

# 11

## Oram,bhāgiya Suttā

(The Oram,bhāgiya Suttas,) The Discourses on the Lower (Fetters) | S 45.179

Theme: The 5 lower mental fetters and the noble eightfold path

Translated by Piya Tan ©2017

### 0 A pair of related suttas

#### 0.1 LOWER AND HIGHER FETTERS

THE ORAM,BHĀGIYA SUTTĀ (S 45.179), SD 50.11, and the Uddham,bhāgiya Suttā (S 45.180), SD 50.12, deal respectively with the 5 lower fetters and the 5 higher fetters. Together, these two sets form the 10 fetters (*dasa saṃyojana*) that prevent the arising of the path (*magga*) and fruition (*phala*) of noble sainthood. Hence, the two sets of suttas are closely related, the first flowing into the second. The Oram,bhāgiya Suttā should be studied first, followed by the Uddham,bhāgiya Suttā.

#### 0.2 THE FETTERS AND SUFFERING

**0.2.1 Suffering.** It is helpful from the start to see that the 10 fetters are the cure of all emotional and spiritual suffering. Basically, “existential suffering” arises from attachment to that which changes—it is suffering due to change (*vipariṇāma dukkha*), and “spiritual suffering” is the inherently unsatisfactory nature of conditioned existence or formations—this is the suffering that is the formations (*saṅkhāra, dukkha*).<sup>1</sup>

		<u>Nature of suffering</u>
(1) <u>self-identity view</u>	<i>sakkāya, ditthi</i>	} } } emotional suffering: <i>chronic</i>
(2) <u>spiritual doubt</u>	<i>vicikicchā</i>	
(3) <u>attachment to rituals and vows</u>	<i>sīla-b.bata, parāmāsa</i>	
(4) sensual lust	<i>kāma, rāga</i>	} } } psychological suffering: <i>symptomatic</i>
(5) repulsion	<i>paṭigha<sup>2</sup></i>	
(6) lust for form existence	<i>rūpa, rāga</i>	} } } spiritual suffering: <i>radical</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>	

**Table 0.2** The fetters and suffering<sup>3</sup>

<sup>1</sup> These are 2 of the 3 kinds of sufferings: (1) bodily suffering (*dukkha, dukkha*); (2) suffering due to change (*vipariṇāma, dukkha*), and (3) the suffering that is the formations (*saṅkhāra, dukkha*): see (Sāriputta) **Dukkha S** (S 38.14), SD 1.1(4.1), which lists them as 1-3-2..

<sup>2</sup> In some places, *paṭigha* is replaced by ill will (*vyāpāda*).

<sup>3</sup> Compare this with the diagram on the fetters and the mental influxes: SD 30.3 (1.3.3.5) (3 influxes); SD 50.12 (2.5.2) (4 influxes); SD 50.1 (1.3.2.4) (from 3 to 4 influxes).

## 0.2.2 Overview

**0.2.2.1** Other than bodily suffering (*dukkha, dukkha*)—which can be healed or prevented with care and medicine—the most apparent is emotional suffering or suffering due to change (impermanence), which tends to be chronic: they can occur at any time and often do. We react badly to any kind of loss, in terms of our relationships, possessions or status. This suffering is characterized by the first 3 fetters,<sup>4</sup> which are broken by the **streamwinner**.

**0.2.2.2** When the streamwinner further weakens the 3 unwholesome roots of greed, hate and delusion, he becomes a **once-returned**. Having overcome emotional suffering, both the streamwinner and the once-returned are said to be “*emotionally independent*”: they are true individuals who are independent of others, free from the way of the crowd in terms of views and attitudes.

**0.2.2.3** **Emotional suffering** is only part of the broader psychological suffering which encompasses the 5 lower fetters. These are essentially *sense-based* suffering, arising from how our minds are controlled by the senses, especially craving and repulsion, or simply, liking and disliking. In this sense, this suffering affects us *psychologically*. Only a strong mind can overcome these fetters—this is the mind of the **non-returned**.

The non-returned has, technically, overcome all the symptoms of sense-world suffering. He has healed himself only **symptomatically**. The roots of the problem are still there in the higher fetters. In fact, we can say that all the 5 higher fetters are also *symptoms* of the unawakened spiritual state—specifically, those of transphysical existence (the beings of the form or the formless worlds). The very root of the problem is in the very last fetter: *ignorance*. When all the higher fetters are broken, ignorance, too, is finally uprooted. This is the **radical cure** achieved by the arhat, who has overcome *spiritual suffering*.

**0.2.2.4** On a very subtle level—which eludes the untutored worldling, caught up in its daily grind of work, rest, play and plans—is spiritual suffering. This is the very spirit or nature of life itself. On a simple level, this is the desire for a better life, characterized by measuring ourselves against others, mental restlessness and existential ignorance. Only the fully liberated individual, the **arhat**, has overcome these higher fetters by applying the *radical cure* to suffering.

## 1 Sutta significance

### 1.1 THE PATH SCHEDULE

#### 1.1.1 The Oram, bhāgiya Suttā (S 45.179)

**1.1.1.1** “The discourses on the lower fetters” [2], as the title suggests, deals with **the 5 lower fetters** (*pañca oram, bhāgiya saṃyojana*). These are the mental defilements that hold us back to the sense-world, preventing us from taking even the first step on the noble eightfold path. These 5 lower fetters start to break up with the attaining of streamwinning, when the first 3 fetters are broken. [2.4]

**1.1.1.2** Note that the title, **Oram, bhāgiya Suttā**, “the discourses on the lower (fetters),” is in the plural: it comprises two closely connected suttas: the first is the very brief “abridged combined” dis-

---

<sup>4</sup> This is only an overview, but students may discuss this statement.

course [§§1-3], and the second discourse, very much longer, lays out in full cycles by which these lower fetters are overcome according to the “path schedule,” that is,

- (1) the “direct knowledge” (*abhiññā*) cycle;
- (2) the “full knowledge” (*pariññā*) cycle;
- (3) the “utter destruction” (*parikkhāya*) cycle; and
- (4) the “bending towards” (*nibbāna, ninna*) cycle.

### 1.1.2 The 4 noble truths

**1.1.2.1** It should be noted here that the “path schedule” is simply the cycle of **the 4 noble truths** applied to lower fetters, that is,

- |  |                 |
|--|-----------------|
| (1) the noble truth that is suffering;                                   | <i>dukkha</i>   |
| (2) the noble truth that is the arising of suffering;                    | <i>samudaya</i> |
| (3) the noble truth that is the ending of suffering; and                 | <i>nirodha</i>  |
| (4) the noble truth that is the path leading to the ending of suffering. | <i>magga</i>    |

This is the “teaching model”—where the truths are listed as 1-2-3-4, which is a later model. The older model is the “practice model”—where the truths follow the natural sequence of *theory, understanding, practice and realization*—that is arranged as 1-2-4-3.

**1.1.2.2** A keen-eyed student would have noticed that, in the **Orambhāgiya Suttas** (S 45.179), the last two schedules in each of the 4 cycles (eg, Cycles 1.3 and 1.4) are in the teaching sequence—as *theory, understanding, nirvana, and utter destruction*.<sup>5</sup> This is the usual sequence when we are studying the nature of these truths—just the way the familiar 4 noble truths are arranged.

