tr, see Vimm:Ñ Intro §4.4.

“May I be free from all anxiety and live happily.”¹⁰³

The meditator subdues his mind and makes it pliable and malleable. When his mind is pliable and malleable, then he should cultivate lovingkindness towards all beings *as to himself*.

When cultivating lovingkindness towards all beings, at first the meditator should not give rise to lovingkindness towards *enemies, neutral persons, bad persons, persons without good qualities, and dead persons* as meditation object.¹⁰⁴

3.2.4.2 Lovingkindness to a dear person

[At first] the meditator should give rise to lovingkindness for a person who has benefited him, someone he respects, someone who arouses a sense of *moral shame and moral fear* in him, but neither for someone he dislikes, nor for someone who is neutral to him. At first, he should arouse lovingkindness towards the person for whom he has *no jealousy or ill will*. At first, he should recollect *the person’s benevolent and respectable qualities* thus:

“Because of his natural endowment with (faith),¹⁰⁵ virtue, learning, concentration, and wisdom I respect him.

Because of his generosity, pleasant speech, beneficent conduct, and impartiality,¹⁰⁶ I have benefited.”

Thus, he recollects well the qualities of someone he respects, someone who has benefited him, and generates the perception of respect and the perception of friendship towards that person as the subject. He should cultivate lovingkindness to him, should give rise to a benevolent mind towards him, and should think and reflect on him, wishing him to have a mind that is without enmity; wishing him to be without ill will; wishing him comfort (*phāsu*); wishing him to be free from anxiety; wishing him to be endowed with all benefits; wishing him to have good gains; wishing him to have renown; wishing him to have wise faith; wishing him to be happy; wishing him to be virtuous; wishing him to be learned; wishing him to be generous; wishing him to be wise.

He should wish him to sleep happily and to awake happily; wishing him to have no bad dreams; wishing him to be dear to humans; wishing him to be dear to non-human beings; wishing him to be

¹⁰³ Cf Vism: *Sabba,paṭhamam pana aham sukhito homi niddukkho ti vā, avero avyāpajjo anīgho sukhī attānaṃ pariharāmī ti vā evaṃ punappanaṃ attaniy’eva bhāvetabbā* (Vism 9.8). *Yañ ca paṭisambhidāyaṃ* [Pm 2:130] *Katamehi pañcah’ākārehi anodhiso, pharaṇā mettā ceto, vimutti bhāvetabbā, sabbe sattā averā hontu avyāpajjā anīghā sukhī attānaṃ pariharantu. Sabbe pāṇā ... sabbe bhūtā ... sabbe puggalā ... sabbe attabhāva, pariyāpannā averā avyāpajjā anīghā sukhī attānaṃ pariharantu ti* (Vism 9.9). Chin text 成於安樂。願離一切闇。願成就一切功德 *chéng yú ān lè. yuàn lí yīqiè nà, yuàn chéng jiù yīqiè gōngdé*, tr as “I am happily free from all anxiety and am endowed with all merits [good qualities]” is likely a mistranslation of *anīgho sukhī attānaṃ pariharāmī* [Vimm:Ñ, Chin added]; tr, “I dwell happily keeping myself free from anxiety.” See Vism:Ñ 9.8.

¹⁰⁴ On the dead and lovingkindness, see SD 38.5 (3.2.1.1).

¹⁰⁵ This is a description of the good friend, *kalyāṇa, mitta*. Comy gives the characteristics of a good friend (*kalyāṇa, mitta, lakkaṇa*) as: *faith, virtue, learning, concentration, and wisdom* (UA 221). The Chin Vimm T435c16 lists them as: *gain, renown, faith, happiness, virtue, learning, generosity, and wisdom*. ItA adds that the good friend is naturally (*pakatiyā*) endowed with these qualities (*tatrāyaṃ kalyāṇa, mitto pakatiyā saddhā, sampanno hoti sīla, sampanno suta, sampanno cāga, sampanno vīriya, sampanno sati, sampanno samādhi, sampanno paññā, sampanno*, ItA 64).

¹⁰⁶ These are the 4 “conditions for welfare or social unity” (*saṅgaha, vatthu*): *dānaṃ, peyya, vajjaṃ, attha, cariyā, samānattatā, imāni kho ... cattāri saṅgaha, vatthūni ti*, (**Catukka**) **Saṅgaha S** (A 4.32/2:32); **Saṅgaha Bala S** (A 9.5,-6/4:364), SD 2.21; **Lakkhaṇa S** (D 30,1.16/3:152), SD 36.9.

protected by deities; wishing him to be unaffected by fire, poison, sword or rod and the like; wishing that his mind becomes concentrated quickly; wishing him to have a bright complexion.¹⁰⁷ [3.2.2]

He should wish him to be born in the Middle Country [the Buddha's holy land];¹⁰⁸ wishing him to meet good people; wishing him to be free from disease; wishing him to have a long life; and wishing him to always obtain comfort, wishing him to perfect himself.

Furthermore, one should reflect thus:

"If I have not yet given rise to unwholesome states towards him, I resolve not to give rise to them; if I have already given rise to any such unwholesome states, I resolve to abandon them; if I have not yet given rise to wholesome states towards him, I resolve to give rise to them; and if I have already given rise to them, I resolve to increase them."¹⁰⁹

3.2.4.3 The undistracted mind

Furthermore, [one should reflect thus:]

"If I have not yet given rise to states of non-liking (*apiya*) towards him, I resolve not to give rise to them;

if I have already given rise to them, I resolve to abandon them;

if I have not yet given rise to states of love towards him, I resolve to give rise to them;

and if I have already given rise to them, I resolve to increase them."¹¹⁰

Due to the heart of lovingkindness, the meditator gains faith (*saddhā*). Due to faith, he exerts the mind. Due to exertion, he establishes mindfulness.

Due to faith, due to exertion, and due to mindfulness, his mind becomes undistracted.¹¹¹

He, being aware of **the undistractedness** in these ways and by these means, cultivates the heart of lovingkindness for that [respected] person¹¹² and practices it much. The meditator, being aware of the

¹⁰⁷ *Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭṭaṃ cittaṃ samādhīyati, mukha,vaṇṇo vipasīdati* (A 11.16/5:341; Pm 2:129), SD 2.15.

¹⁰⁸ Or, wish him to be born or live where it is conducive for him to practise Dharma.

¹⁰⁹ There is no 1st person indicated in the Chin text, however, the introduction about the reflection to be carried out (如是應思惟) indicates that the 1st person should be used. The character 願 usually corresponds to *paṇidāhati*, "to aspire," "to want," "to desire," "to wish." In the prec passage it has been tr as "wishing" but here a stronger sense is required. Nyanatusita takes 於彼 to mean "toward him," ie, towards the other person. Cf (**Catukka**) **Padhāna S** (A 4.13): ... *samma-p, padhānāni*. ... *anuppannānaṃ akusalānaṃ pāpakānaṃ dhammānaṃ anuppādāya ... padahati; uppannānaṃ papakānaṃ akusalānaṃ dhammānaṃ pahānāya* ... (A 4.13/2:15), SD 51.21; (A 9.89/4:462),

¹¹⁰ The Chin is garbled and Nyanatusita has tr it in accordance with the arrangement of the preceding passage.

¹¹¹ *Adhimuccanto saddhāya carati, paggaṇhanto vīriyena carati, upaṭṭhāpento satiyā carati, avikkhepaṃ karonto samādhinā carati*, ... (Pm 2:19). Comy: *Adhimuccanto ti adhimokkhaṃ karonto. Saddhāya caratī ti saddhā, vasena pavattati. Paggaṇhanto ti catu, samma-p, padhāna, vīriyena padahanto. Upaṭṭhāpento ti satiyā ārammaṇaṃ upaṭṭhāpento. Avikkhepaṃ karonto ti samādhivasena vikkhepaṃ akaronto*. (PmA 3:543)

¹¹² There is no indication here in the text that one should develop *mettā* for oneself, and this was already mentioned at 435c01–05. 於彼人 "for that person." However, "that person," as the start of this section (435c09) indicates, is "someone he respects, who has benefited him, and who arouses a sense of conscience and shame." The sequence as given below at 436b18–19 is *oneself, (close) friend, neutral person, enemy*. Vism 9.4/296 gives the persons for whom not to develop *mettā* at first as: a non-dear person, a very dear friend, a neutral person, and a hostile person (*appiya, puṅṅale, atippiya, sahāyake, majjhatte, verī, puṅṅale ti*). Instead (Vism 9.8) one should first develop only towards oneself. At Vism 9.11 f/298, the sequence of development is oneself, respectful person (such as one's teacher or preceptor), very dear friend, neutral person, and hostile person (*paṭhamāṃ attānaṃ mettāya pharitvā tad-anantaraṃ sukha-p, pavattaṇ'atthaṃ yvāyaṃ piyo manāpo garu bhāvanīyo ācariyo vā ācariya, matto vā ... tad-anantaraṃ atippiya, sahāyake, atippiya, sahāyakato majjhatte, majjhattato verī, puṅṅale mettā bhāve-tabbā*. Vism 9.40/307 mentions two groups of persons: dear, very dear friend, neutral, and hostile, and then: one-

undistracted mind, [436a] and having in these ways and by these means cultivated the heart of loving-kindness for that [respected] person, and having practised it much, should then with a pliable and malleable mind gradually cultivate the heart of lovingkindness for a [very] dear person.

3.2.4.4 Lovingkindness to a neutral person; to an enemy

Having cultivated the heart of lovingkindness for a [very] dear person, he should [with a pliable and malleable mind] gradually cultivate the heart of lovingkindness for a **neutral person**.

Having cultivated the heart of lovingkindness for a neutral person, he should [with a soft and malleable mind] gradually cultivate the heart of lovingkindness for **an enemy** or to someone disliked. Thus, he pervades and adverts to all beings just as if they were himself.

If lovingkindness for the neutral person as the subject does not cultivate or if the meditator [even] briefly cannot arouse lovingkindness [for him], he should be disgusted:

“There is unwholesomeness and lack of love in me. Wishing to cultivate wholesome states I went forth [from home to homelessness] (*pabbajjā*) out of faith. [Or, for the lay, “I took up Buddha Dharma as my practice.”] I am also said to be one who is dependent on the Great Teacher who gave rise to great compassion and benefited all beings, but I cannot arouse the heart of lovingkindness [even] for a neutral person, let alone for an enemy.”¹¹³

If the meditator with such disgust still cannot abandon the anger, he should not [continue to] endeavour to cultivate lovingkindness, but should cultivate the other skillful means for removing the anger for that person. [3.2.5]

3.2.5 Skillful means for removing anger (Vimm 145; Vimm:Ñ 469-473)

3.2.5.1 What are the skillful means (*upāya*) for removing anger?

One should:

- (1) interact with him;
- (2) reflect only on his good qualities;
- (3) show good will;
- (4) reflect on the ownership of karma;
- (5) reflect on being released from debt;
- (6) reflect on kinship;
- (7) reflect on one’s own fault;
- (8) not pay attention (to the anger);
- (9) contemplate one’s own suffering;
- (10) reflect on the nature of the sense-faculties;
- (11) reflect on momentary cessation;
- (12) reflect on union; and
- (13) reflect on emptiness.

(1) “**Interacting**,” *anubandha*:¹¹⁴ One should aid that person even if he gives rise to anger. One should give him willingly what he asks for and accept willingly what he gives. Moreover, in speaking with

self, dear, neutral, and hostile. Apparently Vimm also makes the distinction between the respected, dear person — ie, “that person” — and the very dear, close friend, “the dear person,” (Vimm:Ñ fn)

¹¹³ 我復說言，依大師故，饒益眾生起大慈悲。於一中人不起慈心，何況於怨家。 It is difficult to make sense of the first part of this sentence. (Vimm:Ñ)

¹¹⁴ In the intro above, 周旋 “interaction, association” = *sannipātana*? was used, while this word is missing here. 攝受, “assisting, aiding,” elsewhere in Vimm corresponds to *anuggaha*, ie, 攝受梵行 = *brahmacariyānuggaha*.

him, one should always use kind words. One should follow along with what the other does. Because of aiding him thus, the anger towards each other¹¹⁵ ceases.

(2) **“Good qualities”** (*guṇa*): If one sees his good qualities, one should just reflect on those good qualities, not on the bad qualities. It is as if a pond is covered with water plants, and, having removed the water plants, one takes the water.¹¹⁶ If he has no good qualities, one should have compassion thus: “This man has no good qualities; surely, he will go to a bad destination.”¹¹⁷

(3) **“Good will”** [*upakāra*]:¹¹⁸ One should just reflect on him with good will: “If someone is unkind [to me], let me give rise to goodwill. If I have been unkind towards him, I should act meritoriously [towards him]. Furthermore, having stopped unwholesomeness [towards him], I will have a good destination.” Thus, the turning of anger into good will is to be known.¹¹⁹

(4) **“Ownership of karma** (*kammassakatā*)”: One should reflect on his evil karma: “[Because of] the evil things which that person has done, he is a ground for anger (*āghāta, vatthu*).”¹²⁰

(5) **“Release from debt”** (*ānaṇya*): “If that person insults and harms me, it is owing to my past evil karma. Now I witness that I am released from that debt. Reflecting on this, I should be glad.”¹²¹

(6) **“Kinship”** (*ñāti*): “In saṃsāra, in the continuity of beings,¹²² he and I were relatives.” Reflecting thus, one should give rise to the perception of kinship.¹²³

Meanings of 周旋 given in dictionaries are “daily acts” and “to act as a go-between.” The latter meaning would suggest that it has the same meaning as 攝受. (Vimm:Ñ)

¹¹⁵ Cf *Tass’evaṃ karoto ekanten’eva tasmim̐ puggale āghāto vūpasammati. Itarassa ca atīta, jātito paṭṭhāya anubandho pi kodho taṇ, khaṇaṇ, ñeva vūpasammati* (Vism 9.39/306).

