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## Parihāna Sutta

The Discourse on Waning | A 10.55

Be **Sa,citta Sutta** The Discourse on One's Own Mind

Theme: Learning the Dharma for self-mastery

Translated &amp; annotated by Piya Tan ©2007, 2013

1 Sutta highlights

**1.1 THE 2 KINDS OF PERSONS. The Parihāna Sutta** (A 10.55) is a very inspiring discourse on learning the Dharma for self-mastery. The “waning person” (*parihāna puggala*) or devolving person—the habitually unwholesome and unhappy person—neither listens to the Dharma (nor reads the suttas to reflect on the Dharma), and, as such, knows no Dharma, which makes it very difficult, if not impossible, for him to practise the Dharma. [§§2.4-3].

The “non-waning person” (*aparihāna puggala*) or evolving person—the habitually wholesome and happy person—listens to the Dharma (and reads the suttas to reflect on the Dharma), and, as such, understands the Dharma, which helps him in his personal development and awakening [§§3.2, 4].

**1.2 KEY TEACHING**

**1.2.1 Self-knowledge.** A key teaching of the Parihāna Sutta is that even if we have no power to read the mind of another, we should at least work at reading our own mind [§5]. Indeed, even if we are able to read the mind of another, but is unable to know our own, it would be self-defeating, because we would not be truly happy at all. It's like following the Buddha closely wherever he goes without practising what he teaches, says **the (Gadrabha) Samaṇa Sutta** (A 3.81)—we would be like an ass following a herd of cows and think that we are a cow, too!<sup>1</sup>

We may be close to a famous teacher, even an arhat,<sup>2</sup> or even close to the Buddha himself, holding on to the hem of his robe,<sup>3</sup> but if we do not practise the Dharma that he teaches, we would never progress ourselves. A shadow has no life at all, but simply and exactly follows what its body does. As the Dhammapada says:<sup>4</sup>

*Yāva,jīvam'pi ce bālo  
paṇḍitaṃ payirupāsati  
na so dhammaṃ vijānati  
dabbi sūparasam yathā*

Even if a fool, all his life,  
is close to the wise,<sup>5</sup>  
he understands not the Dharma,  
just as a spoon that tastes not the soup. (Dh 64)<sup>6</sup>

*Muhuttam api ce viññū  
paṇḍitaṃ payirupāsati  
khippaṃ dhammaṃ vijānāti  
jivhā suparasam yathā*

Even if the wise, for a but a moment,  
is close the wise,  
he quickly understands the Dharma,  
just as the tongue tastes the soup. (Dh 65)<sup>7</sup>

**1.2.2 Self-priority**

1.2.2.1 **The Ādhipateyya Sutta** (A 3.40) speaks of the following 3 priorities that we need to keep to, for the sake of spiritual progress, or at least, peace and happiness, here and now, that is:

<sup>1</sup> A 3.81/1:229 @ SD 24.10b.

<sup>2</sup> See **Bhikkhu S** (S 47.3,3.2), SD 24.6a; **(Gadrabha) Samaṇa S** (A 3.81), SD 24.10b; **Saṅkhitta (Desita) Dhamma S** (A 8.63,1.4), SD 46.6.

<sup>3</sup> See **Saṅghāṭi,kaṇṇa S** (It 92,1), SD 24.10.

<sup>4</sup> These 2 verses are also at SD 24.6a (1.2+1.3) & SD 24.10b (1.1).

<sup>5</sup> This refers to the 3<sup>rd</sup> of the 12 stages of discipleship (ie, being stuck there): see **Caṅkī S** (M 95,20), SD 21.15 & **Kīṭā,giri S** (M 70,23-24), SD 11.1.

<sup>6</sup> **Udāyi-t,thera Vatthu** (DhA 5.5/2:31 f), SD 48.3.

<sup>7</sup> **Tiṃsa,matta Pāveyyaka,bhikkhu Vatthu** (DhA 5.6/2:32 f), SD 24.6a(1.3)

(1) Self-priority	[the supremacy of self],	<i>att'ādhipateyya</i>
(2) World-priority	[the supremacy for the world], and	<i>lok'ādhipateyya</i>
(3) Dharma-priority	[the supremacy for the Dhamma],	<i>dhamm'ādhipateyya</i>

What concerns us here, in connection with the Parihāna Sutta, is the first priority, that of the lordship of the self or self-control (*attādhipateyya*), that is, giving priority to one's own moral virtue and spiritual growth. **Self-priority** (*att'ādhipateyya*) or “self-supremacy,” is self-reflection, self-regard, self-respect. We reflect on our state as a renunciant or a lay follower that the Dharma is neither about material gains nor sensual pleasures.<sup>8</sup>