For the practice sequence, the last pairs should be read reversed as Cycle 1.4 followed by Cycle 1.3. Similarly, in the other cycles, the last pairs should be reversed, in practice, respectively as Cycles 2.4, then 2.3; Cycles 3.4, then 3.3; and Cycles 4.4, then 4.3. In other words, this follows the practice sequence of the 4 noble truths<sup>6</sup> as follows:

<u>The 4 noble truths</u>		<u>The path schedules</u>	
(1) suffering	<i>(dukkha)</i>	(1) theory	<i>(abhiññā)</i>
(2) its arising	<i>(samudāya)</i>	(2) understanding	<i>(pariññā)</i>
(4) its ending	<i>(nirodha)</i>	(4) practice	<i>(parikkhaya)</i>
(3) nirvana	<i>(nibbāna)</i>	(3) realization	<i>(nibbāna)</i>

### 1.1.3 The 3 good truths

**1.1.3.1** The “path schedules” are an extended version of the 3 “good truths” (*saddhamma*),<sup>7</sup> as follows:

<u>The 3 good truths</u>		<u>The path schedules</u>	
(1) theory	<i>(pariyatti)</i>	{	theory = direct knowledge <i>(abhiññā)</i>
		}	understanding = full understanding <i>(pariññā)</i>

<sup>5</sup> On these two cycles of the 4 noble truths, see SD 1.1 (6.2.2.2).

<sup>6</sup> On the 4 noble truths in detail, see SD 1.1 esp (4).

<sup>7</sup> See **The levels of training**, SD 40a.4 esp (2); also **Notion of *diṭṭhi***, SD 40a.1 (3.4).

- |                 |                      |             |   |                   |                       |
|-----------------|----------------------|-------------|---|-------------------|-----------------------|
| (2) practice    | ( <i>paṭipatti</i> ) | practice    | = | utter destruction | ( <i>parikkhaya</i> ) |
| (4) realization | ( <i>paṭivedha</i> ) | realization | = | full awakening    | ( <i>nibbāna</i> ).   |

**1.1.3.2** The first “good truth,” that is, an understanding of the theory (*pariyatti*) of the first noble truth, refers to 2 levels of understanding of suffering, (*dukkha*) which is a short form (synecdoche) for true reality itself. This is **the 3 characteristics** of impermanence (*anicca*), unsatisfactoriness (*dukkha*) and non-self (*anattā*).<sup>8</sup> The 2 levels of understanding of these 3 characteristics are those of the word (*vyañjana*) level and the meaning (*attha*) level, the letter and the spirit of the Dharma.

### **1.1.4 The 3 levels of wisdom**

**1.1.4.1** The word level of understanding or **wisdom** (*paññā*) level refers to understanding the 4 noble truths or true reality through only theoretical or academic learning, traditionally, through listening (*suta*) and through thinking (*cintā*), that is, reflection, or applying the word learning to our experience. The highest level of wisdom into true reality is through mental cultivation (*bhāvanā*).

**1.1.4.2** Technically, these are called “**the 3 kinds of wisdom**” (*paññā*), thus:<sup>9</sup>

- |  |                           |
|--|---------------------------|
| (1) wisdom through listening,          | <i>suta,maya paññā</i>    |
| (2) wisdom through thinking,           | <i>cintā,maya paññā</i>   |
| (3) wisdom through mental cultivation. | <i>bhāvanā,maya paññā</i> |

These **3 levels of wisdom** are actually a more “practical” analysis of the 3 trainings—those of moral virtue (*sīla,sikkhā*), mental concentration (*samādhi,sikkhā*) and wisdom (*paññā,sikkhā*), especially for the “good” worldlings (*kalyāṇa puthujjana*) or unawakened practitioners who are morally virtuous. This includes those of us who are serious about the Dharma, but not yet true “learners” (*sekha*) or saints of the path (*sekha,pāṭipada*).<sup>10</sup> The next step is for us to aspire to become streamwinners in this life itself.<sup>11</sup>

**1.1.4.3** We need to carefully and diligently learn the teachings as theory, then practise them, so that we will realize some level of understanding of true reality. We have yet, however, to attain the path, that is, to become at least streamwinners.<sup>12</sup> The path does not arise accidentally: we need to prepare ourself first bodily (body and speech through moral virtue), then mentally (through mental cultivation), and then with insight (through wisdom training). [1.1.4.2]

In **the Oram,bhāgiya Suttā**, the “path schedules” refer to the progress of those who are streamwinners, once-returners, non-returners and arhats of the path.<sup>13</sup> They still need to progress on the path of awakening. Only the arhat who has attained fruition (*arahatta,phala*) is fully awakened—he is the subject of **the Uddham,bhāgiya Suttā**.

### **1.1.5 The 12 modes of the 4 noble truths**

**1.1.5.1** The “path schedules” are a more developed (that is, later) version of the analysis of the awakening process. Probably older than these “path schedules” are **the 12 modes** (*dvādas’ākāra*) of the

<sup>8</sup> On the 3 characteristics (*ti,lakkhaṇa*), see SD 1.1 (4.0.2.4)

<sup>9</sup> **Saṅgīti S** (D 33,1.10(43)/3:219); Vbh 324; see also SD 10.16 (8.2.4).

<sup>10</sup> On the “learners” (*sekha*) of the path, see **Sekha S** (M 53) + SD 21.14 (2.1).

<sup>11</sup> See **Entering the stream**, SD 3.3.

<sup>12</sup> On the ease and necessity to attain streamwinning in this life itself, see, eg, (**Anicca**) **Cakkhu S** (S 25.1), SD 16.7.

<sup>13</sup> On the meaning of “oath” (*magga*) here, see SD 15.10a (1.0.4).

4 noble truths, that is, the 3 good truths (*saddhamma*) [1.1.3] applied to each of the 4 noble truths. This model, however—like the path schedules—is a late canonical teaching, but which is helpful in our understanding of how the 4 truths need to be fully realized by us, so that we are liberated from suffering.

**1.1.5.2 The 12 modes of the 4 noble truths** are given in the traditional first discourse, **the Dhamma-cakka Pavattana Sutta** (S 56.11). The Sutta uniquely presents the 3 phases or cycles (*ti,parivatta*) of each of the 4 truths, thus:

- |  |                   |
|--|-------------------|
| (1) the knowledge (ie, understanding) of the truth,                | <i>sacca,ñāṇa</i> |
| (2) the knowledge of the task to be done regarding each truth, and | <i>kicca,ñāṇa</i> |
| (3) the knowledge of the accomplishment of these tasks.            | <i>kata,ñāṇa</i>  |

The commentarial version of these phases of truth, as we have already noted, is called “the 3 good truths” (*saddhamma*), that is, theory (*pariyatti*), practice (*paṭipatti*) and realization (*paṭivedha*). [1.1.3]

**1.1.5.3** When the 3 phases are applied to each of the 4 noble truths, we have the following **12 modes** (*dvādas’ākāra*) of the truths, that is, the spiritual progress to awakening, as follows:

- |  |                      |
|--|----------------------|
| (1) <b>The first noble truth:</b> suffering  | <i>dukkha</i>        |
| (2) Suffering should be known                | <i>pariññeyya</i>    |
| (3) Suffering has been known                 | <i>pariññāta</i>     |
| (4) <b>The second noble truth:</b> craving   | <i>taṇhā</i>         |
| (5) Craving should be abandoned              | <i>pahātabba</i>     |
| (6) Craving has been abandoned               | <i>pahīna</i>        |
| (7) <b>The third noble truth:</b> nirvana    | <i>nibbāna</i>       |
| (8) Nirvana should be realized               | <i>sacchikātabba</i> |
| (9) Nirvana has been realized                | <i>sacchikata</i>    |
| (10) <b>The fourth noble truth:</b> the path | <i>patipadā</i>      |
| (11) The path should be cultivated           | <i>bhāvetabba</i>    |
| (12) The path has been cultivated            | <i>bhāvita</i>       |

The sequence here is that of the later canonical “teaching” (or theoretical) model. In the older “practice” model, the last triad (10-12) (the “fourth” truth) is placed before the 3<sup>rd</sup> triad (7-9) (the “third” truth): the goal, nirvana, is thus rightly placed last. This older (perhaps *the* oldest) sequence of the 4 truths, then, is 1-2-4-3.<sup>14</sup>

## 1.2 THE 16-CYCLE MODEL

**The Oram,bhāgiya Suttā** (S 45.179) give us a 16-cycle analytical model that is later than the 12 modes of the noble truths [1.1.5]. In fact, the 16-cycle model probably evolved from the 12-mode model. In the Oram,bhāgiya Suttā’s 16-cycle analytical model (the most detailed canonical model of the awakening process), each of the 4 path-schedules goes through 4 modes or cycles, totaling 16 cycles, thus:

<sup>14</sup> On the 12 modes of the 4 truths, see SD 1.1 (6.2). On the “practice” model of the 4 truths (arranged as 1-2-4-3), see **Mahā Saḷ-āyatanika S** (M 149,11 etc) + SD 41.9 (2.4).