¹¹⁶ *Seyyathā pi āvuso pokkharanī sevāla, paṇaka, pariyanaddhā, ... Evaṃ tasmim̐ puggale āghāto paṭivinetabbo* (A 3:187 f).

¹¹⁷ *Seyyathā pi āvuso puriso ābād’hiko dukkhito bālha, gilāno addhāna, magga paṭipanno... Māyam āyasmā kāya-ssa bhedā param, maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjati ti. Evaṃ tasmim̐ puggale āghāto paṭivinetabbo* (A 3:189). Cf Subcomy: *Aparādhake ca sati guṇe guṇavati mayā na kopo katabbo ti ca asati guṇe visesena karuṇāyitabbo ti* (DAṬ 1:104).

¹¹⁸ 恩 = *kataññu* “grateful”; *upakāra* “helpful,” and *paṭikāra* “counteraction.”

¹¹⁹ Cf *apa, kārake asati kathaṃ mayhaṃ khanti, sampadā sambhavati ti ca yadipāyaṃ etarahi apa, kārako, ayaṃ nāma pubbe anena mayhaṃ upakāro kato ti ca apakāro eva vā khanti, nimittatāya upakāro ti ca* (CA 298; DAṬ 1:104).

¹²⁰ Cf A 5.161: *Yasmim̐ ... puggale āghāto jāyetha, kammassakatā tasmim̐ puggale adhiṭṭhātabbā kammassako ayam-āyasmā kamma, dāyādo ... tassa dāyādo bhavissati ti; evaṃ tasmim̐ puggale āghāto paṭivinetabbo* (A 5.161/-3:185). Cf Vism 9.23. Cf *Ete sattā khanti, sampattiyā abhāvato idha, loke tappanti paraloke ca tapanīya, dhammānu-yogato ti ca* (CA 298, DAṬ 1:104). *Āghāta, vatthu*: UA 373; PmA 2:423.

¹²¹ Cf Comys: *Yadi pi parāpakāra, nimittaṃ dukkhaṃ uppajjati, tassa pana dukkhassa khetta, bhūto atta, bhāvo bīja, bhūtaṃ ca kammaṃ mayāva abhisankhataṃ ti ca tassa ca dukkhassa āṇaṇya, kāraṇam etan ti ca apakārake asati kathaṃ mayhaṃ khanti, sampadā sambhavati ti ca yadipāyaṃ etarahi apakārako, ayaṃ nāma pubbe anena mayhaṃ upakāro kato ti* (CA 298; DAṬ 1:104).

¹²² 眾生相續 = *satta, santāna* or *satta, santati*. Cf Comys: *satta, santānaṃ saṃsāre papañcenti ...* (ThaA 2:219); *Anādimati hi saṃsāre ñāti, bhāga, rahito nāma satto kassaci pi natthi ti ...* (PmṬ 320).

¹²³ Cf *Sabbe p’ime sattā mayhaṃ putta, sadisā, putta, kata, parādhesu ca ko kujjhissati ti* (CA 298; DAṬ 1:104). S 15.14-19: *Na so bhikkhave satto sulabha, rūpo, yo na mātā, bhūta, pubbo ... na pitā, bhūta, pubbo ... na bhātā, bhūta, pubbo ... na bhaginī, bhūta, pubbo ... na putta, bhūta, pubbo ... na dhītā, bhūta, pubbo ... iminā dīghena addhunā ...* (S 15.14-19/2:189 f). Cf Vism 9.36. [3.2.1.2]

(7) **“One’s own fault”** (*dosa*): “I am the cause of his [anger]. His anger is born on account of me; because of that he obtains demerit.” [Thinking] “I am the cause”, one gives rise to the perception of one’s own fault.¹²⁴ [436b]

(8) **“One should not pay attention”** (*amanasikāra*): To be without the cause of the anger,¹²⁵ one should not pay attention to it, like someone who does not wish to see forms shuts his eyes.¹²⁶

(9) **“One’s own suffering** (*dukkha*)”: To be without the obstacle [of anger] one should give rise to the sign [of lovingkindness]. Why, like a fool, create one’s own suffering by not attending to [the sign of] lovingkindness? Because of this [non-attending], one has mental suffering. [Anger] is experienced in the enemy’s place, therefore one should avoid that place and should stay in a place where one does not see or hear the one who causes [the anger].

(10) **“Nature of the sense-faculties”** (*indriya, sabhāva*): one should reflect: “The nature of the sense-faculties is to be joined to agreeable and disagreeable sense objects (*ittāṇiṭṭha, visaya*). Towards these, I have anger. Because of that I am not attending [to lovingkindness].”¹²⁷

(11) **“Momentary cessation”** (*khaṇika, nirodha*):¹²⁸ one should reflect: “Through giving rise to suffering, one suffers.¹²⁹ All those states [by which the anger was caused] ceased in [that] single mind-moment (*citta, khaṇa*). How [can I be angry] at him when there is no ground for anger?”

(12) **“Union”** (*saṃyojana, sannipāta*): one should reflect: “Suffering arises because of the union of various internal and external conditions. I cannot be angry with a single condition.”¹³⁰

(13) **“Emptiness”** (*suññatā*): one should reflect: “In the ultimate sense (*param’attha*) it cannot be found (*anupalabbhiya*), ‘This person creates suffering’ or ‘This person experiences suffering’. This body

¹²⁴ Cf Comys: *Yena apakārena idaṃ mayhaṃ dukkhaṃ uppannaṃ, tassa aham pi nimittan ti* (CA 298, DAṬ 1:104). Cf Vism: *Yaṃ dosaṃ tava nissāya, sattunā appiyaṃ kataṃ, | tam eva dosaṃ chindassu, kim aṭṭhāne vihaññasi. || Dukkhaṃ karoti yo yassa, taṃ vinā kassa so kare | sayam-pi dukkha, hetuttam iti kiṃ tassa kujjhasi ti ||* (Vism 9.22).

¹²⁵ 無嗔患相 *avyāpāda + nimitta*. This might also mean “perception of non-ill will,” *avyāpāda, saññā*.

¹²⁶ Cf **Āghāta Paṭivīnaya S** (A 5.161): *Yasmiṃ ... puggale āghāto jāyetha, asati-amanasikāro tasmim puggale āpajjitabbo; evaṃ tasmim puggale āghāto paṭivinetabbo* (A 5.161/3:185), SD 12.23; **Vitakka Saṅghāna S** (M 20): ... *Tassa tesam vitakkānaṃ asati, amanasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasamhitā pi dosūpasamhitā pi mohūpasamhitā pi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhāttam eva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Seyyathā pi ... cakkhumā puriso āpātha, gatānaṃ rūpānaṃ adassana, kāmo assa; so nimīleyya vā aññena vā apalokeyya.* (M 20,5/1:120), SD 1.6.

¹²⁷ Cf *Indriya, pakatiressā, yadidaṃ itthāṇiṭṭha, visaya, samāyogo, tattha aniṭṭha, visaya, samāyogo mayhaṃ na siyā ti taṃ kut’ettha labbhā ti* (CA 298; DAṬ 1:104).

¹²⁸ Cf: *Khaṇikattā ca dhammānaṃ, yehi khandhehi te kataṃ | amanāpaṃ niruddhā te, kassa dānīdha kujjhasi ||* (Vism 9.22); *Yehi dhammehi aparādho kato, yattha ca kato, sabbe pi te tasmim yeva khaṇe niruddhā, kass’idāni kena kodho kātabbo* (CA 298, DAṬ 104). Cf Vim 432a04 ... 念念死者諸行念念滅。

¹²⁹ 以彼生苦彼得苦 lit, “By that/the birth/arising/arises suffering, that/he obtains suffering.” The first “suffering” 苦 could be a corrupt reading and if so, the meaning would be “Through birth one obtains suffering.” Cf **Dvayatā-nupassanā S** (Sn 747): *Upādāna, paccayā bhavo, bhūto dukkhaṃ nigacchati | Jātassa maraṇaṃ hoti, eso dukkhassa sambhavo ||* (Sn 742). **Cālā S** (S 5.6): *Jātassa maraṇaṃ hoti, jāto dukkhāni phussati | bandhaṃ vadhāṃ pariklesaṃ, tasmā jātim na rocaye ||* (S 5.6/1:132).

¹³⁰ See section on “resolution into elements,” Vism 9.38/306. Cf Comy: *Khāṇu, kaṇṭaka, tiṇa, paṇṇ’ādīsu pana dose uppanne tvaṃ kassa kuppasi, kiṃ pathavī, dhātuyā, udāhu āpo, dhātuyā, ko vā panāyaṃ kuppasi nāma, kiṃ pathavī, dhātu udāhu āpo, dhātū ti ādinā nayena dhatu, manasikāraṃ karontassa doso pahīyati* (MA 2:88).

is produced by conditions (*paccaya*). It is without a being, without a self.¹³¹ It is [merely] a bunch of elements, just like a bunch of straw.”¹³² Therefore, the Blessed One spoke this verse,

Whether dwelling in the village or wilderness,
when touched by pleasures and pains,
take them as neither [arising] from oneself nor from another:¹³³
dependent upon acquisition one is touched.
If the mind were without acquisition,
how could the immaculate one be touched?

3.2.6 Pervading the quarters (Vimm 146; Vimm:Ñ 473 f)

3.2.6.1 The meditator, having clearly understood the skilful means for getting rid of anger, and having [pervaded and] adverted to himself, friends, neutral ones, and enemies,¹³⁴ and having achieved mastery therein, then he should gradually give rise to the heart of lovingkindness and cultivate it for various monks [or, in the case of the laity, family members, relatives, etc] in his dwelling-place. Then he should cultivate lovingkindness for **others**, that is, the whole community [in the case of the laity, neighbours, colleagues, etc] in his dwelling-place.

Then he should cultivate lovingkindness for **the deities** in his dwelling-place.

Then he should cultivate lovingkindness for **all beings** [seen and unseen]¹³⁵ in his dwelling-place.

¹³¹ Cf *anattatāya sabba, dhammānaṃ ko kassa aparajjhatī ti* (Vism 16.90); *Kammaṣa kāraṇa n’atthi, vipākassa ca vedako; suddha, dhammā pavattanti, ...* (CA 298; DAṬ 104); ... *ettha suññato tāva paramatthena hi sabbān’eva saccāni vedaka, karaka, nibbuta, gamakābhā vato suññāni ti veditabbāni. Ten’etaṃ vuccati: Dukkham eva hi, na koci dukkhito | Kāraṇa na, kiriyāva vijjati ... ||; Sāmi, nivāsi, karaka, vedakā’ dhiṭṭhāyaka, virahitātāya suññato* (Vism 20.19).

¹³² Cf *Evañ c’assa vijānato tiṇa, kaṭṭha, samūho viya kāyo khāyati. Yathāha: N’atthi satto naro poso, puggalo nūpa, labbhati. | Suñña, bhūto ayaṃ kāyo, tiṇa, kaṭṭha, samūpamo* (KhPa 74); *Nāmañ ca rūpañ ca idh’atthi saccato, na hettha satto manujo ca vijjati. Suññaṃ idaṃ yantam ivābhisaṅkhatam, dukkhassa puñjo tiṇa, kaṭṭha, sādiso ti* (Vism 18.31); *Tiṇa, kaṭṭha, samaṃ lokam, yadā paññāya passati | mamataṃ so asaṃvindaṃ n’atthi me ti na sonata* (Tha 717); *Suddham dhamma, samuppādam, suddha, saṅkhārā, santatiṃ; passantassa yathā, bhūtam, na bhayaṃ hoti gāmaṇi. Tiṇa, kaṭṭha, samaṃ lokam, yadā paññāya passati; nāññaṃ patthayate kiñci, aññatra-p, paṭisandhiyā ti. Evam pi suññato lokam avekkhati* (Nc 2:185 f).

¹³³ 非從自他燒, lit, “not from oneself or another burns.” Saṅghapāla misunderstood *dahetha* (Cf Skt VDAH, redupl of VDAH), “take, consider,” as *dahati* (VDAH): “is burned.” The meaning is that pain and pleasure should not be regarded as belonging to oneself or another self. *Gāme v’āraññe sukhadukkhapuṭṭho, nev’ attato no parato dahetha, | phusanti phassā upadhiṃ paṭicca, nirupadhiṃ kena phuseyyuṃ phassā ti* (U 12). Comy: *N’ev’attato no parato dahethāti: ahaṃ sukhito, ahaṃ dukkhito, mama sukhāṃ, mama dukkhāṃ, parenidaṃ mayhaṃ sukha, dukkhāṃ uppāditaṃ ti ca n’eva attato na parato taṃ sukha, dukkhāṃ ṭhapetha. Kasmā? Na hettha khandha, pañcake ahan ti vā mahan ti vā paroti vā parassā ti vā passitabba, yuttakaṃ kiñci atthi, kevalaṃ saṅkhārā eva pana yathā, paccayaṃ uppajjitvā khaṇe khaṇe bhijjanti ti. Sukha, dukkha-g, gahaṇaṃ c’ettha desanā, sīsaṃ, sabbassā pi loka, dhammassa vasena attho veditabbo. Iti bhagavā nāhaṃ kvacani, kassaci kiñcana, tasmim, na ca mama kvacani, katthaci kiñcana, tatthi ti catu, koṭikaṃ suññataṃ vibhāvesi.* (UA 114)

¹³⁴ Cf Vimm 436a05: “Thus he pervades and adverts to all beings just as if they were himself.” 如是於一切眾生猶如自身令滿作分別。The characters 作分別 usually correspond to *paricchindati*. Here, however, it appears to be used in the sense of “to advert” *āvajjati*, just as 能分別 in 442a13. Cf Comy: *aniṭṭh’ārammaṇe dose uppanne mettato āvajjantassa cittam nivattati* (SA 3:64).