It is about knowing and ending suffering, and making an effort in mental cultivation by abandoning the bad and promoting the good, and looking after our own moral virtue and mental purity.<sup>9</sup> In other words, in a **positive sense**, this is moral shame (*hiri*), if it is motivated by respect for others, or moral fear (*ottappa*), if it is motivated by a sense of karmic accountability.<sup>10</sup>

1.2.2.2 In a **negative sense** (if it is not properly understood), self-priority can be self-pride and a fear of “losing face,” which moulds our thoughts and motivates our actions in the wrong way. It becomes a measuring of oneself against others, and favouring those whom we perceive as being pleasant, rich or powerful, and rejecting those we see as unpleasant, unsuccessful or lowly.<sup>11</sup>

1.2.2.3 Self-priority, **ethically** speaking, refers to a wise understanding of putting ourselves in the place of others. For example, just as we love life, so do others, too. If we do not want to die at the hands of others, or be hurt by them, by that same token, we should not harm or hurt others. This, in short, in **the golden rule**, the basis of all moral action and a good society.<sup>12</sup> When we understand this, we find it meaningful to practise the 5 precepts and moral restraint.<sup>13</sup>

Further, we see moral virtue as the basis for wholesome body and speech, which are conducive to mental development. Indeed, it is our mind or intention that makes bad or good. Hence, self-priority means that we have to avoid all bad speech, action and thought, cultivate the good, and purify our mind. This is a basic understanding of the Buddhist spiritual training.<sup>14</sup>

**1.2.3 Self-conquest.** Self-effort is a key teaching in early Buddhism, for the simple reason that we have a mind. Like the body, the mind, too, can be cultivated to be kept healthy. However, a healthy mind is the tool for spiritual liberation and awakening. Despite the claims of “external” salvation by other religions and systems, early Buddhism has always rejected such ideas as simply imaginative. No one can really help us if we do not want to help ourselves in the first place.

Here are a few salient verses from **the Dhammapada**, reflecting on this vital truth of self-knowing:

*Yo sahaṣṣaṃ sahaṣṣena  
saṅgāme mānuse jino  
ekaṃ ca jeyya-m-attānaṃ  
sa ve saṅgāmaj'uttamo*<sup>15</sup>

Even if one were to conquer thousands  
upon thousands of men in battle,  
but in conquering just one, himself,  
one is indeed the greatest battle conqueror. (Dh 103)

*Attā have jitāṃ seyyo  
yā cāyaṃ itarā pajā*

Conquest of one's self is indeed better  
than conquering other people.

<sup>8</sup> See **Dhamma,dāyāda S** (M 3), SD 2.18.

<sup>9</sup> A 3.40,1 @ SD 27.3. See Dh 183: **Dīgha,nakha S** (M 74) @ SD 16.1 (6).

<sup>10</sup> See SD 27.3 (2.2).

<sup>11</sup> In a worst-case situation, one can sink into becoming an asura personality (an embodiment of a violent narcissistic demon): see SD 39.2 (1.3); SD 40a.1 (11.2.2).

<sup>12</sup> On the golden rule, see **Veḷu,dvāreyya S** (S 55.7,6-12), SD 1.5, esp **Dh 129 f** @ SD 15 (1).

<sup>13</sup> On the 5 precepts, see **Veḷu,dvāreyya S** (S 55.7), SD 1.5 (2); **Sīlānussati**, SD 15.11 (2.2); SD 21.6 (1.2); SD 37.8 (2.2).

<sup>14</sup> On the 3 trainings, see **Sīla samādhi paññā**, SD 21.6.

<sup>15</sup> *Saṅgāmaj'uttamo* = *saṅgāma,ji* (Skt -*jit*) + *uttamo*. This can be taken as a single compound, meaning, “the greatest conqueror,” or as two separate words, meaning, “the greatest of conquerors.”