- 1 The direct knowledge (*abhiññā*) cycle**
  - Cycle 1.1** (1) The “dependent on solitude” (*viveka, nissita*) cycle [§§4-5]  
The path schedule 1 [§§6-9]
  - Cycle 1.2** (2) The “abandoning of the roots” (*mūla, vinaya*) cycle [§§10-11]  
The path schedule 2 [§§12-15]
  - Cycle 1.3** (3) The “plunging into the death-free” (*amat’ogadha*) cycle [§§16-17]  
The path schedule 3 [§§18-21]
  - Cycle 1.4** (4) The “bending towards nirvana” (*nibbāna, ninna*) cycle [§§22-23]  
The path schedule 4 [§§24-27]
- 2 The full knowledge (*pariññā*) cycle**
  - Cycle 2.1** (5) The “dependent of solitude” cycle [§§28-29]  
The path schedule 5 [§§30-33]
  - Cycle 2.2** (6) The “abandoning of the roots” cycle [§§34-35]  
The path schedule 6 [§§36-39]
  - Cycle 2.3** (7) The “plunging into the death-free” cycle [§§40-41]  
The path schedule 7 [§§42-45]
  - Cycle 2.4** (8) The “bending towards nirvana” cycle [§§46-47]  
The path schedule 8 [§§48-51]
- 3 The utter destruction (*parikkhāya*) cycle**
  - Cycle 3.1** (9) The “dependent of solitude” cycle [§§52-53]  
The path schedule 9 [§§54-57]
  - Cycle 3.2** (10) The “abandoning of the roots” cycle [§§58-59]  
The path schedule 10 [§§60-63]
  - Cycle 3.3** (11) The “plunging into the death-free” cycle [§§64-65]  
The path schedule 11 [§§66-69]
  - Cycle 3.4** (12) The “bending towards nirvana” cycle [§§70-71]  
The path schedule 12 [§§72-75]
- 4 The abandonment (*pahāna*) cycle**
  - Cycle 4.1** (13) The “dependent of solitude” cycle [§§76-77]  
The path schedule 13 [§§78-81]
  - Cycle 4.2** (14) The “abandoning of the roots” cycle [§§81-82]  
The path schedule 14 [§§83-87]
  - Cycle 4.3** (15) The “plunging into the death-free” cycle [§§88-89]  
The path schedule 15 [§§90-93]
  - Cycle 4.4** (16) The “bending towards nirvana” cycle [§§94-95]  
The path schedule 16 [§§96-99]

## 2 The fetters and sainthood

### 2.1 THE NATURE OF THE FETTERS

The 5 lower fetters (*orāṃ bhagiya saṃyojana*) [§2] are so called because they hold us back in the sense world. The *sense world* comprises realms where sensual pleasures constantly distract us and demand our full attention, so that we are more focused on our bodily needs and wants than cultivating

the mind. As a result, we are constantly distracted from mental development and really enjoying life by living in the present.

## 2.2 THE FETTERS AND SAINTHOOD

**2.2.1 The supramundane way** (*lok'uttara, magga*) comprises the 4 paths, that is, those of the noble individuals (*ariya, puggala*) or true saints, namely,

- |  |   |
|--|---|
| (1) the arhat ( <i>arahata</i> ),                        | the fully self-awakened true individual like the Buddha;        |
| (2) the non-returner ( <i>anāgāmī</i> ),                 | the one reborn in the pure abodes where he awakens;             |
| (3) the once-returner ( <i>sakadāgāmī</i> ),             | the true individual with only one more life before awakening;   |
| (4) the streamwinner ( <i>sotāpanna</i> ). <sup>15</sup> | the true individual with at most 7 more lives before awakening. |

The arhat is called the adept (*asekha*) or “non-learner,” as he has mastered the 4 noble truths; the other saints are called “learners” (*sekha*), as they still have some fetters to break, but, unlike the worldling, even the learners are bound for awakening. **The 10 fetters** (*dasa saṃyojana*) stand between the unawakened worldlings (*puṭhujjana*) and these true *individuals* or noble saints (*sekha*, the learners, and *asekha*, the adepts). [2.2.2]

**2.2.2 The 10 fetters** (*dasa saṃyojana*) are listed in **the (Sekha) Uddesa Sutta** (A 3.85), a definitive discourse on how the 3 trainings are related to the attaining of sainthood or spiritual nobility (that is, the disposition for awakening).<sup>16</sup>

The Sutta is the locus classicus on how the 4 kinds of saints progressively break the 10 mental fetters (*saṃyojana*):<sup>17</sup>

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

- |   |                               |
|---|-------------------------------|
| (1) <u>self-identity view</u>             | <i>sakkāya, ditṭhi</i>        |
| (2) <u>spiritual doubt</u>                | <i>vicikicchā</i>             |
| (3) <u>attachment to rituals and vows</u> | <i>sīla-b. bata, parāmāsa</i> |
| (4) sensual lust                          | <i>kāma, rāga</i>             |
| (5) repulsion                             | <i>paṭigha</i> <sup>18</sup>  |

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

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

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

- |                                 |                    |
|---------------------------------|--------------------|
| (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>      |

**The 5 higher fetters**, overcome by the arhat.

**Table 2.2.2** The 10 fetters and sainthood

<sup>15</sup> On the 4 saints, see **Alagaddûpama S** (M 22,42-47) SD 3.13; **Ānāpāna, sati S** (M 118,9-12) SD 7.13; **Samāṇa-mācala S 1** (A 4.87) SD 20.13 + **2** (A 4.88) SD 20.14.

<sup>16</sup> A 3.85/1:231 f @ SD 3.3(2).

<sup>17</sup> S 5:61, A 5:13, Vbh 377.

<sup>18</sup> In some places, *paṭigha* is replaced by ill will (*vyāpāda*).

## 2.3 BREAKING THE 5 LOWER FETTERS

### 2.3.1 Sense-based lives

**2.3.1.1 The Oram.bhāgiya Suttā** (S 45.179) give an analysis of the 5 lower fetters (*oram, bhāgiya saṃyojana*). As we have noted, the 5 lower fetters imprison us to the sense world [2.1]. **The sense world** comprises realms that are dependent on the physical senses—that is, the eye, ear, nose, tongue and body (and including, of course, the mind, underlying these faculties).

Through **ignorance** (*avijjā*), we tend to see our sense-experiences as being either pleasurable (hence, desirable) or painful (undesirable). We are thus caught in a sense-based **craving** (*taṇhā*) cycle of maximizing pleasure and reducing pain. This cycle fetters us to a physically body-based existence, that is, we are caught in the rut of the sense-world.

**2.3.1.2** However, since pleasure and pain necessarily exist together—the one entails the other—we are endlessly caught up with both, and so we are tossed and spun around in the cycles of the cosmic washing-machine, which is the sense world. The only way we can get out of the sense world is to transcend the physical senses themselves, that is, to attain dhyana; otherwise, to constantly be mindful of impermanence.