¹³⁵ See **(Karaṇīya) Metta S** (Sn 1.8): “be they seen or unseen; those dwelling far or near; those already born or those seeking birth—may all beings be happy at heart!” (*diṭṭhā vā ye vā adiṭṭhā, ye ca dūre vassanti avidūre; bhūtā vā sambhavesī vā; sabbe sattā bhavantu sukhiya’attā*) (Sn 147), SD 38.3; **Ratana S** (Sn 2.1): “whether of the earth or in the sky” (*bhumāni vā yāni vā antalikke vā*) (Sn 222, 236, 238).

Then he should cultivate lovingkindness for all beings in the village outside his dwelling place. Thus, [he cultivates lovingkindness for all beings] *from village to village, [from town to town], from country to country.*

Then he should cultivate [lovingkindness for **all beings**] in one quarter (*disā*).¹³⁶ The meditator [abides] having pervaded one quarter with the heart of lovingkindness; then the 2nd quarter; then the 3rd quarter; then the 4th quarter; then the 4 intermediate directions, above, and below.¹³⁷ He spreads lovingkindness towards all beings. He pervades the whole world with the heart of lovingkindness, which is [extensive,] exalted, and immeasurable, without enmity, without ill will.¹³⁸

3.2.6.2 Cultivating lovingkindness in this manner, the meditator gives rise to **the full concentration of dhyana** (*appaṇā,jhāna*) in 3 ways: through totally including beings, through totally including the whole village (*gāma-k,khetta*), and through totally including (all) the quarters.

He gives rise to dhyana [by cultivating] lovingkindness¹³⁹ for one being, and in the same way, for two, three, and so on until [cultivating it] for many beings. [436c] He gives rise to dhyana [by cultivating] lovingkindness for beings of the whole village and so on until [cultivating it for the beings of] many villages.

He gives rise to dhyana [by cultivating] lovingkindness for one being in one quarter, and so on until [he has cultivated it] for all the quarters.

Herein, when he cultivates lovingkindness based on one being, if that being is dead, his object (*āram-maṇa*) disappears. Due to the disappearance of his object, he cannot give rise to lovingkindness. Therefore, he should cultivate the heart of lovingkindness extensively (*vipula*) until he can practise it *extensively*. When there is excellent cultivation, there is great fruit and great benefit.

3.3 WISDOM (PAÑÑĀ)

3.3.1 Wisdom: Ways of knowing and seeing reality

3.3.1.1 Briefly, wisdom (*paññā*) or wisdom faculty (*paññ'indriya*) is basically rooted in the vision of rise and decay (*uday'attha,gāminī*) of things, the wisdom that is “noble, penetrating, that leads to the true destruction of suffering” (*ariyā nibbedhikā sammā,dukkha-k,khaya,gāminī*).¹⁴⁰ This is how we can know (*pajānāti*)—the verb of which *paññā* is the noun—the 4 noble truths.¹⁴¹

The phrase “**rise and decay**” describes the working of conditionality (*paccay'ākāra*)—of causes and effects as the network of reality—both material and mental. Simply, we may understand “rise” as the causes that precede “decay” or “fall,” that is, become the effects, that in turn become *causes* in the present cycle of moments of reality, playing like the fleeting frames of a celluloid film, resulting in exper-

¹³⁶ According to the suttas, this is the “front” quarter; then, clockwise, the “right-hand quarter,” “the quarter behind,” “the left quarter,” “the quarter below” and “the quarter above.” See **Te,vijja S** (D 13,76-79/1:251), SD 1.8; see also: **D 2**:185, 250, **3**:49, 78, 223; **M 1**:38, 283, 297, 335×2, 351, 369, **2**:76, 77, 78, 81, 195, 207, **3**:146; **S 4**:296, 322, 351, 352×2, **5**:115, 116, 117, 118; **A 1**:183, 192, **2**:172, 175, 184, **3**:225, **4**:390, **5**:299, 343, 344; SD 38.5 (2.1.3.2).

¹³⁷ Or, “then in the intermediate directions. Then above and finally below.”

¹³⁸ *Idh' āvuso bhikkhu mettā,sahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantarī lokarī mettā,sahagatena cetasā vipulena maha-g,gatena appamāṇena averena avyāpajjhena pharivā viharati* (D 2:186, 3;223 f).

¹³⁹ 以一眾生令安慈禪, lit, “By way of a single being he causes absorption of lovingkindness jhana,” the context (ie, the prec and foll) however, indicates that he causes dhyana by developing mettā. (Vimm:Ñ)

¹⁴⁰ S 48.9/5:197 (SD 74.7a).

¹⁴¹ S 48.9/5:196, 48.10/5:199 (SD 74.7b), 48.11/5:200 (SD 56.8).

iences of *seeing, hearing, smelling, tasting, feeling, and thinking*. Note that in these sense-based experiences, “thinking” is also an experience in itself by way of thoughts generated by the mind.

The thinking or mind behind all these sensing and minding generate them as the 6 sense-bases (*saḷ-āyatana*) and their objects (*dhamma*), and present moment in each of them as consciousness (*viññāṇa*). In this sense, all states are mind-made (*mano, mayā*). A good mind sees things as they really are—as *impermanent, suffering, nonself and impure*—and generates good actions (thought, word and speech) that are wholesome. A bad mind sees things as *permanent, pleasurable, self and pure* (thus driven by ideas of eternity and power, of lust and acquisition, of “self,” “soul” and “something,” and of status and purity).

When a good mind cultivates wisdom that sees things as they really are, it progresses to attain the path of awakening. One then moves up the path to attain *freedom from suffering*. This is the function of **liberating wisdom**. It frees us from being misled and manipulated by our senses; it develops our mind so that it rises above the reactive habituality and false constructs of *liking and disliking, of self and other, of unity and diversity*;¹⁴² and finally frees us from the limits of time and space themselves to attain nirvana.

3.3.1.2 The arising of liberating wisdom begins with **faith** (*saddhā*), that is, confidence in one’s own accountability for one’s actions (through mind, speech and body) and inner goodness realizable through self-effort. Since one is confident in such an experiential life of empirical learning, this confidence is called affective faith, that is, confidence through seeing for oneself; cognitive faith, on the other hand, is belief imagined and imposed by some external authority or agency.¹⁴³

Affective faith inspires wholesome **effort** and energy in spiritual endeavour and development. This is also called **right effort** (*sammā vāyāma*), by which,

- (1) we avoid doing any bad or evil—that which harms us or hinders our personal and spiritual growth and transformation, whether they are actions or ideas;
- (2) we at once work to remove or correct whatever bad or evil we notice arising or existing in us;
- (3) we work to initiate and arouse whatever that is good or wholesome not found in us;
- (4) then, we work to maintain that good to benefit and transform our body (through moral conduct, right livelihood) and mind (through mindfulness, clear awareness, concentration).

We diligently train in **mindfulness** (*satī*) so that by harmonizing faith with wisdom, and effort with concentration, we have a balanced and healthy spiritual development through wholesome mental **concentration** (*samādhi*). This mental concentration is calm, clear and blissful; even in itself it brings us happiness in this life itself.

For the unawakened, there is a higher purpose in such a concentration; it is the faculty that brings **wisdom** as liberating knowledge. Just as the 5 physical sense-faculties (also called *pañc’indriya*) create and keep us as a body, the 5 spiritual faculties free us from the attracting and distracting grasps of the senses. The spiritual faculties empower us (through wise faith), inspiring us with effort, guided by mindfulness, bringing about concentration that initiates and develops wisdom.

3.3.1.3 Upon reaching the path of awakening, the faculties (*indriya*) become **spiritual powers** (*pañca, bala*), as stated in **the (Pañcaka) Daṭṭhabba Sutta** (A 5.15), thus:

¹⁴² Religion (under whatever name or guise) is, in some way, defined by any or all of these qualities—which makes interesting topics of discussion.

¹⁴³ On cognitive faith and affective faith, see SD 10.4 (2.2); SD 62.6b (2.1.2).

- | | |
|---------------------------------------|--|
| (1) the power of faith | is seen in <u>the 4 qualities of a streamwinner</u> (<i>sotāpannassa aṅgāni</i>); ¹⁴⁴ |
| (2) the power of energy | is seen in <u>the 4 right strivings</u> [above]; |
| (3) the power of mindfulness | is seen in <u>the 4 satipatthanas</u> . ¹⁴⁵ |
| (4) the power of concentration | is seen in <u>the 4 dhyanas</u> ; |
| (5) the power of wisdom | is seen in (the understanding of) <u>the 4 noble truths</u> . |

(A 5.15/3:11 f)¹⁴⁶

A vitally important note before we go on: **saddhā** and **paññā** do *not*, as mistakenly believed by some scholars, fit into “faith and reason.” Rather, they express a dynamic process where faith is active in one *wanting to learn and know* but who has yet to see it in one’s own life, while wisdom becomes a more pervasive awareness of it in one’s own experience and applying it effectively.¹⁴⁷

3.3.1.4 The early Buddhist teaching on wisdom should be understood in the context of **the 3 kinds of wisdom** (*paññā*), which are:

		<u>practical application</u>
(1) wisdom through thinking,	<i>cintā, maya, paññā</i>	knowing the mind
(2) wisdom through listening,	<i>suta, maya, paññā</i>	taming the mind
(3) wisdom through cultivation,	<i>bhāvanā, maya, paññā</i>	freeing the mind

Diagram 3.3.1.4 The 3 kinds of wisdom

(0) Provisionally, we can define **knowledge** as simply “what we are aware of” (usually “sensed” or “made sense of” through one of the physical senses); and **wisdom** as our own understanding of such awareness (including our experiences), life and the world in general (arising in the mind). This means that almost all of our knowledge, including “our experiences,” are simply facts and data that we gather from others (hearsay), from our culture (beliefs), from the social media (information), from reading and other external sources (facts). In other words, almost all that we know or believe are from *external* sources, gathered from others, not really arising from our own thinking.

Hence, it is likely that our very first or basic source of knowledge and information is **through listening** (*suta*). In ancient India, “the heard” would include almost all that was communicated amongst one another in public or in private. Writing and reading were limited and guarded (used mostly in trade or military exchanges). Hence, one who has “heard much” (*bahu-s, suta*)¹⁴⁸ is said to be knowledgeable, even wise. Today, we may speak of as being “well-read” (but then this often lacks the experiential side inherent in *bahu-s, suta*).

(1a) The early Buddhist wisdom triad uses the term “**wisdom**” (*paññā*) to refer to what we understand (*pajānāti*), whether in a worldly sense or in a spiritual sense. Here, by “worldly” (*lokiya*) is meant a secular sense, keeping us unawakened in the world; whereas, “spiritual” (*lok’uttara*) is our own understanding of our self and the world that liberates us from the world. Hence, “spiritual,” or more often, “supramundane,” refers to what brings us to the path of awakening, even up to nirvana.

¹⁴⁴ The 4 qualities of a streamwinner: faith (1) in the Buddha, (2) in the Dharma, (3) in the sangha, and (4) in the moral conduct dear to the noble ones.

¹⁴⁵ The 4 satipatthanas: the contemplation (1) of the body (*kāyānupassanā*); (2) of feelings (*vedanā’nupassanā*); of the mind (*cittānupassanā*); (4) of dharmas (*dhammānupassanā*): M 10 (SD 13.3).

¹⁴⁶ See also **Sākeṭa S** (S 48.43), SD 104.14; Bāla Saṃyutta, S 50.

¹⁴⁷ See SD 10.4 (2.1.2).

¹⁴⁸ On *bahu-s, suta* as “deeply learned in Dharma,” see SD 58.1 (1.2.1.1).

Since we have defined “wisdom” as what we understand, the early Buddhist triad puts “wisdom through thinking” (*cintā, maya, paññā*) first. Actually “thinking” is simply a *convenient* translation of the Pali term, *cinta* (adjective of *citta*, “mind”), which is properly rendered as “mind-based or mind-made.” Ideally (“existing (only) as an idea”), the most fundamental wisdom—a kind of “self-knowledge”—we can have is what has arisen to us in *our own minds*, that is, as an *idea*, which is well understood by us.

Hence, we can call this “philosophical wisdom,” especially some original or personal *thinking* of a deeply learned person, creative writer or great leader, that is, an idea or set of ideas that we have never heard before, or never heard of them explained in *that* way before. However, most philosophical wisdom as such is *contextual*: it may apply during the thinker’s time but is now mostly outdated. Even if the ideas themselves may not seem to fit our times, one of the valuable and interesting aspects of philosophy is *understanding the history and process behind those classic ideas*. This is one of the key reasons why we still study premodern philosophy even today.