<i>atta,dantassa posassa niccam saññāta,cārino</i>	Such a person who is self-tamed, who ever lives [wanders] self-restrained,	(Dh 104)
<i>n'eva devo na gandhabba na māro saha brahmunā jītaṃ apajītaṃ kayirā tathā,rūpassa jantuno</i>	no god, nor divine minstrel, nor Mara [the bad one], nor even Brahma, can turn victory into defeat for such a person.	(Dh 105)

The Dhammapada Commentary says that if we are to persevere in meditation night and day, properly calming ourselves so that we overcome our own defilements of greed, and so on, we are indeed a true conqueror (DhA 2:226). In such contexts, the word *atta* (usually meaning “self”), refers to the mind.<sup>16</sup>

## 2 Related suttas

**2.1 DHARMA AND MEDITATION.** From the simplicity of the Parihāna Sutta and its lack of technical terms, we can surmise that it records a very ancient teaching, that is, the 10 qualities [3]. These qualities deal with our mastery of the Dharma (either through listening to experienced teachers or through sutta study) as the basis for effective and joyful meditation practice. Such ancient teachings on Dharma and meditation are also found in the following discourses, such as:

<b>Kāma,guṇa Sutta</b>	S 35.117	SD 88.6
<b>(Dhammā) Ānanda Sutta</b>	A 6.51	SD 92.4
<b>(Satthā) Sa,citta Sutta</b>	A 10.51,3.2 etc	SD 5.13.

**2.2 PARABLE OF THE BURNING HEAD.** The Parihāna Sutta contains a well known parable, that of the man with his clothes or head ablaze, who, as such, would be terrified and at once apply every effort, “without measure” (*adhimatta*) [1.2.3] to put out the fire to keep himself safe and free from pain. This graphic parable is a powerful and clear reminder why we must make every urgent effort to know the Dharma for the sake of mental cultivation and liberation.

The parable of the burning head and of the man with his clothes ablaze are found in the following discourses, which should be studied and reflected on as a set, as we are inclined to:

<b>Samādhi Sutta 2</b>	A 4.93	SD 95.8
<b>(Chakka) Maraṇa-s,sati Sutta 2</b>	A 6.20	SD 48.11
<b>(Aṭṭhaka) Maraṇa-s,sati Sutta 2</b>	A 8.74	SD 48.6
<b>(Satthā) Sa,citta Sutta</b>	A 10.51	SD 5.13
<b>(Sa,citta) Sariputta Sutta</b>	A 10.52 = A 10.51	SD 88.7
<b>Samatha Sutta</b>	A 10.54	SD 83.8
<b>Parihāna Sutta</b>	A 10.5	SD 43.5

**2.3 “WITHOUT MEASURE.”** The phrase *adhi,matta* [§7] is from *adhi*, “above, beyond” + *matta*, “measure, limit,” is very significant here as it alludes to meditation, which, as in the case of breath meditation, rises beyond the limitations of the physical body,<sup>17</sup> and of lovingkindness cultivation, the most vital stage of which is “breaking the barriers,” pervading it to all beings, all the world, in short, without limit or measure.<sup>18</sup>

<sup>16</sup> See SD 26.9 (2.1.2).

<sup>17</sup> **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). See also **The body in Buddhism**, SD 29.6a.

<sup>18</sup> See SD 38.5 (7.3)

### 3 The 10 qualities<sup>19</sup>

**3.1** The 10 review questions [§6.2] are especially interesting and helpful for personal cultivation, and should be studied with another parallel set in **the (Sattā) Sa,citta Sutta** (A 10.51). They are both very ancient sets of teachings pre-dating the 5 mental hindrances (*pañca,nīvaraṇa*) and the 10 mental fetters (*dasa saṃyojana*). While the hindrances are those qualities that prevent any concentration and progress in meditation, the fetters are those defilements that hold us back from breaking free and through into awakening. In either case, they all “weaken our wisdom” (*paññāya dubbalī,kaṛaṇe*).<sup>20</sup>

**3.2** It is possible that **the (Sattā) Sa,citta Sutta** set evolved into the 5 mental hindrances (since it deals mostly with qualities associated with meditation, and ends with “concentration”), while **the Parihāna Sutta** set evolved into the 10 mental fetters (since its last quality is wisdom). However, clearly both sets deal with meditative self-review, and, as such, are at the roots of the teaching on the mental hindrances. On a broader scale, both sets are also at the roots of the teaching on the mental fetters.

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## The Discourse on the Waning

A 10.55

**1** There, the venerable Sāriputta addressed the monks:

“Avuso bhikshus!”

“Avuso!” the monks replied to the venerable Sāriputta in assent.

### The 2 kinds of persons

**2** “Avuso, ‘A person waning (*parihāna*) by nature; a person *waning* by nature,<sup>21</sup> so it is said. Avuso, ‘a person not waning by nature; a person *not* waning by nature,<sup>22</sup> so it is said.