When we attain **dhyana** (*jhāna*), our *mind* is fully free from the *body* (the 5 physical senses) and exists purely as mind itself. Dhyana is, in fact, the existential ground for beings in the form world (*rūpa, loka*) and the formless world (*arūpa, loka*). They exist there sustained by powerful mental karma that keeps them blissful and energized: they are basically beings of joy and light.

### 2.3.2 Transcending the senses

**2.3.2.1** An individual who has mastered **dhyana** is able to cultivate the joy and wisdom to overcome the 5 lower fetters: *self-identity view, spiritual doubt, attachment to rituals and vows, sensual lust and repulsion*. These 5 fetters actually comprise two subsets: the first “3 fetters” and the last two, that is, sensual lust and repulsion. Theoretically, once the first 3 fetters are broken, it’s like the prison door is unlocked: we are able to get out of the worldly crowd; but, we now need to get our lives in good order to live wholesome lives by progressively breaking the remaining fetters.

**2.3.2.2** The individual who has overcome the 5 fetters is called a **non-returner** (*anāgāmi*).<sup>19</sup> It is significant that the non-returner has broken not only the 3 fetters, but also the last pair of fetters—sensual lust and repulsion—which are opposites of one another (simply, they are habitual liking and disliking). They are, in fact, our instinctive reactions to pleasure and pain.<sup>20</sup>

**2.3.2.3** If a practitioner has only broken the first 3 fetters and weakened the 3 unwholesome roots (*akusala, mūla*) of lust, hate and delusion,<sup>21</sup> then, he is a **once-returner** (*sakadāgāmi*)—in his following life, he overcomes his karma potential and attains arhathood.<sup>22</sup> If, however, he is only able to break the first 3 fetters, then, he is a **streamwinner**: he has taken the first step on the path of awakening. He is

<sup>19</sup> On the non-returner, see SD 10.16 (13).

<sup>20</sup> On overcoming the 5 lower fetters, see SD 10.16 (1.6.7).

<sup>21</sup> The 3 unwholesome roots (*akusala, mūla*) are lust (*rāga*) or greed (*lobha*), hate (*dosa*) and delusion (*moha*): **Mūla S** (A 3.69), SD 18.2; also SD 4.14 (1).

<sup>22</sup> On the once-returner, see SD 10.16 (12).



free from the prison that is the worldly crowdedness and enjoying the open spaciousness of the spiritual life.

## 2.4 BREAKING THE 3 FETTERS

### 2.4.1 Significance of the 3 fetters

**2.4.1.1** As unawakened worldlings, our highest priority, right here and now, is to break our **3 fetters**—self-identify view, spiritual doubt and attachment to ritual and vows. When we overcome these 3 fetters, the portal to nirvana opens to us. But it is still a long way before we actually reach the inner sanctum of nirvana.

In other words, we have taken our first real steps on the noble eightfold path. The spiritual journey has begun. These 3 fetters are listed first in the set of the 10 fetters because they are the immediate hurdles that prevent us from even stepping on the noble path to awakening.

**2.4.1.2 Self-identity view** (*sakkāya, diṭṭhi*), the first fetter, refers to identifying with our body or form (the 5 senses and the body as the 4 elements) and mind (feeling, perception, formations and consciousness). Doctrinally, self-identity view is the habitual application of the notions of “I,” “me” and “mine” to the 5 aggregates.

When we identify with our **body**, we are caught up with the notions, “This body is mine; I am this body; this body is my self”—we become more self-centred, even narcissistic. On a personal level, we are so body-based that we instinctively seek to feed our senses: we crave for pleasure and pleasurable contacts, and try to push away what we perceive as not benefitting our physical being.

Self-identity view works with sensual lust (the 4<sup>th</sup> fetter) to keep us bound to our body, feeding our physical being with material food and physical pleasures—whatever that feeds and fires up the body. This enslavement to our body keeps us busily in quest of worldly things.<sup>23</sup> We are so caught up with the body—we are intoxicated (*mada*) with life, youth and health.<sup>24</sup> On the extreme end, we are obsessed with eternal life, and with food and fads to maintain youthfulness and perfect health.<sup>25</sup>

Often, this self-identity is also projected beyond our person when we identify our body by way of birth, family, colour, race, group, class or status—we then fall into the rut of class, racism, snobbery and other forms of selfish biases. We may even see religion, Buddhism, in terms of class, race, sect or group.

**2.4.1.3** On a mental level, we identify with thoughts and feelings, recalling the past and speculating about the future regarding our bodily state and social status. Our thoughts are so preoccupied with such self-related and group-affiliated thoughts, that we fail to cultivate the mind. We are too engrossed in looking outwards for self-promotion and approval from others that we fail to see our inner potential for wholesome good and spiritual growth.<sup>26</sup>

Without cultivating the mind, it is difficult for us to see beyond our *body* or *ourselves*. This blindness or short-sightedness compels us to doubt that there is any such thing as mental development, or that it is not possible for us to grow mentally—we think or reason that we lack the time, the ability, the opportunity or the inclination for mental cultivation, or that there is no benefit at all in cultivating the mind.

<sup>23</sup> On our worldly or ignoble quests (*anariya pariyesanā*), see, eg, **(Catukka) Pariyesanā S** (A 4.252), SD 50.9.

<sup>24</sup> On these intoxications (*mada*) with life, youth and health, see **Mada S**, A 3.39, SD 42.13; **Sukhumāla S** (A 3.38), SD 1.11 (3.2); **(Paribbājaka) Māgandiya S** (M 75,10), SD 31.5.

<sup>25</sup> For a special study on the self-identity-view, see **I: The nature of identity**, SD 19.1.

<sup>26</sup> On self-identity view, see **Sakkāya S** (S 22.105), SD 42.21; **(Catukka) Sīha S** (A 4.33), SD 42.15. On the 20 kinds of self-identity views, see **Cūḷa Vedalla S** (M 44,7.3) SD 40a.9; **Mahā Puṇṇama S** (M 109,10), SD 17.11; **Nadī S** (S 22.-93) @ SD 42.18 (2.2.1).

Our doubt is a strong chain that fetters to a body-based physical existence. This essentially is **doubt** (*vicikicchā*).

**2.4.1.4 Spiritual doubt** limits all our thoughts, speech and actions and diverts our energies and intelligence towards benefitting only the body, our physical being. We tend to see others, too, merely as bodies, and measure them in physical and pleasure-based terms.

Since we cannot exist physically by ourself, we rely on external stimuli and nutriment. We depend on outside bodies and things for our health and happiness. We fail to really see the nature of conditions and causality—how our body are merely physical working parts, and our body, a skin-covered house of flesh, bones and blood, with 9 openings, constantly oozing impurities. We need to constantly clean our body and work to make it look good to other bodies.<sup>27</sup>

We are simply ignorant of how good and bad works, or choose to ignore them—we do not really understand what karma is or we reject the idea that our actions has consequences that come back to us. Instead of examining and understanding conditions and consequences, we tend to see only **correlations**.<sup>28</sup> We think, for example, that people who have a lot of things, or are famous and powerful, or are religious and holy, are *happy* people. So, we attach ourself to such people, their ideas and their practices. We doubt our own self-worth and spiritual abilities—so, we turn to others and outside for meaning and purpose. This essentially is **doubt**.

**2.4.1.5** We keep performing the repeating various ritual actions to bribe, placate and supplicate some outside agency (some God, Buddha, demons or spirits), hoping for some kind of immediate or palpable benefits, blessings or luck. We even think that by simply *saying* something, such as prayers, promises or vows, we would be rewarded with some kind of gain, pleasure or happiness in this life or after death.