On the other hand, the suttas warn us against taking what are purely “private truths” (*pacceka, sacca*) to be “universal” truths. Broadly speaking, when we do not really understand even the noble truths, they are merely “private truths” to us. Such truths only reflect one’s opinion or reflection—such as “Why is there something rather than nothing?” “Surely someone must have created that something.” Hence, God exists!¹⁴⁹ For this reason, too—that all truths are ultimately “**provisional**” truths, *helpful while they help us clear our delusions about them*—we should regard them as “**rafts**” for crossing the waters of ignorance for the far shore of awakening.¹⁵⁰

(1b) **Falsifiability**. Philosophical wisdom is useful in some way, especially in our education system and learned society. But today we have many such philosophies and ideas, and new ones are being formulated, or old ones revised or reinterpreted, and so on. Even then, the learned of society, academic students, even the exploitative and cunning, often use available philosophies to think up their own new ideas, or even debunk the old philosophies.

The old philosophies may not fit, in part or in full, into our modern way of life or society. In other words, philosophical wisdom is often the product of certain individuals and their times and circumstances. In fact, we often hear philosophy lecturers, professors and writers inviting us to challenge any philosophy and to think for ourselves. Philosophy, especially Western philosophy, is often studied so that we can debunk it by coming up with better ideas; or to simply debunk it in the name of learning. It is as if we are learning things simply to “falsify” them.¹⁵¹

This means that whatever new thing worth learning will show that we have been wrong, or that there is a better way of thinking or knowing. In the parable of the raft in the Alagaddûpama Sutta (M 22) the Buddha is recorded as declaring that “you should abandon even dhammas, how much more so that which are not-dhammas” (M 22).¹⁵² This profound statement should be misconstrued not learning or accepting anything; rather, it refers to letting go of one’s views so that one grows in wisdom.

¹⁴⁹ This is a restatement of Bishop Paley’s “watchmaker” argument for God’s existence: *Natural Theology or Evidences of the Existence and Attributes of the Deity* (1802) attempting to debunk David Hume arguments *against* the God-idea in *Dialogues Concerning Natural Religion* (1779; Social Sciences publishers, 1948). Charles Darwin took Paley’s arguments seriously and responded to them; evolutionary biologists such as Stephen Jay Gould and Richard Dawkins also responded to Paley’s ideas. A Buddhist argument against Paley is simply that if there were to be such a “watchmaker,” the real problem is why must there be only *one* watchmaker?

¹⁵⁰ For the parable of the raft (*kullûpama*), see **Alagaddûpama S** (M 22,14), SD 3.13.

¹⁵¹ According to Austrian-British philosopher Karl R Popper (1902-94), in science, evidence cannot establish a scientific hypothesis; it can only “falsify” it. A scientific hypothesis is therefore a falsifiable conjecture. See Popper, *Logic of Scientific Discovery* [German 1934], 1959: ch 6. S Thornton, “Falsifiability,” Stanford Ency of Philosophy (Winter 2023 ed), 1997, 2002 [2023 minor corr]: <https://plato.stanford.edu/entries/popper/>.

¹⁵² M 22,13 f/1:135 (SD 3.13).

“Dharma” (*dhamma*) here refers to any thought, truth or reality (in terms of knowing and knowledge), however right or good, that is not “ours” (we cannot identify with it as “something”). Once we have fully understood it, we are fully free of “it” (it was “falsifiable”): we are awakened, no more defined by “them,” we are free of “them.” But, clearly, not before that. **We know the truth to be free of it.**

(2) Understandably, it is easier and more fun debunking old philosophies than introducing a new one, one that would earn respect and rewards by the learned and the learners. It is much easier for us to listen and learn, or just use or repeat what we have heard or learned. In fact, this is the very basis of practically any educational system that exists in the world. The students are instructed to listen or study these facts, ideas, and actions, and remember them; and they are then tested for their ability to remember or apply these facts in the manner prescribed or accepted by the authorities. This is basically **wisdom through listening**; we usually call this academic learning.

At the highest level of accumulating and reproducing *academic learning*, what we know or create is measured for its worth to our employers or the system. It then ceases to be learning and becomes a product of economic or monetary value by which we earn a living, we are rewarded, or we are bought and sold. Such wisdom—clearly, a worldly wisdom—often becomes the tool of the powerful, the wealthy or those who pay us our wages.

Another great irony of **wisdom through listening** can be seen in those who are seen to have mastered a field of learning, especially Buddhism as an academic subject or a desirable product (such as “mindfulness”). A qualified student follows the syllabus of say, Buddhist Studies, or some Buddhist subject and keeps to the rules of that academic institution. Once he has graduated in the field, he is qualified as a lecturer or specialist in Buddhism. He does not even need to *be* a Buddhist!¹⁵³

This is where it helps for us to understand the difference between “status” and “state.” What the non-Buddhist master of Buddhism has attained is a **status** of academic learning by which he is regarded as an expert in his field and earns a living from it. We can imagine this academic expert who is a master of Buddhism “through listening” as a “qualified” *status*. Yet he cannot be said to be “a listener” (*sāvaka*) of the Dharma, who is one on the path of awakening; the *listener* is in a **state** of awakening. The ideal Dharma teacher in the world, then, is one well qualified in Buddhism and is also a Buddhist—or ideally, just being *Buddhist*.¹⁵⁴ Such a person—the professional who *is* Buddhist—is like a music teacher who is both a musician and music lover.

(3) The 3rd and last kind of wisdom, **the wisdom through cultivation** (*bhāvanā, maya paññā*), constitutes the 2nd path training, that of concentration (*samādhi*), that is, right effort (*sammā vāyāma*), right mindfulness (*sammā sati*) and right concentration (*sammā, samādhi*). This is how wisdom is defined in the *synchronistic* or unified pattern of the path. This training is then laid out *diachronically* (over time) by way of the 5 spiritual faculties [3.1.1.2], that is, faith, effort, mindfulness, concentration and wisdom. We can at once see that the 3 factors (*aṅga*) of the 2nd path training (mental training)—*effort, mindfulness and concentration*—sandwiched between faith and wisdom. The 5 faculties work with meditation.

Faith inspires us to live by moral conduct—right speech, right action and right livelihood—comprising the 1st path-training. Through faith, we understand that moral conduct is the discipline of the body (including speech) so that it does not distract us from cultivating mental training (in concentration), the 2nd path training—right effort, right mindfulness and right concentration [above]. This in turn is the basis for the 3rd path-training, that in wisdom—right view and right thought.

¹⁵³ For an example, see SD 60.1e (1.1.3.3).

¹⁵⁴ Being *a* Buddhist, *being* Buddhist: SD 60.1d (4.4.9). Having said that, I must admit that I respect and admire those who have taken up Buddhism as a profession and do their job well.

We can thus see here that **the 5 faculties** are actually an extended model for the 3 trainings of the path. The training begins and continues in faith [3.3.1.2] into the trainings in moral conduct, in concentration and in wisdom, all of which ripen in liberation (letting go of wrong views; even reaching the path).

<u>The 5 faculties</u>	<u>The 3 trainings</u>	<u>practical application</u>	<u>the 7 awakening factors</u>
(1) faith	} training in moral virtue	knowing the mind	1 mindfulness
(2) effort			2 investigation of states
(3) mindfulness	} training in concentration	taming the mind	3 effort
(4) concentration			4 zest
(5) wisdom	training in wisdom	freeing the mind	5 tranquillity
			6 concentration
			7 equanimity

Diagram 3.3.1.5 The 5 faculties, the 3 trainings and the 7 awakening factors

3.3.1.5 By way of overview, we can see how the 5 faculties work with the 3 trainings in a unified way for us **to know the mind, tame the mind and free the mind** [Diagram 3.3.1.4] with the help of the 7 awakening factors [Diagram 3.3.1.5].

Notice that the 5 faculties start with faith, and work through the 3 trainings, to bring us wisdom. Through faith, we live **a moral life** keeping to the precepts (the Vinaya in the case of monastics) by way of the 4 right efforts or strivings [3.3.1.2]. When we keep the precepts with lovingkindness, we begin to **know our mind**—that it loves *life*, it wants to be *happy*, to be *free*, to grow with *truth*, and to stay focused with *mindfulness*—these are the “5 values” (life, happiness, freedom, truth and wisdom)¹⁵⁵ that underlie moral virtue by which we know our mind and those of others, since the 5 values are universal.

When we understand the fundamental nature of the mind (through the 5 values), we learn **to tame the mind**. We do this by overcoming **the 5 mental hindrances** (*pañca, nīvaraṇa*) by way of the 7 awakening factors (*satta bojjhaṅga*), thus:

- (1) **sensual desire** (*kāma-c, chandā*), and its opposite, (2) **ill will** (*vyāpāda*)—representing liking and disliking respectively by way of constant **1 mindfulness**;
- (3) **sloth and torpor** (*thīna, middha*), and its opposite, (4) **restlessness and worry** (*udhacca, kukkuccha*)—by harmonizing *effort, mindfulness* and **2 investigating the mental states**, by which we know the mind and **tame the mind** as they arise and cease;
- (5) **doubt** (*vicikicchā*) [1.2.2.3] is overcome by **3 (right) effort**, as a result of which **4 zest** (joy) arises, which brings **5 brings tranquillity** (calming the mind as it frees itself from the physical senses), which in turn brings **6 concentration**, when the mind fully frees itself from the senses and becomes fully focused, leading to **7 equanimity**, that is, the dhyanas and their resulting calmness. **The mind is free**, joyfully, clearly and radiantly. With this radiant joyful clarity of the mind, we know and see directly into the true reality of things, that is, we have wisdom.

3.3.2 Seeing with wisdom: Attention, mindfulness, clear awareness, wise attention

3.3.2.1 The early Buddhist teachings on wisdom (*paññā*) are closely connected with the following key expressions: **attention** (*manasikāra*), **mindfulness** (*sati*), **clear awareness** (*sampajaññā*) and **wise**

¹⁵⁵ On the 5 values, see SD 21.6 (1.2.4).

attention (*yoniso manasikāra*). Experienced teachers and careful students of early Buddhism well know that these terms describe important actions and states in early Buddhist psychology. They also know that such Pali terms are not technical terms in the modern sense: they each have key senses and ideas, but are as a rule versatile, often polysemic words that work with or overlap with other terms in describing the mind, mental states and phenomena in general.

Thus, when an accomplished or inspired teacher of early Buddhism explains the Dharma, especially based on his own spiritual life instead of giving an academic or textual commentary or interpretation, he will rather speak Dharma in the way a master concert performer plays a great classical piece, not so much with mechanical precision but more so with a lively artistic presentation that would move us to practise Dharma with faith—this is **the Assaji effect** that inspired the wanderer Sāriputta to be drawn to the elder Assaji to hear the Dharma and become a streamwinner. [3.3.5.1]

3.3.2.2 Attention and mindfulness

The first key expression related to the wisdom discourse in early Buddhism is **attention** (*manasikāra*), comprising *manasi*, “by or of the mind,” + *kāra*, “making,” literally, “minding, directing the mind to, or keeping the mind on” something (an event or state). Early Buddhist psychology, as a rule, regards **attention** as *a constantly present mental quality*, whereas **mindfulness** (*sati*) is *intermittent and ad hoc*, in the sense of needing to be aroused and applied. Mindfulness, when cultivated by itself, refers to a more *receptive* quality of the mind.

Descriptions of the deployment of attention cover a range of different functions, ranging from the more conceptual tasks of storing teachings in memory and later recalling them to the supportive role of facilitating experiences of deep concentration and liberating insight. In meditation-related contexts, attention is explicitly mentioned as a foundation for the cultivation of mindfulness. With later Buddhist traditions, [however,] understandings of attention and mindfulness evolved, leading to an increased similarity in function between these two qualities.

(Analayo, “Attention and mindfulness,” *Mindfulness* 11,5 2020:1131)

The APA Dictionary of Psychology (2nd edition, 2015) defines “attention” as follows:

Attention *n.* a state in which cognitive resources are focused on certain aspects of the environment rather than on others and the central nervous system is in a state of readiness to respond to stimuli. Because it has been presumed that human beings do not have an infinite capacity to attend to everything—focusing on certain items at the expense of others—much of the research in this field has been devoted to discerning which factors influence attention and to understanding the neural mechanisms that are involved in the selective processing of information. For example, past experience affects perceptual experience (we notice things that have meaning for us), and some activities (eg, reading) require conscious participation (ie, voluntary attention). However, attention can also be captured (ie, directed involuntarily) by qualities of stimuli in the environment, such as intensity, movement, repetition, contrast, and novelty.

Interestingly, the APA definition of attention only refers to attentional focus “on certain aspects of the environment,” apparently only the *external* environment; but early Buddhism also includes attending to the “internal” state, such as one’s thinking. One can, for example, be “lost in thought,” attending to a distraction or an unwholesome thought.

3.3.2.3 The early Buddhist distinction between attention and mindfulness is helpful even today in modern psychology which has shown growing interest in them in current research.¹⁵⁶ In the case of experiencing pain, for example, research has found that attention as such can actually increase affective reactivity (Lindsay and Creswell 2017), whereas mindfulness tends to have the opposite effect. Achieving some degree of meditative analgesia appears to be possible through the cultivation of a form of *open monitoring* rather than *focused attention* (Grant 2014).¹⁵⁷ The arousal of *an accepting attitude* (such as with the practice of lovingkindness) by way of basic mindfulness training often works to significantly remove or at least reduce the effects of bodily and mental pain.¹⁵⁸

3.3.3 Doing, being, knowing

3.3.3.1 The quality of attention depends on its active and decisive nature by way of *selecting* which sense-datum is to be processed by the mind, and which to be avoided.¹⁵⁹ The early Buddhist teaching on mindfulness, however, stands for *a less active quality*, at least when cultivated on its own, being more a receptive form of awareness.¹⁶⁰ In significant ways, mindfulness is less about “doing” and more about “being.” We are mindful thus: we *are lustful* ... we *are* free from lust, etc; we *are* walking, sitting, etc; we *are* breathing; and so on.¹⁶¹

Such a distinction is not meant to posit a black-and-white contrast. However, in later Buddhist traditions, such as in the Theravāda commentarial tradition, there is a tendency towards conceiving mindfulness as a quality that “plunges into” the mind-objects.¹⁶² This conveys considerably more active nuances, and the employment of mindfulness in some contemporary insight meditation traditions emphasizes a rather *vigorous* form of paying attention, understood to be an implementation of mindfulness.