**2.2** In what way, avuso, has it been said by the Blessed One that a person is waning (*aparihāna*) by nature?

In what way, avuso, has it been said by the Blessed One that a person is not waning by nature?”

**2.3** “Indeed, avuso, we would come from afar to learn from the venerable Sāriputta the meaning of this statement.

It would be good if the venerable Sāriputta were to explain [103] the meaning of this statement. Having heard it from him, the monks will remember it.”

**2.4** “In that case, avuso, listen and pay close attention, I will speak.”

“Yes, avuso,” the monks replied in assent.

The venerable Sāriputta said this:

### The waning person

**2.5** “In what way, avuso, has it been said by the Blessed One of a person who is waning [declining] by nature?

**3** Here, avuso, a monk does *not* hear the Dharma that he has not heard before,

<sup>19</sup> This section is mutatis mutandis also at SD 5.13 (1.3).

<sup>20</sup> On the hindrances, see eg **Mahā Taṇha,saṅkhaya S** (M 38,39), SD 7.10. On the fetters, see **Kīṭa,giri S** (M 70) @ SD 11.1 (5.1); (**Sekha**) **Uddesa S** (A 4.85), SD 3.3(2); also S 5:61; A 5:13; Vbh 377.

<sup>21</sup> *Parihāna,dhammo puggalo*.

<sup>22</sup> *Aparihāna,dhammo puggalo*.

and he forgets the Dharma he has heard,<sup>23</sup>  
and as to whatever teachings [Dharma] that have *not* touched his mind before,<sup>24</sup> he does not attend to them,<sup>25</sup> and so he does not understand what he has not understood.<sup>26</sup>

Now, to that extent, avuso, it has been said by the Blessed One that a person is waning by nature.

### The non-waning person

3.2 And in what way, avuso, has it been said by the Blessed One of **a person who is not waning [not declining] by nature?**

4 Here, avuso, a monk hears the Dharma that he has not heard before, and he *does not forget* the Dharma he has heard,

4.2 and as to whatever teachings [Dharma] before that *have touched* his mind before, he attends to them, and so he understands what he has not understood.<sup>27</sup>

Now, to that extent, avuso, it has been said by the Blessed One that a person is not waning by nature.

### Reading our own minds

5 If, avuso, a monk who is not skilled in reading another's mind,<sup>28</sup> then, avuso, he should train himself thus:

'I will cultivate in being skillful in reading my own mind!'<sup>29</sup>

5.2 And how, avuso, is a monk **skilled in reading his own mind?**

### Parable of the groomed young person

6 Avuso, just as a woman or a man—**young, youthful, fond of adorning [grooming] himself**—would examine his face in a clear and bright mirror or a bowl of clean water to see if there were any dust or blemish on him, and makes an effort to remove it,

If he were to see neither a spot of dust nor a blemish, he is, as such, delighted [104] and feeling a sense of accomplishment, thinking:<sup>30</sup>

'Yes, I've got it! I'm thoroughly clean!'<sup>31</sup>

<sup>23</sup> *Idh'āvuso bhikkhu assutañ c'eva dhammañ na suṇāti, sutā c'assa dhammā sammosañ* [Be Ee Se so; Ce sammohañ "confusion"] *gacchanti*. At (Dhammā) Ānanda S (A 6.51,2/3:361,7), SD 92.4, all MSS read *na sammosañ gacchanti*, which is also supported by Comy lemma, and which glosses it as "they are not lost" (*vināsañ na gacchanti*) (SA 3:381 f).

<sup>24</sup> Ie, which he is not familiar with.

<sup>25</sup> Up to here: *Ye c'assa dhammā pubbe cetaso samphuṭṭha,pubbā, te c'assa na samudācaranti*. Ce Ee Se *samphuṭṭha...*; but only Be has *asamphuṭṭha...* throughout. A similar passage is at (Dhammā) Ānanda S (A 6.51,2/3:361,8), SD 92.4, where all MSS read as *pubbe cetaso samphuṭṭha,pubbā*. However, if we accept Be reading of *asamphuṭṭha ...*, then the tr would be "...and as to whatever teachings [Dharma] that have *not* touched his mind before,<sup>25</sup> he does not **attend** to them, and so he does not understand what he has not yet understood." The passage refers to one who has not heard any Dharma, and as such cannot recall or practise any of them. Cf **Kāma,guṇa S** (S 35.117/4:97), SD 88.6, where Comy explains *cetaso samphuṭṭha,pubbā* as "experienced before by the mind" (*cittena anubhūta,pubbā*) (SA 2:390). See foll n.