The point remains that we blindly accept all these without really understanding how they work—if they work at all. In simple terms, this is **attachment to ritual and vows**. All this only prevents us from growing beyond our body—we are fettered to our physical being with physical needs and physical desires, and our views and beliefs. We are stuck in the crowded sense-world of heartless bodies and mind.<sup>29</sup>

## **2.4.2 Streamwinning**

**2.4.2.1** One who breaks the 3 fetters [2.4] becomes a **streamwinner** (*sotāpanna*), that is, one who boards (*okkanti*, “goes down into”) the boat on the stream that flows to nirvana. **The Okkanta Sāmyutta** contains 10 suttas, all on how the perception of impermanence (*anicca,saññā*) brings streamwinning in this life itself.

The word **okkanta**, meaning “descent,”<sup>30</sup> refers to the act of going down into a boat alongside a river-bank, which then moves against the current (*paṭisotā,gāmī*), going upstream towards nirvana.

<sup>27</sup> On the cultivation of foulness (*asubha bhāvanā*), see **Mahā Rāhul’ovāda S** (M 62,22) SD 3.11. Also called perception of foulness (*asubha,saññā*), see **Saññā S 1** (A 5.61), or sign of the foul (*asubha,nimitta*), see **Āhāra S** (S 46.-51,15), SD 7.15. See also **Mahā Satipaṭṭhāna S** (D 22,5) SD 13; **Ānāpāna,sati S** (M 10,10) SD 13 = SD 7.13; **Piṇḍola Bhāradvāja S** (S 35.127,6) SD 27.6a(2.4); **Giri-m-ānanda S** (A 10.60) SD 19.16.

<sup>28</sup> A condition, in simple terms, is a situation whose presence brings about another, a result, eg, I plant a mango seed I get, in time, a mango plant. A correlation simply show two or more situations occurring together, eg. I wait at a bus-stop and the bus arrives. My waiting at the bus-stop does not cause the bus to arrive.

<sup>29</sup> Further on the 3 fetters, see SD 10.16 (1.6.6).

<sup>30</sup> On *okkanta*, see SD 16.7 (1.6.3.2).

Boarding the boat represents our practice of the perception of impermanence, the boat is the state of streamwinning, and the river the eightfold path.<sup>31</sup>

**2.4.2.2** Every sutta of the Okkanta Saṃyutta has this pericope on **the nature of the aspirant to streamwinning**:

He is descending into the certainty of rightness [the fixed course to rightness], descending into the plane of true individuals; he has gone beyond the plane of the worldlings.

He is incapable of doing any intentional deed by which he might be reborn in hell, or in the animal birth, or in the preta realm. He is incapable of dying without having attained the fruit of streamwinning. (Eg, **(Anicca) Cakkhu Sutta** (S 25.1,4+5), SD 16.7)

**2.4.2.3** “The certainty of rightness” (*sammatta,niyāma*) means that the streamwinner is sure to reach the noble eightfold path and complete his journey to reach nirvana. He is a true individual (*sappurisa*) in the sense that he is single-minded in his faith and wisdom in the 3 jewels, independent of others and outside agencies (such as guru devotion, spirit worship or the God-idea).

**2.4.2.4** The second paragraph says that the streamwinner will never create any karma that brings him rebirth in any of the subhuman planes. Finally, if we constantly practise the perception of impermanence, our habitual karma is such that we will either attain streamwinning in this life itself, or our karmic momentum in our last moments will propel us into streamwinning. Within seven lives, we will attain arhathood itself.<sup>32</sup>

### 3 Related suttas

#### **3.1 THE PATH SCHEDULES**

Although **the (Agga) Tathāgata Suttā 1-4** (S 45.139) do not mention any of the mental fetters, they give the same “path schedules”<sup>33</sup> in this correlation, as shown in this comparative table:

<b>Oram,bhāgiya Suttā</b> (S 45.179)	<b>Agga Tathāgata Suttā</b> (S 45.139)		
(1) direct knowledge	( <i>abhiññā</i> )	solitude	( <i>viveka</i> )
(2) full understanding	( <i>pariññā</i> )	ending the roots	( <i>mūla,pariyosanā</i> )
(3) utter destruction	( <i>parikkhāya</i> )	plunging into the death-free	( <i>amat’ogadha</i> )
(4) tending towards nirvana	( <i>nibbāna,ninna</i> )	tending towards nirvana	( <i>nibbāna,ninna</i> )

**Table 3.1.** Comparison between the direct knowledge and the solitude sequences [3.3]

#### **3.2 THE TEACHING CYCLES AND THE PATH SCHEDULES**

This comparative table is helpful in showing us the correlation between the “teaching” cycles of **the Agga Tathāgata Suttā** [2.1] and the “path schedules” of **the Oram,bhāgiya Suttā** (and of **the Uddham,-**

<sup>31</sup> See **(Anicca) Cakkhu S** (S 25.1), SD 16.7.

<sup>32</sup> On breaking the 5 lower fetters, see SD 10.16 (1.6.7). On streamwinning, see SD 10.16 (11).

<sup>33</sup> S 45.139 (SD 49.17).

**bhāgiya Suttā**, too).<sup>34</sup> In terms of the awakening process, these two sets of 4 stages are identical. They follow the later familiar “teaching” sequence of the 4 noble truths. In the actual process of breaking the fetters, however, we should follow the older “practice” sequence of 1-2-4-3, the one that ends with nirvana. [1.1.2.1]

### 3.3 SIGNIFICANCE OF TABLE 3.1

**3.3.1 (1) “Direct knowledge”** (*abhiññā*) in the Oram, *bhāgiya Suttā* is given as “solitude” (*viveka*) in the *Agga Tathāgata Suttā*. This pairing clearly shows that “direct knowledge” or personal experience of true reality can only be done when the mind is “all alone” by itself, undistracted by having to process data from the 6 sense-bases.<sup>35</sup>

**Solitude** here refers both to being wholesomely alone in meditation or mindfulness, and the aloneness of the mind seeing directly into itself.<sup>36</sup> In this way, the mind sees and understand how it discerns and structures its own virtual reality of what lies outside of itself. Only when the mind grows out of this *ideation* process that it is ready for individuation (growth as a true individual).<sup>37</sup>

**3.3.2 (2) “Full understanding”** (*pariññā*) in the Oram, *bhāgiya Suttā*, according to the *Agga Tathāgata Suttā*, refers to the “ending of the roots” (*mūla, pariyoṣanā*), that is, the destruction of the unwholesome roots of lust, hate and delusion. With the uprooting of these unwholesome roots, we are no more ruled reactively by the instincts of liking and disliking, or numbed by “neutral” emotion.

In other words, our mind begins to stop feeding on emotion-laden karmic “formations” through the 6 sense-faculties (the eye, ear, nose, tongue, body and mind). We are then surely on the way to awakening. We only need to clear away the remnants of karmic potentials by way of the mental fetters, as shown in the Oram, *bhāgiya Suttā*.

**3.3.3 (4)** Here, we will follow the older “practice” sequence of the 4 noble truths [1.1.2.1], and examine the 4<sup>th</sup> “path schedule” first. The Oram, *bhāgiya Suttā* mention the saint as one “**tending towards nirvana**” (*nibbāna, ninna*), which is the same expression found in the *Agga Tathāgata Suttā*. Clearly, this expression does not refer to the full-fledged arhat, as the expression does not refer to one “who has plunged into the death-free” [2.3.4]. This is a broad term for those who have had an initial taste of nirvana, or some deepening vision of it, short of plunging into it. Some parables allude to those saints who are “plunging into the death-free,” a broad term referring to any of first 4 types of learners (*sekha*): the streamwinner, the once-returner, the non-returner and the arhat-to-be.

The streamwinner, for example, is described in **the Udakūpama Sutta** (A 7.15) as a shipwreck survivor or “who, having emerged (from the waters), observes, looks around.”<sup>38</sup> **The (Musīla Nārada) Kosambī Sutta** (S 12.68) compares *the streamwinner* to one lost in the desert who finds a well, *sees* water in it, but is yet unable to draw water from it to slake his thirst<sup>39</sup> [2.4.2]. The lingering thirst, of course, represents the remnants of the fetters that the streamwinner has to break.