In early Buddhist texts, however, the act of “plunging into” (*pariyogaḷha*) the objects of the mind is usually associated rather with attention and attainment, such as “plunging into the truth.”¹⁶³ Mindfulness as such, in contrast, appears to be more a stepping back from focus on a particular object in such a way as to enable seeing the whole picture.

Again, this does not suggest a clear-cut distinction between attention and mindfulness as distinct qualities. Mindfulness—as seen in the 5 faculties—collaborates with other mental factors for a harmoniously focused state of mind, just as attention is present when the mind is openly receptive. In fact,

¹⁵⁶ See eg R H Sharf, “Is Yogācāra phenomenology? Some evidence from the Cheng weishi lun,” *J of Indian Philosophy* 44 2016:784.

¹⁵⁷ E K Lindsay & J D Creswell, “Mechanisms of mindfulness training: monitor and acceptance theory (MAT),” *Clinical Psychology Review* 51, 2017:48-59; J A Grant, “Meditative analgesia: the current state of the field,” *Annals of the New York Academy of Sciences* 1307, 2014:55-63.

¹⁵⁸ Y Wang et al, “Effect of acceptance versus attention on pain tolerance: dissecting two components of mindfulness,” *Mindfulness* 10,7 2019:1352-1359.

¹⁵⁹ Eg **Vitakka Saṇṭhāna S** (M 20,5/1:120), SD 1.6.

¹⁶⁰ Such as in breath meditation, one watches the breath *as it is* (“long breath, short breath ...” etc), **Ānāpāna-sati S** (M 118/3:78-88), SD 7.13; see **Satipaṭṭhāna S** (M 10), esp the “satipaṭṭhāna refrain” (M 10,5 etc), SD 13.3.

¹⁶¹ See esp **Ānāpāna-sati S** (M 118,18-28/3:83-85), SD 7.13.

¹⁶² Analayo, “How mindfulness came to plunge into its objects,” *Mindfulness* 10,6 2019c:1181-1185.

¹⁶³ **Pariyogaḷha, dhamma**, Mv 7.10/V 1:16 = **Ambaṭṭha S** (D 3,2.21-22/1:110), SD 21.3; **Kūṭa, danta S** (D 5,30a/-1:148), SD 22.8; **Cūḷa Saccaka S** (M 35,24/1:234 fx2), SD 40.5; **Upāli (Gaha, pati) S** (M 56,18/1:380), SD 27.1; **Mahā Vaccha, gotta S** (M 73,10/1:491), SD 27.4; **Dīgha, nakha S** (M 74,15/1:501), SD 16.1; **Brahmāyu S** (M 91,36/2:145), SD 63.8; **Sīha S** (A 8.12,10/4:186), SD 71.5; **Ugga S 1** (A 8.21,6/4:210), SD 70.3; **Ugga S 2** (A 8.22,6/4:213), SD 45.15; **Kuṭṭhi S** (U 5.3/49), SD 70.4. Cf *nibbān’ogadham*, **Cūḷa Vedalla S** (M 44,29.8/1:304), SD 40a.9; (**Māra**) **Rādhā S 1** (S 23.1,16/3:189), SD 61.28.

attention must be present even on such occasions, as according to early Buddhist psychology, it is part of the basic setup of any state of mind.¹⁶⁴

3.3.3.2 Early Buddhist analysis of the mind sees mindfulness as having an *intermittent ad hoc nature*, that is, a quality that is not present in every state of mind. As we have noted, attention features among those mental factors that occur invariably in any state of mind. This is the situation in the context of “name” (*nāma*), which is the mental activity responsible for making sense out of our experiences, material or mental.

“Name” is defined as follows in the **(Nidāna) Vibhaṅga Sutta** (S 12.2):

Avuso, feeling, perception, volition, contact, and attention; these are called “name.”

S 12.2,11/2:3 (SD 5.15)

In the early Buddhist model of experience, together with “form” (*rūpa*) as the experience of materiality, “name” stands in a reciprocal conditioning relationship to consciousness. The continuous interplay between the *stream of consciousness* on the one side and the flux of name-and-form (*nāma,rūpa*) on the other, explains or suggests “continuity” (*santana*) in the absence of a permanent self. This is the existential making “something” (*kiñcana*)¹⁶⁵ out of nothing, fabricated by greed, hatred and delusion.

Philosophically, this is how we create **knowledge** and have a discourse on feelings and emotions rooted in our consciousness. Attention simply *reads* the information or ideas *fabricated* or *selected* by mindfulness through experience (the present), memory (the past) or imagination (the future). Attention can also read such data rightly (*yoniso*) by revising, righting, even deleting its negative naming and forming habits, or read them wrongly (*ayoniso*) in unwholesome ways. [3.3.5]

3.3.3.3 When any object, whether of the senses (materiality) or the mind (mentality), is attended to, **attention** will invariably *name* it, to make sense of it, to know it. Clearly then, in terms of experience—this mental *naming* and *forming* of ideas or facts, we again see an essential distinction between attention and mindfulness, in that, while attention is indeed a *constant*, mindfulness is an *intermittent* (ad hoc) quality of the mind.

Due to this fundamental distinction, the task in relation to each of these two differs: in the case of **mindfulness**, one needs to “establish” (*upaṭṭhahati*) this quality. This is why the formal cultivation of mindfulness takes the form of the 4 “establishments of mindfulness” (*sati’paṭṭhāna*, *sati* + *upaṭṭhāna*). On the other hand, with **attention** there is no need for any establishing, as it is already present in every state of mind.

For this reason, the crucial question is how such attention is being given. Hence, the suttas distinguish between **attention** that is “wise,” or more literally “penetrative” (*yoniso*), and attention that is “unwise” or superficial (*ayoniso*).¹⁶⁶ Wise attention is conducive to progress into freedom, whereas unwise attention binds the mind and leads it further into bondage.

Now, given that attention is already present in every state of mind, when a certain sutta passage mentions it, this does not imply that attention could in principle be absent. Rather, an explicit reference in a particular context means that attention must be performing a function sufficiently important to

¹⁶⁴ On a classic sutta illustrating how attention and mindfulness work together, see **(Saḷ-āyatana) Upavāṇa S** (S 35.70), SD 62.7. See Analayo, “Attention and mindfulness,” 2020:1131 f.

¹⁶⁵ On “something” (*kiñcana*), see **Go,datta S** (S 41.7) + SD 60.4 (1.2.1.4); SD 12.4 (6.3); SD 40a.10 (1.4(2)); SD 50.2 (1.1.3.3). Its opposite is *akiñcana* = *atammayatā*, SD 19.13; **Atam.maya S** (A 6.104), SD 19.13(2.4).

¹⁶⁶ **M Mejor**, Controversy on the mutual conditioning of *avidyā* and *ayoniśomanas(i)kāra* in Vasubandhu’s *Abhidharmakośa*, *J of the International College for Advanced Buddhist Studies* 4, 2001:292-263. **Anālayo**, “Yonisomanasikāra,” in *Ency of Buddhism* (Sri Lanka) 8, 2009:809-815.

merit being highlighted. In other words, at times *the ever-present function of attention* is actually in the background of the overall mental event in which it occurs. At other times, however, attention takes a more prominent role; it is such a prominent role that the passages quoted below should be highlighting it in some way.

3.3.4 Wise attention and mindfulness

3.3.4.1 Now that we have some idea of the difference between attention and mindfulness, we will examine how these two qualities work together to build on each other. For example, **wise attention** serves as a basis for the cultivation of *mindfulness* and *clear awareness*. This role is seen in the context of how various aspects of practice gradually build on each other.¹⁶⁷ In this setting, there is a need for having first built a foundation in wise attention [3.3.5] in order to be able to cultivate mindfulness and clear awareness, as stated in **the (Āhāra) Avijjā Sutta** (A 10.61):

Mindfulness and clear awareness, too, bhikshus, are with food, I say, not without food.

And what is the food for mindfulness and clear awareness?

Wise attention (*yoniso manasikāra*), should be the answer.

(A 10.61,4/5:113), SD 31.10

3.3.4.2 In this way, attention that is deployed in ways that are wise or right builds the foundation for mindfulness and clear awareness. In the same Sutta, these two in turn lead, by way of sense-restraint and perfection of moral conduct, to the practice of the 4 establishments or focuses of mindfulness. Although the combination of mindfulness and clear awareness can apply to a range of different meditative experiences (Anālayo 2020b), in the present context the two qualities appear to stand for a somewhat more basic modality of practice, perhaps corresponding to the maintenance of decorum and circumspection in the various bodily activities.

The central role of wise attention in this respect can be fleshed out further by turning to a juxtaposition of 2 sets of qualities, the 5 hindrances and the 7 awakening factors [3.3.1.5]. Whereas the former quite literally “hinder” progress to mental concentration and awakening, the latter help to “awaken” the mind. As a basic principle, unwise attention arouses the hindrances, whereas wise attention arouses the awakening factors (S 46.24).

And what is the food for the 7 awakening-factors?

The 4 establishments of mindfulness (*cattāro satipaṭṭhāna*), should be the answer.

(A 10.61,4/5:113), SD 31.10

3.3.4.3 In this way, wise attention is shown to have a rather intimate relationship to the cultivation of mindfulness, ranging from providing support for the basic establishing of mindfulness and clear awareness up to reaching the peak of liberating meditation practice by arousing the awakening factor of mindfulness.

Reviewing the selected sutta passages above, different modalities for the deployment of the basic function of attention emerge as being sufficiently important to merit explicit recognition. These cover wise attention during the delivery of a teaching and the subsequent recollection of a teaching received earlier for purposes of review.

¹⁶⁷ Analayo, “Clear knowing and mindfulness,” *Mindfulness* 11 [Dec 2019] 2020b.

Wise attention also involves ignoring unwholesome thoughts, staying aloof from perceptions of diversity, and avoiding the taking up of any signs during deep concentrative experiences. Dwelling in emptiness requires attention, just as the cultivation of mindfulness practices does. All such efforts for wise attention appropriately directed keep away unwholesome states and increase wholesome ones.

3.3.5 Clear awareness

3.3.5.1 The Satipaṭṭhāna Sutta defines “**clear awareness**” (*sampajañña*) in terms of bodily activities, located in the first of the 4 contemplations, that of the body (*kāyānupassanā*) [3.1.1.4], as the 3rd of its 6 sets of exercises,¹⁶⁸ thus:

- | | |
|--|---|
| (1) in going forward or going backward [stepping back], | one is clearly aware what one is doing. |
| (2) In looking forward or looking back, | one is clearly aware what one is doing. |
| (3) In bending or stretching, | one is clearly aware what one is doing. |
| (4) In carrying one’s upper robe, outer robe and bowl, | one is clearly aware what one is doing. |
| (5) In eating, drinking, chewing and tasting, | one is clearly aware what one is doing. |
| (6) In voiding or peeing [defecating or urinating], | one is clearly aware what one is doing. |
| (7) In walking, in standing, in sitting, in sleeping,
in waking, ¹⁶⁹ in talking, or in remaining silent, | one is clearly aware what one is doing.
(M 10,8/1:57), SD 13,3 |

The purpose of the “clear awareness” exercise seems to be that of keeping decorum in the various activities of the body in private and in public. The reference to robes and bowl means that the instructions are meant particularly for monastics. It is well known that monastic arhats inspire others, especially non-Buddhists, by such decorum and exemplary conduct, as the elder Assaji¹⁷⁰ did.¹⁷¹ [3.3.2.1]

3.3.5.2 Just preceding the clear awareness exercise (mindfulness of bodily activities) is **mindfulness of the 4 bodily postures**, defined as follows:

- | | | | |
|---------------------------|-----------------------------------|-----------------------------|-----------------------|
| (1) While walking, | one understands, “I’m walking” | ["Walking"]. ¹⁷² | <i>gacchāmi ti</i> |
| (2) Or, while standing, | one understands, “I’m standing” | ["Standing"]. | <i>ṭhito’mhī ti</i> |
| (3) Or, while sitting, | one understands, “I’m sitting” | ["Sitting"]. | <i>nisinno’mhī ti</i> |
| (4) Or, while lying down, | one understands, “I’m lying down” | ["Lying down"]. | <i>sayāno’mhī ti</i> |
- In whatever way one’s body is disposed, that is how one understands it.
(M 10,7/1:56 f), SD 13.3

This applies to *walking, standing, sitting, and lying down—the 4 postures*. This exercise is similar in nature to contemplation of feeling, in that here the role of clear awareness would again be the recognition that “I am walking.” Reviewing the bodily postures is, as it were, a preparatory exercise for the cultivation of mindfulness of bodily activities which follows. The practitioner is thus able to verbalize, “the

¹⁶⁸ The 6 sets of exercises constituting the “body contemplation” are: (1) breath meditation [M 118, SD 7.13], (2) the 4 postures, (3) clear awareness, (4), perception of foulness [3.1.3.4], (5) analysis of the 4 elements [M 11,8-11, SD 3.11], (6) the 9 charnel-ground meditations [3.1.4.1].