<sup>26</sup> *Aviññātañ ce'va na vijānāti*. The prec sentence and this one, at (Dhamma) Ānanda S (A 6.51/3:361), SD 92.4.

<sup>27</sup> *Ye cassa dhammā pubbe cetaso samphuṭṭha,pubbā, te ca na samudācaranti, aviññātañ ca na vijānāti*.

<sup>28</sup> *No ce āvuso bhikkhu para,citta,pariyāya,kusalo hoti*.

<sup>29</sup> *Atha 'sacitta,pariyāya,kusalo bhavissāmīti evaṃ hi vo āvuso sikkhitabbañ*.

<sup>30</sup> *Seyyathā'pi āvuso itthi vā puriso vā daharo yuvā maṇḍanaka,jātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakam mukha,nimittam paccavekkhamāno sace tattha passati rajam vā aṅgaṇam vā, tass'eva rajassa vā aṅgaṇassa vā pahānāya vāyamati. No ce tattha passati rajam vā aṅgaṇam vā, ten'ev'attamano hoti paripuṇṇa,sāṅkappo*, and foll line: *Lābhā vata me parisuddham vata mēti*. This parable, with slight variations, is also in **Mahā Sakul'udāyi S** (M 77,33/2:19 f), SD 49.5; (**Puṇṇa**) Ānanda S (S 22.83/3:105), SD 71.1. Cf the parable of the well-dressed young person, **Vitakka Saṅghāna S** (M 20,4.2), SD 1.6

<sup>31</sup> *Lābhā vata me parisuddham vata mēti*, lit "What a gain this is for me! O how fully purified am I!"

- 6.2 Even so, avuso, it is of great benefit for a monk<sup>32</sup> to **review his wholesome states**, thus:<sup>33</sup>
- |                           |   |  |
|---------------------------|---|--|
| (1) ‘Do I often dwell     | without longing?  | Does this state occur in me or not?’ <sup>34</sup> |
| (2) ‘Do I often dwell     | without ill will?   | Does this state occur in me or not?’               |
| (3) ‘Do I often dwell     | without sloth and torpor?                                 | Does this state occur in me or not?’               |
| (4) ‘Do I often dwell     | without restlessness?                                     | Does this state occur in me or not?’               |
| (5) ‘Do I often dwell     | having overcome doubt?                                    | Does this state occur in me or not?’               |
| (6) ‘Do I often dwell     | without anger?  | Does this state occur in me or not?’               |
| (7) ‘Do I often dwell     | without a defiled mind?                                   | Does this state occur in me or not?’               |
| (8) ‘Am I an attainer of  | internal dharma joy?’ <sup>35</sup>                       | Does this state occur in me or not?’               |
| (9) ‘Am I an attainer of  | internal mental calm?                                     | Does this state occur in me or not?’               |
| (10) ‘Am I an attainer of | insight into states relating to<br>wisdom?’ <sup>36</sup> | Does this state occur in me or not?’               |

7 But, avuso, if a monk, while reviewing, does not see any of these wholesome states in himself, then, avuso, desire, and effort, and industry, and perseverance, and persistence, and mindfulness, and full awareness [circumspection], beyond measure, should be cultivated by that monk, for the sake of attaining *all these wholesome states*.<sup>37</sup>

### Parable of the burning head

7.2 Avuso, just as **one whose clothes are ablaze, whose head is ablaze**, would cultivate desire, or effort, or industry, or perseverance, or persistence, or mindfulness, or full awareness [circumspection], beyond measure, to extinguish that blaze on his clothes or his head,<sup>38</sup>

7.3 even so, avuso, *desire, and effort, and industry, and perseverance, and persistence, and mindfulness, and full awareness, beyond measure*, should be cultivated by that monk, for the sake of attaining *all these wholesome states*.

<sup>32</sup> Here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251). See also SD 13.1 (3.1.1).

<sup>33</sup> The 10 key sentences are as follows: (1) *anabhijjhālu nu kho bahulaṃ viharāmi*, (2) *avyāpanna,citto nu kho bahulaṃ viharāmi*, (3) *avigata,thina,middho nu kho bahulaṃ viharāmi*, (4) *anuddhato nu kho bahulaṃ viharāmi*, (5) *tiṇṇa,vicikiccho nu kho bahulaṃ viharāmi*, (6) *akkodhano nu kho bahulaṃ viharāmi*, (7) *asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi*, (8) *lābhī nu kho ’mhi ajjhataṃ dhamma,pāmojjassa*, (9) *lābhī nu kho ’mhi ajjhataṃ ceto,samathassa*, (10) *lābhī nu kho ’mhi adhipaññā,dhamma,vipassanāya*. And the second sentence (the refrain) is: *saṃvijjati nu kho me eso dhammo udāhu no ’ti*. Another set of 10 qualities, some of which are identical, in the same context, is found in (**Satthā**) **Sa,citta S** (A 10.51,3.2 etc), SD 5.13.