**3.3.4 (3) “Utter destruction”** (*parikkhāya*) in the Oram, *bhāgiya Suttā* is given in the *Agga Tathāgata Suttā* as “**plunging into the death-free**” (*ama’ogadha*). This is, of course, the full-fledged arhat who has tasted

<sup>34</sup> S 45.180 (SD 50.12).

<sup>35</sup> On direct knowledge (*abhiññā*), see SD 27.5a (5.6.1).

<sup>36</sup> On solitude (*viveka*), see SD 13.1 (4.2.3).

<sup>37</sup> On the individuation process, see SD 8.7 (4).

<sup>38</sup> **Udakūpama Sutta** (A 7.15,6), SD 28.6.

<sup>39</sup> S 12.68,60 (SD 70.11); SA 2:123.

the fruit of arhathood (*arahatta, phala*).<sup>40</sup> This is what is meant by the Sutta term “utter destruction,” that is, the total and permanent liberation from the mental fetters, that is to say, the attaining of nirvana.

— — —

## The Discourses on the Lower (Fetters)

S 45.179

[The abridged combined version]

### The 5 lower fetters

- 1 Bhikshus, there are these 5 lower fetters (*oram, bhāgiya saṃyojana*).
- 2 What are the five? They are:

(1) self-identity view;	<i>sakkāya, diṭṭhi</i>
(2) spiritual doubt;	<i>vicikicchā</i>
(3) attachment to rituals and vows;	<i>sīla-b, bata, parāmāsa</i>
(4) sensual lust;	<i>kāma, rāga</i>
(5) repulsion.	<i>paṭigha</i>

These, bhikshus, are the 5 lower fetters.

### The path schedule

- 3 The noble eightfold path is to be cultivated for
 

(1) the direct knowledge	<i>(abhiññāya)</i>	of these 5 lower fetters;
(2) the full understanding	<i>(pariññāya)</i>	of these 5 lower fetters;
(3) the utter destruction	<i>(parikkhāya)</i>	of these 5 lower fetters;
(4) the abandoning	<i>(pahānāya)</i>	of these 5 lower fetters.

— evaṃ —

[The full cycle]

### 1

#### **CYCLE 1.1: The direct knowledge (*abhiññā*) cycle**

- (1) The “dependent on solitude” (*viveka, nissita*) cycle

### The 5 lower fetters

- 4 Bhikshus, there are these 5 lower fetters (*oram, bhāgiya saṃyojana*).
- 5 What are the five? They are:

<sup>40</sup> See the 8 kinds of individuals: SD 10.16 (11).

(1) self-identity view;	<i>sakkāya, diṭṭhi</i>
(2) spiritual doubt;	<i>vicikicchā</i>
(3) attachment to rituals and vows;	<i>sīla-b, bata, parāmāsa</i>
(4) sensual lust;	<i>kāma, rāga</i>
(5) repulsion.	<i>paṭigha</i>

These, bhikshus, are the 5 lower fetters.

### The path schedule 1 (“dependent on solitude”)

6 The noble eightfold path is to be cultivated for the direct knowledge (*abhiññāya*) of these 5 lower fetters.

7 What is the noble eightfold path?

8 THE *VIVEKA, NISSITA* FORMULA<sup>41</sup>

Here, bhikshus, a monk

(1) cultivates right view<sup>42</sup>

that is dependent<sup>43</sup> on solitude,<sup>44</sup>

dependent on fading away (of lust) [on dispassion],<sup>45</sup>

dependent on cessation (of suffering),<sup>46</sup>

ripening in letting go (of defilements).<sup>47</sup>

(2) cultivates right intention

that is dependent on solitude, on fading away, on cessation, on maturing in letting go;

(3) cultivates right speech

that is dependent on solitude, on fading away, on cessation, on maturing in letting go;

(4) cultivates right action

that is dependent on solitude, on fading away, on cessation, on maturing in letting go;

(5) cultivates right livelihood

that is dependent on solitude, on fading away, on cessation, on maturing in letting go;

(6) cultivates right effort

that is dependent on solitude, on fading away, on cessation, on maturing in letting go;

(7) cultivates right mindfulness

<sup>41</sup> This whole section as at (Agga) *Tathāgata S 3* (S 45.139), SD 49.17. *Viveka, nissita*, “dependent on solitude”: see *Sāra, gandha S* (S 45.143,5(1) n), SD 42.24. For essay, see *Viveka*, SD 20.4.

<sup>42</sup> This full whole section: *Viveka, nissitaṃ virāga, nissitaṃ nirodha, nissitaṃ vossagga, pariṇāmiṃ*.

<sup>43</sup> “Dependent on solitude ... ripening in letting go,” *viveka, nissitaṃ virāga, nissitaṃ nirodha, nissitaṃ vossagga, pariṇāmiṃ*. On the terms here, see Gethin, *The Buddhist Path to Awakening*, 2001:165-168. MA says that there are 2 kinds of letting go (of suffering) (*vossagga*): “giving up” (*pariccāga*), i.e. the abandonment of defilements, and “entering into” (*pakkhandana*), i.e. culminating in nirvana. Gethin notes that this phrase is not unique to the 7 *bojjhaṅgā*, but is also found in connection with the factors of the noble eightfold path, the *indriyā* and *balā* (2001: 162 f). This formula shows that each *bojjhaṅga* is to be developed successively “as dependent on solitude, dispassion [fading away] and cessation” (Gethin 2001:166). See full n.

<sup>44</sup> Solitude (*viveka*) or seclusion ref to the overcoming of the 5 mental hindrances (*pañca nīvaraṇā*): “dependent on solitude ...” is called the *viveka, nissita* formula: see *Viveka, nissita*, SD 20.4.

<sup>45</sup> “Fading away,” *virāga* also “dispassion”.

<sup>46</sup> “Cessation,” *nirodha*, i.e. “cessation of suffering”.

<sup>47</sup> “Letting go (of defilements),” *vossagga*, effectively synonymous with *paṭinissagga*, “relinquishment,” eg in *Ān-āpāna, sati S* (M 118.21/3:83), SD 7.13; also *Eka, dhamma S* (S 54.1/5:313). See *Viveka, nissita*, SD 20.4 (7.3). On these 4 aspects of the *viveka, nissita* formula following the 4-truth model—ie *viveka, nissita* = 1<sup>st</sup> truth, *virāga, nissita* = 2<sup>nd</sup> truth, *nirodha, nissita* = 3<sup>rd</sup> truth, and *vossagga, nissita* = 4<sup>th</sup> truth—see *Viveka, nissita*, SD 20.4 (7.9).

that is dependent on solitude, on fading away, on cessation, on maturing in letting go;

(8) cultivates right concentration

that is dependent on solitude, on fading away, on cessation, on maturing in letting go.

9 This noble eightfold path, bhikshus, is to be cultivated for the direct knowledge of these 5 lower fetters.

### CYCLE 1.2: The direct knowledge (*abhiññā*) cycle

(2) The “abandoning of the roots” (*mūla,vinaya*) cycle

## The 5 lower fetters

10 Bhikshus, there are these 5 lower fetters (*oram,bhāgiya saṃyojana*).

11 What are the five? They are:

- |                                     |                             |
|-------------------------------------|-----------------------------|
| (1) self-identity view;             | <i>sakkāya,diṭṭhi</i>       |
| (2) spiritual doubt;                | <i>vicikicchā</i>           |
| (3) attachment to rituals and vows; | <i>sīla-b,bata,parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma,rāga</i>            |
| (5) repulsion.                      | <i>paṭigha</i>              |

These, bhikshus, are the 5 lower fetters.