¹⁶⁹ “In sleeping, in waking,” *sutte jāgarite* (both loc of reference), lit, “while asleep, while awake.” Comy glosses *sutte* as *sayane*, “lying down, reclining.” For details, see SD 13.1 (3.6.2). See also SD 60.1f (4.3.2.5).

¹⁷⁰ On the “Assaji effect,” see SD 58.1 (1.2.2.2); Sāriputta’s conversion: SD 42.8 (1.2); SD 51.5 (5.2.3.10).

¹⁷¹ S Mroziak, *Virtuous bodies: the physical dimension of morality in Buddhist ethics*. NY: Oxford Univ Press. 2007.

¹⁷² On the tr here, see SD 13.1 (3.9.3).

body is in such and such a posture,” and to continuously monitor one’s conduct in such a way that it expresses itself in a dignified bearing.

Here, the role of a propositional type of knowledge, in the sense of involving verbal, propositionally structured judgments, is less prominent. This is evident in the fact that the instructions no longer use the 1st-person tag *iti*. When going forward and returning, for example, the task is simply to do it in the appropriate manner. One goes through them *clearly aware* (*sampajāna*). Such an exercise is also to keep the mind habitually directed to the present reality as it arises and ceases, as stated in the well known verse of the **Bhadd’eka,ratta Suttas**, thus:¹⁷³

Let one not pursue¹⁷⁴ [not dwell on] the past,¹⁷⁵
nor hold fond hope for the future.
The past is gone,¹⁷⁶
and the future has not yet come.¹⁷⁷

atītaṃ nānvāgameyya
n’appaṭikaṅkhe anāgataṃ
yad atītaṃ pahīnaṃ taṃ
appattañ ca anāgataṃ.

(M 131,3/3;187), SD 8.9, see (5.1) for related texts

3.3.5.3 The function of clear awareness in relation to such bodily activities can be explored further with the application of clear awareness relating to intentional communication about what is *untrue*. The suttas describe deliberately uttering a lie with the expression, “knowingly speaking falsehood” (*sampajāna,musā bhāsati*).¹⁷⁸ Clear awareness should be thus truly reflective of one’s personal and spiritual state. If one is to feign such calmness and decorum to gain support and favours, then one is clearly living a lie.

Unlike clear awareness of bodily activities, the mindful contemplation of a pleasant feeling, for example, will hardly be a meditative practice visible to others, especially outsiders. Mindful bodily activities, on the other hand, as decorum maintained by Buddhist monastics in their habitual conduct, can more easily be witnessed. Such practice of clear awareness has a natural relationship to what is external, in the sense that the practitioners’ conduct is publicly visible and reflective of Dharma training.

3.3.6 To wisely attend (*yoniso manasikaroti*)

3.3.6.1 Clear awareness is part of a succinct definition of the cultivation of the 4 establishments of mindfulness (*satipaṭṭhāna*), that of *contemplating the body, feelings, thoughts, and dharmas*, thus:

A monk¹⁷⁹ dwells ¹⁸⁰exertive, clearly aware, mindful, removing covetousness and displeasure

¹⁷³ There are 4 suttas of this name: **Bhadd’eka,ratta S** (M 131,3/3:187), SD 8.9; **Ānanda Bhadd’eka,ratta S** (M 132,3/3:191), SD 109.9; **Mahā Kaccāna Bhadd’eka,ratta S** (M 133,5/3:193), SD 109.10; **Lomasak’aṅgiya Bhadd’eka,ratta S** (M 134,3/3:201), SD 109.11.

¹⁷⁴ “Let one ... not pursue [not dwell on]” (*anvāgameyya*), pot 3 sg of *anvāgameti* (caus of *anvāgacchati* = *anu + ā-gacchati*), lit, “to let come back,” ie, to wish something back (CPD), to run after, dwell on. [This tr was suggested by Kumara Bhikkhu of Malaysia, email 17 Aug 2013.]

¹⁷⁵ Cf *patisarati* at SD 41.6 (2.3.6.1).

¹⁷⁶ Alt tr: “For the past has passed away.”

¹⁷⁷ Alt tr: “And the future is yet unreached”; poetically, “the future never comes.”

¹⁷⁸ **Sevitabbāsevitabba S** (M 114,6.4/3:48 f), SD 39.8; Nm 1:151, 152, 2:268 f passim; V 2:85x3, 4:1.

¹⁷⁹ Here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing *satipaṭṭhana*) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251): see SD 13.1 (3.1.1.5). Note that in **Dhānañjāni S** (M 97) Sāriputta teaches the divine abodes to the layman Dhānañjāni (addressing him directly) (M 97,32.2), SD 4.9, and that in (**Nānā,karaṇa**) **Mettā S 1** (A 4.125), the subject of each of the stock passages on the 4 divine abodes is “a certain person” (*ekacco puggalo*) (A 4.125,2 etc), SD 33.9.

in regard to the world.¹⁸¹

(*ātāpī sampajāno satimā vineyya loke abhijjhā, domanassam*). (M 10.3/1:56), SD 13.3

An early book of Pali Abhidharma, **the Vibhaṅga**, explains the significance of clear awareness by giving a standard register of terms related to wisdom, the first two of which are wisdom (*paññā*) itself and the process of knowing (*pajānanā*) (Vbh 194). As noted by Gethin, such correlations only “formalize something that is looser but already present in the Nikāyas. It would be hard, for example, not to recognize in the 4 primary Nikāyas the special association of probably all terms derived from the roots *jñā*, ‘to know,’ and *drś* and *paś*, ‘to see.’” (1992:48)¹⁸²

3.3.6.2 The Vibhaṅga’s reference to an act of knowing (*pajānanā*) corresponds to a term that regularly occurs in the actual teaching given in the Satipaṭṭhāna Sutta and its parallels: the need to “know” (*pajānāti*). Taking the case of pleasant feeling as an example, the teaching is as follows:

Or when feeling a pleasant feeling, one knows: “I feel a pleasant feeling.” (M 10,32/1:59), SD 13.3

The Sutta uses a particle to mark direct or reported speech, the quote tag *iti* (in the form *tī*). This implies that some degree of inner verbalization is required, such as: “I feel a pleasant feeling.” Such inner verbalization is the task indicated by the phrase “to know” (*pajānāti*), which appears to refer to clear awareness mentioned in the succinct description of the establishments of mindfulness above.

The bottom line here is that, in the context of formal mindfulness practice, the role of clear awareness is to furnish an element of *comprehending* what one is experiencing. It is due to such clarity of understanding that one is able to verbalize, “I feel such and such a feeling.”

3.3.6.3 A distinct feature of **feelings** (*vedanā*) that calls for a *penetrative type of understanding* is their impermanent nature. This cultivation of *clear awareness of impermanence* covers feelings together with perceptions and thoughts; in other words, clear awareness encompasses all of awakening and the awakened minds. A description of this kind of meditative accomplishment by the elder **Nanda** (the Buddha’s half-brother) is recorded in **the (Aṭṭhaka) Nanda Sutta** (A 8.9).

The Sutta describes Nanda’s accomplishment of **mindfulness and clear awareness** as follows:

Here, bhikshus,

Nanda knows <u>feelings</u>	as they arise,	as they remain present,	as they disappear;
he knows <u>perceptions</u>	as they arise,	as they remain present,	as they disappear;
he knows <u>thoughts</u>	as they arise,	as they remain present,	as they disappear.

That, bhikshus, is Nanda’s mindfulness and clear awareness.¹⁸³

(AN 8.9,5/4:168), SD 62.8

What is of significant interest here is the recognition of **an interim period**—that of presence or persist-ence—in the early Buddhist conception of impermanence, which differs from the doctrine of momenta-

On meditation as renunciation, see **Hālidakāni S 1** (S 22.3/3:9-12), SD 10.12; **Bhāvanā**, SD 15.1 (14.7); **Sexuality**, SD 31.7 (1.6.2).

¹⁸⁰ *Ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassam*. Here we find 4 of the 5 spiritual faculties (*pañc’-indriya*) in action: see SD 13.1 (4.2).

¹⁸¹ “World” (*loka*); anything to do with the physical senses. See SD 13.1 (4.2.4).

¹⁸² Gethin, *The Buddhist Path to Awakening: a study of the bodhipakkhiyā dhamma*, Leiden: E J Brill, 1992.

¹⁸³ At A 4.41, this is called *the cultivation of concentration that leads to mindfulness and clear awareness*.

riiness that arose in later traditions.¹⁸⁴ According to this later doctrine, any phenomenon will disappear immediately after having arisen.¹⁸⁵

From an early Buddhist viewpoint, however, what has arisen can persist for some time before ceasing, although such persistence of course takes the form of a continuously changing process and does not involve anything permanent. The observation of such continuous impermanence of mental processes in the form of feelings, perceptions, and thoughts needs some degree of continuous mental monitoring. This would be similar to the ability to notice when the mind during actual meditation is about to get distracted, enabling an adjustment that maintains the continuity of practice without becoming lost. Such monitoring therefore appears to be recognized already in the suttas as a dimension of *mindfulness and clear awareness*, a function that receives increasing attention in some later Buddhist traditions.¹⁸⁶

3.4 RIGHT VIEW

3.4.1 Right view and wisdom

3.4.1.1 Wisdom (*paññā*), in the eyes of early Buddhism, comprises the twin aspect of seeing rightly (or “right view,” *sammā, diṭṭhi*), and knowing rightly (that is, “insight wisdom” (*paññā*) or liberating knowledge). The prefix “insight” refers to *self-knowledge*—the seeing for oneself (*sandiṭṭhika*), which also means “that which is seen here and now”—the experiential and empirical understanding of true reality.

This liberating understanding is embodied as **the 4 noble truths** (*catu, ariya, sacca*). Technically then one “knows” that there is suffering and how it arises, and one “sees” the path to its ending, and taking that path, one sees nirvana. This is the old formulation of the 4 truths—with the truth sequence of 1, 2, 4, 3—such as that found in **the Mahā Saḷ-āyatanika Sutta** (M 149, SD 41.9), following *the realization sequence*. The “normal” sequence we are so familiar with follows the teaching sequence [3.4.2].

3.4.1.2 Knowing true reality—suffering and its arising—one sees the **meaning of life**: life is change. Life is evolving, challenging us to change, which means we have to let go of the past and the old, be in the present of true reality, and not be misled by what we think had happened but rather respond to things as they are. For most of us this is suffering: it is not something we want or like, but it is *what we are*. We change, driven by craving, the desire to have and to be. When the change is right and good, the craving ends.

Seeing true reality—especially the ending of suffering and the way to this end—we are better equipped to know where we should be heading and to take that path. We see nirvana and head for it. To “see nirvana” (even though we have not reached it) is like seeing a high mountain hidden in the clouds of *greed, hatred and delusion*. We at least know *where* we should head and what we are up against. This is our **purpose in life**. If we see the 4 truths as ultimate reality, then what frees us is this absolute wisdom, knowing things as they really are.

3.4.1.3 With this knowledge of reality, we can see how to live truly and fully well so that we reach the path of awakening and move towards freedom. The most fundamental reality is that we only have life—*the earth, water, fire and wind* that are the physical universe—combined with *consciousness*, making us experience time. What makes us human is the various values that we are able to cultivate to better

¹⁸⁴ A von Rospatt, *The Buddhist doctrine of momentariness: a survey of the origins and early phase of this doctrine up to Vasubandhu*. Stuttgart: Franz Steiner Verlag, 1995.

¹⁸⁵ Y Karunadasa, *The Theravāda Abhidhamma*, HK, 2010:234-261 (ch 17).

¹⁸⁶ J D Dunne, “Buddhist styles of mindfulness: a heuristic approach,” in (eds) B D Ostafin, M D Robinson & B P Meier, *Handbook of Mindfulness and Self-regulation*, NY: Springer, 2015:251-270.

ourselves as humans, even free us from time itself by attaining **nirvana**. Since nirvana is beyond time, it is also death-free.

We thus *have* nothing in this world but **life**, and to really live life, we must *be*, that is, act to support and celebrate that life: we must *be* **happy**. Hence, we need to work and rightly enjoy the fruits of our work. In order to be happy, we need to be healthy, too, that is, to keep our mind and body safe from harm, pain and disease.

We are of course *free* to share what we have from our labour. We need to share our surplus with those who are unable to obtain enough support from their work due to various limitations. In giving and receiving, we must be honest and not deceive others in action or in speech.

In due course, out of need or love, we produce other humans; we procreate. From our living bodies come other lives. These children need to be guarded, fed, loved, educated, to be humanized. Due to the great responsibilities that accompany child-bearing, one has the right to say *no* to procreating, even to enjoy our bodies that can reproduce themselves. This right is called **freedom**, that is, how we whole-somely keep our bodies safe, healthy and happy in our own way.

This also means that to live is to live with others, we thrive as a society. For such a society to be safe, productive and creative, it must be rooted in **truth**, expressed in moral conduct, rooted in the values of life, happiness, and freedom (as we have noted). This truth not only identifies, respects and nurtures the good that we have and the good we are, but also the better that we *can* have or *will* be.

This potential good comes from a wholesome **mind**, which needs to be sober, calm and clear so that it is healthy and wholesomely mindful and clearly aware. This is the mind that protects and promotes truth and creates and celebrates beauty. *Truth and beauty* are the twin pillars of an individual and a good society.