<sup>34</sup> *Saṃvijjati nu kho me eso dhammo udāhu no*.

<sup>35</sup> *Lābhī nu kho ’mhi ajjhataṃ dhamma,pāmujjassa*. Here I have rendered *dhamma* as “dharma,” which refers to Dharma as mental states or as phenomena (as in *dhammānupassanā*, “recollection of phenomena”: see **Satipaṭṭhāna S** (M 10,36-45), SD 13.3.

<sup>36</sup> *Lābhī nu kho ’mhi adhipaññā,dhamma,vipassanāya*, alt tr, “Am I an attainer of insight into the higher wisdom in mental states?”

<sup>37</sup> From “Then, avuso...,” *ten ’āvuso bhikkhunā sabbesaṃ yeva imesaṃ kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḥhī ca appaṭivānī ca sati ca sampajaññaṃ ca karaṇīyaṃ*. “All these wholesome states” refers to §6.2. On “**without measure**” (*adhimatta*), see (2.3).

<sup>38</sup> *Seyyathā ’pi āvuso āditta ’celo vā āditta,sīso vā tass ’eva celassa vā sīsassa vā nibbāpanāya adhimattaṃ*. This is a popular parable in the Āṅguttara, evoking the urgency of self-review and meditation: **Samādhi S 2** (A 4.93/2-93), SD 95.8; **Marāṇa-s-sati S 2** (A 6.20/3:307, 308); **Marāṇa-s-sati S 2** (A 8.74/:320 f), SD 48.6; (**Satthā**) **Sa,citta S** (A 10.51,4/2/5:93), SD 5.13; (**Sa,citta**) **Sariputta S** (A 10.52/5:95) = A 10.51; **Samatha S** (A 10.54/5:99 f), SD 83.8; **Parihāna S** (A 10.5,7.2/5:103+8.2/5:105), SD 43.5. The blazing head (*āditta,sīsa*) parable is mentioned in connection with working at the goal of renunciation, in Comys (MA 1:95; SA 1:48; ThaA 1:112; PmA 1:261). **Jāta-ka Nidāna** records a related simile parable of the burning house, as the Bodhisattva reflects on his life, “The three-fold existence (the sense-world, the form world, and the formless word) appeared to be like a burning house” (*tayo bhavā āditta,geha,sadisā khāyimsu*) (J 1:61).

### Fulfilling the wholesome states

8 But, avuso, if while reviewing, the monk sees only *some* of these wholesome states in himself, but [105] *not* the others, then, avuso, having established himself in those wholesome states that he sees in himself, then, avuso, desire, and effort, and industry, and perseverance, and persistence, and mindfulness, and full awareness, beyond measure, should be cultivated for the attaining those (other) wholesome states.

8.2 PARABLE OF THE BURNING HEAD. Avuso, just as ***one whose clothes are ablaze, whose head is ablaze,***

desire, or effort, or industry, or perseverance, or persistence, or mindfulness, or full awareness, beyond measure,

would be cultivated, to extinguish that blaze on his clothes or his head,

8.3 even so, having established himself in those wholesome states that he sees in himself, *desire, and effort, and industry, and perseverance, and persistence, and mindfulness, and full awareness, beyond measure,*

*should be cultivated for the attaining those (other) wholesome states.*

### Purpose of our practice

9 But, avuso, if, while reviewing, the monk sees all of these wholesome states in himself, then, avuso, having established himself in *all* these wholesome states, he should further his efforts, devoted to the making an end of the influxes.<sup>39</sup>

— evaṃ —

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<sup>39</sup> *Uttari āsavānaṃ khayāya yogo karaṇīyo 'ti*. The influxes or “inflows” (*āsava*) are what “flow” and fill our lives so that we are stuck in the world and its sufferings. These influxes are those of sense-desire (*kāma'āsava*), existence (*bhava'āsava*), and ignorance (*avijjāsava*). The later and Abhidhamma lists add “view” (*ditṭha'āsava*) after the influx of existence: see SD 30.3 (1.3.2).