## The path schedule 2 (the “abandoning of the roots”)

12 The noble eightfold path is to be cultivated for the direct knowledge (*abhiññāya*) of these 5 lower fetters.

13 What is the noble eightfold path?

14 THE \**MŪLA,VINAYA FORMULA*<sup>48</sup>

Here, bhikshus, a monk

(1) cultivates right view

which ends in the removal of  
ends in the removal of  
ends in the removal of  
lust,  
hate,  
delusion;<sup>49</sup>

(2) cultivates right intention

that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;

(3) cultivates right speech

that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;

(4) cultivates right action

that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;

(5) cultivates right livelihood

that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;

(6) cultivates right effort

that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;

(7) cultivates right mindfulness

that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;

(8) cultivates right concentration

that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;

<sup>48</sup> As in (**Agga**) **Tathāgata S 2** (S 45.139), SD 49.17.

<sup>49</sup> *Rāga,vinaya,pariyosānaṃ dosa,vinaya,pariyosānaṃ moha,vinaya,pariyosānaṃ.*

15 This noble eightfold path, bhikshus, is to be cultivated for the direct knowledge of these 5 lower fetters.

### CYCLE 1.3 The direct knowledge (*abhiññāya*) cycle

(3) The “plunging into the death-free” (*amat’ogadha*) cycle

## The 5 lower fetters

16 Bhikshus, there are these 5 lower fetters (*oram, bhāgiya saṃyojana*).

17 What are the five? They are:

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (1) self-identity view;             | <i>sakkāya, diṭṭhi</i>        |
| (2) spiritual doubt;                | <i>vicikicchā</i>             |
| (3) attachment to rituals and vows; | <i>sīla-b, bata, parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma, rāga</i>             |
| (5) repulsion.                      | <i>paṭigha</i>                |

These, bhikshus, are the 5 lower fetters.

## The path schedule 3 (the “plunging into the death-free”)

18 The noble eightfold path is to be cultivated for the direct knowledge (*abhiññāya*) of these 5 lower fetters.

19 What is the noble eightfold path?

20 THE AMAT’OGADHA FORMULA<sup>50</sup>

Here, bhikshus, a monk

(1) cultivates right view

<b>that plunges into</b>	<b>the death-free,</b>
<b>that crosses over to</b>	<b>the death-free,</b>
<b>that ends in</b>	<b>the death-free,<sup>51</sup></b>

(2) cultivates right intention

*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*

(3) cultivates right speech

*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*

(4) cultivates right action

*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*

(5) cultivates right livelihood

*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*

(6) cultivates right effort

*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*

(7) cultivates right mindfulness

*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*

(8) cultivates right concentration

*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free.*

21 This noble eightfold path, bhikshus, is to be cultivated for the direct knowledge of these 5 lower fetters.

<sup>50</sup> As in (Agga) Tathāgata S 3 (S 45.139), SD 49.17.

<sup>51</sup> *Amat’ogadham amata’parāyaṇam amata’pariyosānam.*



**CYCLE 1.4: The direct knowledge (*abhiññā*) cycle**  
(4) The “bending towards nirvana” (*nibbāna, ninna*) cycle

### The 5 lower fetters

**22** Bhikshus, there are these 5 lower fetters (*oram, bhāgiya saṃyojana*).

**23** What are the five? They are:

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (1) self-identity view;             | <i>sakkāya, diṭṭhi</i>        |
| (2) spiritual doubt;                | <i>vicikicchā</i>             |
| (3) attachment to rituals and vows; | <i>sīla-b, bata, parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma, rāga</i>             |
| (5) repulsion.                      | <i>paṭigha</i>                |

These, bhikshus, are the 5 lower fetters.

### The path schedule 4 (the “bending towards nirvana”)

**24** The noble eightfold path is to be cultivated for the direct knowledge (*abhiññāya*) of these 5 lower fetters.

**25** What is the noble eightfold path?

**26** THE *NIBBĀNA, NINNA* FORMULA<sup>52</sup>

Here, bhikshus, a monk

(1) cultivates right view

<b>that bends</b>		<b>towards nirvana,</b>
<b>that slopes</b>		<b>towards nirvana,</b>
<b>that tends</b>		<b>towards nirvana;</b> <sup>53</sup>

(2) cultivates right intention

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(3) cultivates right speech

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(4) cultivates right action

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(5) cultivates right livelihood

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(6) cultivates right effort

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(7) cultivates right mindfulness

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(8) cultivates right concentration

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana.*

**27** This noble eightfold path, bhikshus, is to be cultivated for the direct knowledge of these 5 lower fetters.

<sup>52</sup> As in (**Agga**) **Tathāgata S 4** (S 45.139), SD 49.17.

<sup>53</sup> *Nibbāna, ninnaṃ nibbāna, poṇaṃ nibbāna, pabbhāraṃ.*

## 2

CYCLE 2.1: The full knowledge (*pariññā*) cycle(5) The “dependent on solitude” (*viveka, nissita*) cycleThe 5 lower fetters28 Bhikshus, there are these 5 lower fetters (*oram, bhāgiya saṃyojana*).

29 What are the five? They are:

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (1) self-identity view;             | <i>sakkāya, diṭṭhi</i>        |
| (2) spiritual doubt;                | <i>vicikicchā</i>             |
| (3) attachment to rituals and vows; | <i>sīla-b, bata, parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma, rāga</i>             |
| (5) repulsion.                      | <i>paṭigha</i>                |

These, bhikshus, are the 5 lower fetters.

The path schedule 5 (“dependent on solitude”)30 The noble eightfold path is to be cultivated for the full knowledge (*pariññāya*) of these 5 lower fetters.

31 What is the noble eightfold path?

32 THE *VIVEKA, NISSITA* FORMULA

Here, bhikshus, a monk

(1) cultivates right view

**that is dependent on solitude,  
dependent on fading away  
dependent on cessation  
ripening in letting go**      **(of lust) [on dispassion],  
(of suffering),<sup>54</sup>  
(of defilements).<sup>55</sup>**

(2) cultivates right intention*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(3) cultivates right speech*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(4) cultivates right action*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(5) cultivates right livelihood*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(6) cultivates right effort*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(7) cultivates right mindfulness*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(8) cultivates right concentration*that is dependent on solitude, on fading away, on cessation, on maturing in letting go.*<sup>54</sup> “Cessation,” *nirodha*, ie, “cessation of suffering”.<sup>55</sup> “Letting go (of defilements),” *vossagga*, effectively synonymous with *paṭinissagga*, “relinquishment,” eg in *Ān-āpāna, sati S* (M 118.21/3:83), SD 7.13; also *Eka, dhamma S* (S 54.1/5:313). See *Viveka, nissita*, SD 20.4 (7.3). On these 4 aspects of the *viveka, nissita* formula following the 4-truth model—ie *viveka, nissita* = 1<sup>st</sup> truth, *virāga, nissita* = 2<sup>nd</sup> truth, *nirodha, nissita* = 3<sup>rd</sup> truth, and *vossagga, nissita* = 4<sup>th</sup> truth—see *Viveka, nissita*, SD 20.4 (7.9).

**33** This noble eightfold path, bhikshus, is to be cultivated for the full knowledge of these 5 lower fetters.

**CYCLE 2.2: The full knowledge (*pariññā*) cycle**

(6) The “abandoning of the roots” (*mūla,vinaya*) cycle

The 5 lower fetters

**34** Bhikshus, there are these 5 lower fetters (*oram,bhāgiya saṃyojana*).

**35** What are the five? They are:

- |                                     |                             |
|-------------------------------------|-----------------------------|
| (1) self-identity view;             | <i>sakkāya,diṭṭhi</i>       |
| (2) spiritual doubt;                | <i>vicikicchā</i>           |
| (3) attachment to rituals and vows; | <i>sīla-b,bata,parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma,rāga</i>            |
| (5) repulsion.                      | <i>paṭigha</i>              |

These, bhikshus, are the 5 lower fetters.