We have thus briefly discussed the wisdom that is *the meaning and purpose of life*. The meaning of life is embodied in the first 2 truths: those of suffering and its arising through craving. The purpose of life is embodied in the last 2 truths: those of the ending of suffering (nirvana) and the path of the ending of suffering. We will now look a little deeper into these 4 noble truths, perhaps with some new insights.

3.4.2 The 4 noble truths

(1) *Understanding the truth that is suffering*

3.4.2.1 The Buddha famously declares, “I declare only suffering and the ending of suffering.”¹⁸⁷ The starting-point of early Buddhism is the reality of suffering (*dukkha, sacca*), and its goal is the ending (*nirodha*) of that suffering. The fact that some people think that this Buddhist teaching is very negative only supports and proves the point. No one likes suffering. e

It’s interesting that the Pali term **dukkha** can mean either “pain” in the physical sense (*dukkha, dukkha*), in the emotional or psychological sense (*vipariṇāma, dukkha*), or as existential suffering (*saṅkhāra, dukkha*). As adults, we are likely to know what “physical pain” is; it comes with “birth, decay [aging], disease, death” (as stated in **the Dhamma, cakka Pavattana Sutta**, S 56.11).¹⁸⁸ Sometimes it is also added that: “grief, lamentation, physical pain, mental pain and despair are suffering.” (id).

This last list of symptoms may arise as a result of physical pain, but they are really emotional or psychological pain. Most people would not mind some “pain” in their lives; there are even those who say that “some pain” may be good for us; hence, the saying, “no pain, no gain.”¹⁸⁹ We may even be told by

¹⁸⁷ (**Khandha**) **Anurādha S** (S 22.86,21) = (**Avyākata**) **Anurādha S** (S 44.2), SD 21.13; **Alagaddûpama S** (M 22,38), SD 3.13; **Yamaka S** (S 22.85,37), SD 21.12; SD 40a.1 (11.1.1); SD 58.1 (1.2.2.2).

¹⁸⁸ S 56.11,5/5:421 = Mv 1.6.19 (V 1:10).

¹⁸⁹ A proverb that became popular after 1982 when actress Jane Fonda began to produce a series of aerobic workout videos. The American College of Foot & Ankle Orthopedics & Medicine, 22 Sep 2002. Medical experts

our parents, bosses, teachers or others that we may have to “be with the unpleasant,” or “be without the pleasant” or “not get what we want [desire].” (id). We do not mind tolerating such discomfort or “challenges” to attain our goal.

However, it is highly unlikely that any person, in their right mind, would say, “*no suffering no gain*”! The reason is clear and simple: **suffering** is our negative reaction to pain, failure or lack. Yet there is something even more primal and sinister about suffering.

3.4.2.2 From the **Dhammacakka Pavattana Sutta** list of *dukkha*, pains and sufferings [3.4.2.1], we can conveniently group them into 3 *kinds*: suffering as pain, as change, and as conditions.¹⁹⁰ Let’s look at the Sutta definition of *dukkha* (S 56.11) [see Diagram 3.4.2.2].

From the above definition, we can see that *dukkha* has quite a broad compass of not only human, but existential, suffering; but it is no ordinary suffering, especially in the case of the 8th suffering: “in short, the 5 aggregates of clinging are suffering,” or “the 5 aggregates” in short.

The 5 aggregates are what we really are as living beings, comprising *form, feeling, perception, formations and consciousness*; we are, in brief, body (*form*) and mind (the other 4 aggregates). They are *suffering*, both as an adjective/noun and as a verb. We say, for example, “This body is impermanent; it feels pain; it is a suffering body.” But pain itself is impermanent; it will go away. The true reality—unknown and unseen by most people—is that this body *is suffering* itself; it is *dukkha*. It is composed of the 4 elements (earth, water, fire and wind), sustained by food, in need of upkeep and cleaning; it falls sick and dies in the end, and is no more. This is the body as the “**form**” aggregate (*rupa-k, khandha*).

		<u>Type of dukkha</u>
(1) birth	is suffering;	} bodily pain
(2) decay [ageing]	is suffering;	
(3) disease	is suffering; ¹⁹¹	
(4) death	is suffering;	
[grief, lamentation, physical pain, mental pain and despair are suffering]; ¹⁹²		} change
(5) to be with the unpleasant	is suffering;	
(6) to be without the pleasant	is suffering;	
(7) not to get what one wants [desires]	is suffering;	} conditions
(8) in short, the 5 aggregates of clinging (<i>pañc'upādāna-k,khandha</i>) ¹⁹³ are suffering.		

Diagram 3.4.2.2 The 3 types of *dukkha*

agree that the proverb is mostly ineffective for exercise: NJ Division of Curriculum and Instruction, *Elementary Physical Education Today*. Jones & Bartlett Publishers, 1970:1167.

¹⁹⁰ D 33,1.10(27)/3:216; S 38.14/4:259, 45.165/5:56; Nett 12; details Vism 16.34 f/499.

¹⁹¹ *Vyādhī pi dukkhā*: Only in the Vinaya & Saṃyutta versions; not mentioned in Comys. Vism Comy: “Disease is omitted here [eg D 22,18/2:305; S 56.11,5/5:421, etc] because no individual is meant, and there are persons in whom disease does not arise at all, such as the venerable Bakkula [M 124]. Otherwise, it may be taken as included in suffering itself. For, in the ultimate sense, disease is bodily pain conditioned by the imbalance of the elements” (VismAṭ 527). This is a common characteristic in later literature: see M Hara, 1977 & 1980.

¹⁹² Found in Ee Se (esp in daily chant) and other MSS but not in Be and Ce. This addition is prob late, as it is not found in the Chin versions. The Chin often speak of the “8 sufferings” (八苦 *bā kǔ*), as listed above.

¹⁹³ *Pañc’upādāna-k, khandha*, viz, form, feeling, perception, formations and consciousness (S 3:47; Vbh 1). What is briefly mentioned here is elaborated in the 2nd discourse, **Anatta, lakkhaṇa S** (S 22.59), SD 1.2.

This aggregate body is a “conscious body” (*sa,viññāṇaka kāya*);¹⁹⁴ it **feels** pleasure, pain, hardness, softness, warm, cold, and so on. It has a mind that **perceives**; it recalls and recognizes memories related to what it feels. It then **forms** ideas of liking and disliking depending on those memories and habitual tendencies; these are karmic formations that feed our being, our **consciousness**. We become what we feel, what we perceive, what we do, what we are conscious of. We are always **conscious of** something (*kiñcana*); that something is what we call suffering. This is the meaning of “suffering as conditions.”

(2) **Abandoning the truth that is the arising of suffering: craving**

3.4.2.3 As living beings, we are always conscious *of* something (*kiñcana*), “delighting in this and that” (*tatra,tatrabhinandini*). Our minds work through the 6 sense-faculties—the eye, ear, nose, tongue, body and the mind itself—engaging with the world, *feeling, perceiving, karma-forming and knowing*—something, this and that. Even right now, we are doing just that, but we are doing this as a disciplined and purposeful way of seeking wisdom (at least this is what we should be doing). We are thus capable of wholesomely using and directing the aggregates to the purpose of knowing reality, taming our mind and thus freeing it.

We have evolved thus far as humans because of our insatiable thirst for knowing this and that, for “something.” This **thirst** is called *taṇhā* (Sanskrit *tṛṣṇā*, from √TṚṢ, to thirst). We thirst for knowledge at the very dawn and root of our being, from birth; we then grow in consciousness, from the moment we awake until we fall asleep or become unconscious; even when not conscious, we dream another dimension of experience that often echoes the external world we are and live in.

3.4.2.4 Early Buddhism has neither theology nor mythology cursing us with the thirst to know. Our thirst for knowledge is simply the desire for *true reality* that is our nature; we are the microcosmos conversing with the macrocosmos of which we are a part, and to which our body and mind must return. So long as we have a body and a mind, we have the desire to know ourselves. Craving distracts us, ignorance blinds us in this thirst for knowledge.

As we become more conscious of life, of others and the cosmos, we keep wondering what it is that we are *seeing, hearing, smelling, tasting, touching and thinking*. What is this “**something**” that is *sight, sound, smell, taste, touch and thought*? We marvel at *this and that* of the cosmic moments that fill our senses in our daily lives.

The Buddha discovered that all these things, this and that of our daily moments, are our own living presence, the here and now. We see the sun rising, the sun setting, but we wonder if there is a sun that stands still for a better view. When we see the sun as “something,” then we miss the sunrise, the sunshine, the sunset. We only think of the “sun” as a thing, as something, and thus we do not see the day.

This **thirst** for knowing drives us daily, like plants rooting, growing, flowering, fruiting, seeding; like ants scampering about, seeking, feasting, nesting, hunting daily. Like the sun, we rise and set more countless times than the sun, or the moon, or the stars. The Buddha awakened to the wisdom that we are the result of these conditions just as the cosmos is a boundless set of conditions. We are all conditioned by craving and by ignorance. When we understand this, we gain the unconditioned, nirvana.

(3) **Cultivating the way to the ending of suffering: the path**

3.4.2.5 In the ancient “practice model” of the 4 noble truths, the 3rd truth is that of **the path** leading to the ending of suffering [3.4.1.1]. As a rule, it is summed up as the noble eightfold path as seen in **Diagram 3.4.2.5**.

¹⁹⁴ On *sa,viññāṇaka kāya*, see SD 17.8a (12.3); SD 56.1 (4.3.2.2) n.

The 8 limbs of the eightfold path have been explained in various ways in the suttas.¹⁹⁵ The usual teaching is to remind us of the “right” (*sammā*) way of life, one that conduces to reaching the path of awakening thus (ideally speaking):

- (1) We all have certain *opinions, ideas, views, and beliefs* about ourselves, others, and the world; we should work to see that such **views** reflect the spirit of the 4 truths: that we are all *work in progress*, that we *crave* for benefits and happiness, that we are by nature *good people* given the right conditions, and that we are thus likely *to act or want to act* in ways that benefit others and posterity.
- (2) Depending on these views, we tend to speak with others with various **intentions** and aspirations of *charity, friendliness and compassion*.
- (3) We thus **speak** and communicate inspired by these wholesome qualities in mind.
- (4) We are likely to **act** in similar wholesome ways in the world.
- (5) We seek **jobs** that are morally viable and try our best to live in keeping with the precepts.
- (6) With Buddhist training, we make an **effort** to prevent any unwholesome state from arising, **abandon** any unwholesome state that has arisen, **initiate** wholesome acts, and **develop** them whenever we can.
- (7) Furthermore, inspired by the Dharma, we live with **mindfulness**, respecting our bodies, moderating our feelings, cultivating our minds, and practising Dharma-spirited qualities.
- (8) Whenever we find the right occasion, we are likely to mentally build up our **concentration**.

¹⁹⁵ **D 22**,21/2:311 (SD 13.2); **M 141**,24/3:251 (SD 11.11), **S 45.8**/5:8-10 (SD 3.3); see Gethin, *The Buddhist Path to Awakening*, 2nd ed, Oxford: Oneworld, 2001:190-197.

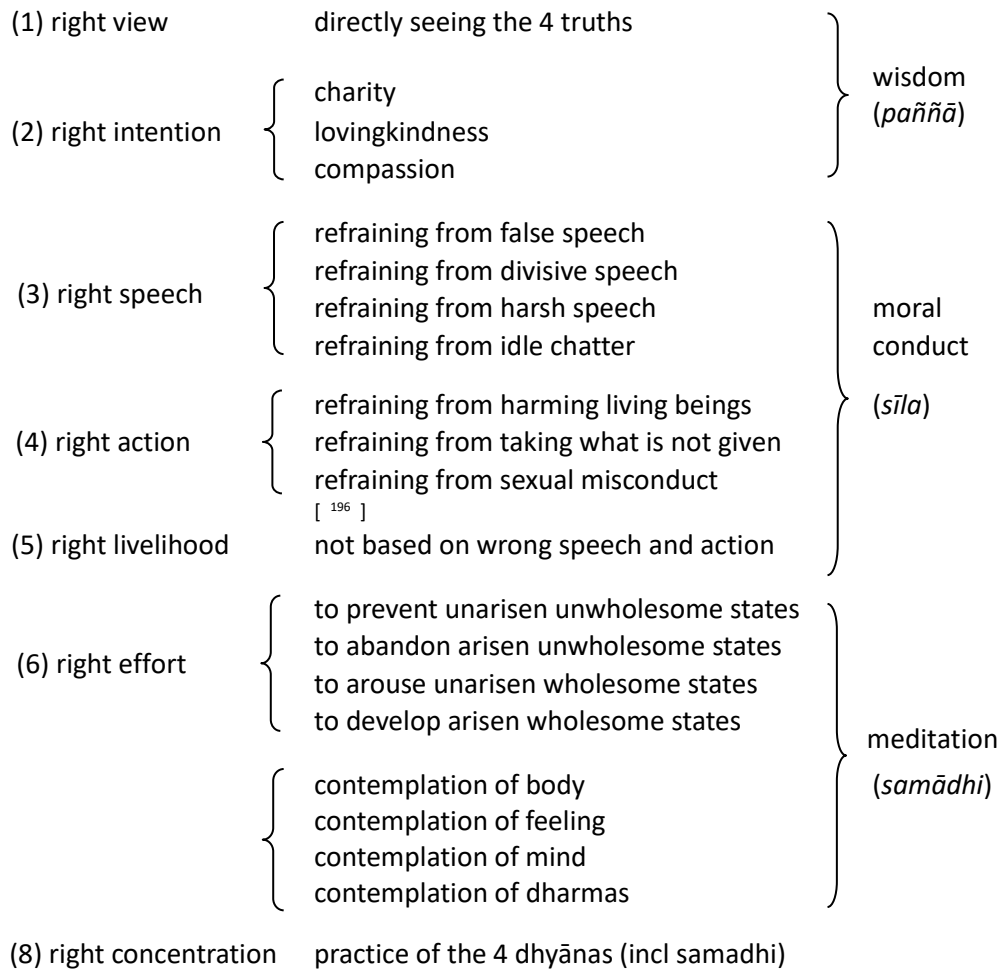


Diagram 3.4.2.5 The noble eightfold path as the 3 trainings

3.4.2.6 The 8 factors or limbs (*aṅga*) of the path do not work singly or sequentially—the first, right view, however, pervades all the other 7, keeping each of them “right.” In practice, the foundation practice, on a bodily level, is **the training in moral virtue** (limbs 3, 4, 5), that is, ensuring that our bodily activities do not cause any hindrance or distraction to our **meditation training** or mental cultivation (limbs 7, 8). And then we work to ensure that both these trainings—in moral virtue and in meditation—promote **the training in wisdom** (limbs 1,2).

Properly carried out with diligence and skill, we basically cultivate ourselves as morally good individuals, who are bent on emotional and mental development, guided and purposed by **wisdom**. Our *moral, mental and spiritual* being is thus highlighted in 8 significant dimensions, each working interdependently with one another, and defining a full and right way (*magga*) of living that transforms us into noble individuals (*ariya, puggala*).¹⁹⁷

¹⁹⁶ In practice, “refraining from intoxication” should be incl here. It is not specifically mentioned because it straddles between moral conduct and meditation.

¹⁹⁷ See esp **Mahā Cattārisaka S** (M 117/3:71), SD 6.10, & Gethin, *The Path to Awakening*, 2001:216-223

(4) *Attaining the cessation of suffering: nirvana*

3.4.2.7 The 8 path-limbs focus on the manner in which what *one thinks, speaks, acts, feels and knows*, about what one is—this can effect access and affect progress on the path to the cessation of suffering. In the case of “**blind**” **worldlings** (*andha puthujjana*, those who make no effort to study, understand and work with the 4 truths), these 8 aspects of their way of life are likely to work in a “wrong” way, that is, rooted in the bad (*pāpa*) and unwholesome (*akusala*), that is, they see not the true nature of things, leading them farther away from the cessation of suffering.

On the other hand, for “**good**” **worldlings** (*kalyāṇa puthujjana*, those who keep at least the 5 precepts), at different times, the living path is likely to be “right” (*sammā*), that is, rooted in the good (*puñña*) and wholesome (*kusala*). They may be in keeping with the true nature of things, bringing one closer to the cessation of suffering.

By means of Dharma-spirited practice, the 8 dimensions are gradually and collectively developed and transformed, until they are established as fully “right,” such that they *become* the noble (*ariya*) eightfold path itself. The path is then no more out there, but right here within us; we *are* the path.

Strictly speaking, then, the noble eightfold path represents the goal or end of Buddhist practice; it is the way of living achieved by **the noble saints** (*ariya*): the streamwinners, once-returners, non-returners and arhats who have worked on and gradually perfected *view, intention, speech, conduct, livelihood, effort, mindfulness, and concentration*.

These noble individuals attain near-perfect or perfect *view, intention, speech, action, livelihood, effort, mindfulness, and concentration* beginning in these 3 ways (breaking the 3 fetters): [1.2.2.2 f]

- (1) by rejecting self-identity (that is, neither seeking nor identifying with “something,” be it the body, feelings, perception, formations or consciousness of any kind);
- (2) by not relying on rituals or vows (that is, not merely mastering or refining the “religious act” or by way of impressive class-boosting apparel or strange vows or prayers);
- (3) by removing all doubts (that is, they have full and wise faith¹⁹⁸) [3.3.1.2] in their self-reliance, like Sāriputta and the householder Citta,¹⁹⁹ in their practice and attainments, by their own effort, without need of any high status being conferred on them by some external authority.

The noble eightfold path is, after all, **a path**, but not one out there; it is a metaphor for an “inner path,” our spiritual journey of ennobling how we think, what we say, what we do, even in our silence. This is an inner transformation at the deepest levels of our being. We become buddha-like, self-awakened.

3.4.2.8 The suttas often describe the eightfold path that ends in the cessation of suffering as *a gradual and cumulative process* involving a broad progressive practice, beginning with generosity or charity (*dāna*), purified by moral conduct (*sīla*), and cultivated in meditation (*bhāvanā*).²⁰⁰ Traditionally, the

¹⁹⁸ “Wise faith,” *avecca-p, pasāda*, D 2:93,27 (DA 2:544,22), 2:217,19 f, 3:227,7; M 1:37,16 (MA), 46,23 (= “unshakeable faith,” *acala-p, pasādena*, MA), 2:51,16, 3:253,31; S 2:69,21 (SA 2:74,4: “not absent,” *avigatena ... acala-p, pasādena*), 4:271,34 f, 5:343,1, 345,10, 405,1 (cf 381,29 opp, *appasādena*); A 2:56,9, 3:212,15, 332,29 f, 451,2 f, 4:406,22 f; DhA 336,15; UA 109,9 f; °-vasena, *pasannā*, MA 3:451,5 (= *abhippasannā*); *tīsu vatthusu °-saṅkhātāya lok’uttara, saddhāya*, DhA 176,17 ; loc. ~e, A 1:222,13. See CPD, DP, sv *avecca*.

¹⁹⁹ On Sāriputta’s faith, see SD 40a.8 (5.6.2); on Citta Gaha,pati, see SD 40a.8 (5.6.3).

²⁰⁰ On *dāna sīla bhāvanā* as the 3 bases for merit (*puñña, kiriya, vatthu*): **Puñña, kiriya, vatthu S** (A 8.36), SD 22.17. **Mā Puñña Bhāyī S** (It 22) calls them (1) giving (*dāna*), (2) taming (*tama*), (3) restraint (*saññama*) (It 22), SD 2.11b.

path is called “**the 3 trainings**” (*sikkha-t, taya*), comprising the same progressive yet interdependent sequence: moral conduct (*sīla*), meditative concentration (*samādhi*), and wisdom (*paññā*).²⁰¹

According to this pattern of practice, the early stages of the path are more concerned with establishing moral conduct, especially the 5 precepts against *killing, stealing, sexual misconduct, falsehood and heedlessness*. Being thus bodily cultivated (*bhāṇita, kāya*), one is then ready for becoming mentally cultivated (*bhāṇita, citta*), when one easily concentrates the mind, calming and clearing it to become the firm base for the perfection of understanding and wisdom.

This outlook is the basis of the vital teaching of **the gradual training** (*anupubba sikkhā*) that is famously said to be “the fruit of recluseship” (*sāmañña, phala*).²⁰² An early textual expression of this gradual teaching is succinctly defined as “**progressive talk**” (*ānupubbī, kathā*) or “step by step discourse,” such as this passage from **the Ambaṭṭha Sutta** (D 3):

While the brahmin Pokkhara, sāti was seated at one side, the Blessed One gave him a **progressive talk**—that is to say, he spoke on giving (*dāna*), on moral virtue (*sīla*) and on the heavens (*sagga*). He explained the danger, the vanity and the disadvantages of sensual pleasures (*kām’ādīnava*), and the advantages of renunciation (*nekkhamm’ānisaṃsa*). [V 1:15; D 1:148; A 3:184 etc]

When the Blessed One perceived that the brahmin Pokkhara, sāti’s mind was prepared, pliant, free from obstacles, elevated and lucid, then he explained to him the teaching peculiar to the Buddhas,²⁰³ that is to say, **suffering, its ending, its cessation, and the path**.

(D 3,2.21/1:110 f), SD 21.3; SD 21.6 (1)

3.4.2.9 The path training can also be easily seen from a psychological understanding of spiritual change by way of the awakening factors [Diagram 3.3.1.5]:

in order to see *the 4 truths*, one must be calm and clear in
in order to be mindful, the mind must resolve itself by
to examine mental states, one must exert
with such effort and resolved mind, there arises
when the mind is joyful, the body becomes
with body and mind stilled, there arises
with concentration there follows

mindfulness;
examining mental states;
effort;
zest [joy];
tranquil;
concentration;
equanimity.

Emerging from the profound equanimity of the concentrated mind (such as dhyana), one then is able to see directly into the true nature of the 4 noble truths.

The 8 limbs of the path can also be analysed in terms of **the 3 trainings** in *moral conduct*, in *concentration*, and in *wisdom* [Diagram 3.4.2.5]:

²⁰¹ See *Sīla samādhi paññā*, SD 21.6.

²⁰² See esp *Sāmañña, phala S* (D 2,39-100), SD 8.10; SD 21.6 (2). This elaborate account of the gradual progress is laid out in almost all of the suttas in *Sīla-k, khandha Vagga*, the first 13 suttas of the Dīgha Nikāya.

²⁰³ *Buddhānaṃ sāmukkaṃsika dhamma, desanā*. The Buddha’s teaching of the 4 noble truths directly to the laity: V 1:16 (Yasa), 16 (Yasa’s father, seth houselord), 18 (Yasa’s mother & his ex-wife), 19 (Yasa’s 5 friends), 20 (Yasa’s 50 friends), 23 (group of 30 lucky youths, *bhadda, vagga*), 37 (12 “myriad” (*nahuta*) of brahmin houselords of Magadha, led by Bimbisāra), 181 (Bimbisāra’s 80,000 village headmen), 226 (Belatṭha Kaccāna, between Rājagaha and Andhaka, vinda); D 3,2.21/1:110 (Pokkhara, sāti), 5,29/1:148 (Kūṭa, danta), 14,3.11/2:41 (prince Khaṇḍa and Tissa the chaplain’s son), 14,3.15/2:43 (a crowd of 84,000), 14,3.19/2:44 (a similar crowd); M 56,18/1:379 f (Upāli), 91,36/2:145 (Brahmāyu); A 8.12,9/4:186 (general Sīha), 8.21,5-6/4:209 (houselord Ugga of Vesālī), 8.22,5-6/4:213 (houselord of Hatthi, gāma), U 5.3/49 (the leper Suppa, buddha).

- (1) the first 2 path-limbs (view and intention) are encompassed by the 3rd training, that is **wisdom**; wisdom pervades every level of the training in some degree and grows in strength and compass;
- (2) the next 3 limbs (speech, action, and livelihood) are covered by the 1st training, that is **moral conduct**; this is in fact the basis or foundation for the 3 trainings; and
- (3) the last 3 limbs (effort, mindfulness, and concentration) are covered by the 2nd training, in **meditative concentration**; this is where moral virtue has taken full shape and gained strength in the mind.

That the sequence of the path-limbs does not conform to the order of the 3 trainings highlights an understanding of the spiritual life that sees all the 3 trainings as being *progressive* and yet *interdependent* to each and every stage of Dharma-centred training. The practice of the path is clearly not linear; in one's progress along the path it is not that one first exclusively practises moral conduct and then, when one has perfected that, moves on to meditative concentration and finally wisdom.

Rather, the 3 trainings arise and progress in a mutually dependent and reciprocal relationship. In other words, without some nascent notion of suffering and what conduces to its cessation one would not and could not even begin the practice of the path. This is not necessarily a conscious understanding capable of being articulated in terms of Buddhist teaching, but is perhaps just a sense of generosity and moral conduct as in some way constituting "good" or "wholesome" behaviour, one that is in accordance with Dharma and conduces to the cessation of suffering for both oneself and others. One begins the journey of the inner path by way of a simple act of wise faith and spiritual courage.

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(Chakka) Rāga Sutta

The (Sixes) Discourse on Lust

A 6.107

- | | |
|--|--|
| <p>1 (Originating in Sāvatthi.)</p> <p>2 There are, bhikshus, these 3 states.
What are the three?</p> <p style="padding-left: 20px;">(1) Lust;
(2) hatred;
(3) delusion.</p> <p>These, bhikshus, are the 3 states.</p> <p>3 These are the 3 states, bhikshus, to be abandoned.</p> <p>4 Three (other) states are to be cultivated.
What are the three?</p> <p style="padding-left: 20px;">(4) For the abandoning of <u>lust</u>
the foul should be cultivated.
(5) For the abandoning of <u>hatred</u>
lovingkindness should be cultivated.
(6) For the abandoning of <u>delusion</u>
wisdom should be cultivated.</p> <p>5 These, bhikshus, are the 3 states to be cultivated.

These are the 3 states to be cultivated.</p> | <p>(<i>sāvatthī, nidānaṃ</i>)</p> <p><i>tayo’me bhikkhave dhammā</i>
<i>katame tayo</i>
<i>rāgo</i>
<i>doso</i>
<i>moho</i>
<i>ime kho bhikkhave tayo dhammā</i>
<i>imesaṃ kho bhikkhave tiṇṇaṃ</i>
<i>dhammānaṃ pahānāya</i></p> <p><i>tayo dhammā bhāvetabbā</i>
<i>katame tayo</i>
<i>rāgassa pahānāya</i>
<i>asubhā</i> <i>bhāvetabbā</i>
<i>dosassa pahānāya</i>
<i>mettā</i> <i>bhāvetabbā</i>
<i>mohassa pahānāya</i>
<i>paññā</i> <i>bhāvetabbā</i></p> <p><i>imesaṃ kho bhikkhave tiṇṇaṃ</i>
<i>dhammānaṃ pahānāya</i>
<i>ime tayo dhammā bhāvetabbā ti</i></p> |
|--|--|

—evaṃ—

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