The path schedule 6 (the “abandoning of the roots”)

**36** The noble eightfold path is to be cultivated for the full knowledge (*pariññāya*) of these 5 lower fetters.

**37** What is the noble eightfold path?

**38** THE \**MŪLA,VINAYA* FORMULA<sup>56</sup>

Here, bhikshus, a monk

(1) cultivates right view

**which ends in the removal of  
ends in the removal of  
ends in the removal of**      **lust,  
hate,  
delusion,<sup>57</sup>**

(2) cultivates right intention

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(3) cultivates right speech

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(4) cultivates right action

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(5) cultivates right livelihood

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(6) cultivates right effort

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(7) cultivates right mindfulness

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(8) cultivates right concentration

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

**39** This noble eightfold path, bhikshus, is to be cultivated for the full knowledge of these 5 lower fetters.

<sup>56</sup> As in (**Agga**) **Tathāgata S 2** (S 45.139), SD 49.17.

<sup>57</sup> *Rāga,vinaya,pariyosānaṃ dosa,vinaya,pariyosānaṃ moha,vinaya,pariyosānaṃ.*

**CYCLE 2.3: The full knowledge (*pariññā*) cycle**(7) The “plunging into the death-free” (*amat’ogadha*) cycle**The 5 lower fetters****40** Bhikshus, there are these 5 lower fetters (*oram, bhāgiya saṃyojana*).**41** What are the five? They are:

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (1) self-identity view;             | <i>sakkāya, diṭṭhi</i>        |
| (2) spiritual doubt;                | <i>vicikicchā</i>             |
| (3) attachment to rituals and vows; | <i>sīla-b, bata, parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma, rāga</i>             |
| (5) repulsion.                      | <i>paṭigha</i>                |

These, bhikshus, are the 5 lower fetters.

**The path schedule 7** (the “plunging into the death-free”)**42** The noble eightfold path is to be cultivated for the full knowledge (*pariññāya*) of these 5 lower fetters.**43** What is the noble eightfold path?**44** THE AMAT’OGADHA FORMULA

Here, bhikshus, a monk

(1) cultivates right view

<b>that plunges into</b>	<b>the death-free,</b>
<b>that crosses over to</b>	<b>the death-free,</b>
<b>that ends in</b>	<b>the death-free;</b>

(2) cultivates right intention*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(3) cultivates right speech*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(4) cultivates right action*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(5) cultivates right livelihood*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(6) cultivates right effort*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(7) cultivates right mindfulness*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(8) cultivates right concentration*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free.***45** This noble eightfold path, bhikshus, is to be cultivated for the full knowledge of these 5 lower fetters.

**CYCLE 2.4: The full knowledge (*pariññā*) cycle**  
 (8) The “bending towards nirvana” (*nibbāna, ninna*) cycle

### The 5 lower fetters

**46** Bhikshus, there are these 5 lower fetters (*oram, bhāgiya samyojana*).

**47** What are the five? They are:

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (1) self-identity view;             | <i>sakkāya, diṭṭhi</i>        |
| (2) spiritual doubt;                | <i>vicikicchā</i>             |
| (3) attachment to rituals and vows; | <i>sīla-b, bata, parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma, rāga</i>             |
| (5) repulsion.                      | <i>paṭigha</i>                |

These, bhikshus, are the 5 lower fetters.

### The path schedule 8 (the “bending towards nirvana”)

**48** The noble eightfold path is to be cultivated for the full knowledge (*pariññāya*) of these 5 lower fetters.

**49** What is the noble eightfold path?

**50** THE *NIBBĀNA, NINNA* FORMULA

Here, bhikshus, a monk

(1) cultivates right view

<b>that bends</b>		<b>towards nirvana,</b>
<b>that slopes</b>		<b>towards nirvana,</b>
<b>that tends</b>		<b>towards nirvana;</b>

(2) cultivates right intention

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(3) cultivates right speech

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(4) cultivates right action

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(5) cultivates right livelihood

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(6) cultivates right effort

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(7) cultivates right mindfulness

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(8) cultivates right concentration

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana.*

**51** This noble eightfold path, bhikshus, is to be cultivated for the full knowledge of these 5 lower fetters.

## 3

CYCLE 3.1: The utter destruction (*parikkhāya*) cycle(9) The “plunging into the death-free” (*amat’ogadha*) cycleThe 5 lower fetters52 Bhikshus, there are these 5 lower fetters (*oram, bhāgiya saṃyojana*).

53 What are the five? They are:

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (1) self-identity view;             | <i>sakkāya, diṭṭhi</i>        |
| (2) spiritual doubt;                | <i>vicikicchā</i>             |
| (3) attachment to rituals and vows; | <i>sīla-b, bata, parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma, rāga</i>             |
| (5) repulsion.                      | <i>paṭigha</i>                |

These, bhikshus, are the 5 lower fetters.

The path schedule 9 (“dependent on solitude”)54 The noble eightfold path is to be cultivated for the utter destruction (*parikkhāya*) of these 5 lower fetters.

55 What is the noble eightfold path?

56 THE *VIVEKA, NISSITA* FORMULA

Here, bhikshus, a monk

(1) cultivates right view

**that is dependent on solitude,  
dependent on fading away  
dependent on cessation  
ripening in letting go**      **(of lust) [on dispassion],  
(of suffering),<sup>58</sup>  
(of defilements).<sup>59</sup>**

(2) cultivates right intention*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(3) cultivates right speech*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(4) cultivates right action*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(5) cultivates right livelihood*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(6) cultivates right effort*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(7) cultivates right mindfulness*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(8) cultivates right concentration*that is dependent on solitude, on fading away, on cessation, on maturing in letting go.*<sup>58</sup> “Cessation,” *nirodha*, ie, “cessation of suffering”.<sup>59</sup> “Letting go (of defilements),” *vossagga*, effectively synonymous with *paṭinissagga*, “relinquishment,” eg in *Ān-āpāna, sati S* (M 118.21/3:83), SD 7.13; also *Eka, dhamma S* (S 54.1/5:313). See *Viveka, nissita*, SD 20.4 (7.3). On these 4 aspects of the *viveka, nissita* formula following the 4-truth model—ie *viveka, nissita* = 1<sup>st</sup> truth, *virāga, nissita* = 2<sup>nd</sup> truth, *nirodha, nissita* = 3<sup>rd</sup> truth, and *vossagga, nissita* = 4<sup>th</sup> truth—see *Viveka, nissita*, SD 20.4 (7.9).

57 This noble eightfold path, bhikshus, is to be cultivated for the utter destruction of these 5 lower fetters.

**CYCLE 3.2: The utter destruction (*parikkhāya*) cycle**  
(10) The “abandoning of the roots” (*mūla,vinaya*) cycle

### The 5 lower fetters

57 Bhikshus, there are these 5 lower fetters (*oram,bhāgiya samyojana*).

58 What are the five? They are:

- |                                     |                             |
|-------------------------------------|-----------------------------|
| (1) self-identity view;             | <i>sakkāya,diṭṭhi</i>       |
| (2) spiritual doubt;                | <i>vicikicchā</i>           |
| (3) attachment to rituals and vows; | <i>sīla-b,bata,parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma,rāga</i>            |
| (5) repulsion.                      | <i>paṭigha</i>              |

These, bhikshus, are the 5 lower fetters.

### The path schedule 10 (the “abandoning of the roots”)

60 The noble eightfold path is to be cultivated for the utter destruction (*parikkhāya*) of these 5 lower fetters.

61 What is the noble eightfold path?

62 THE \**MŪLA,VINAYA* FORMULA<sup>60</sup>

Here, bhikshus, a monk

(9) cultivates right view

**which ends in the removal of  
ends in the removal of  
ends in the removal of**      **lust,  
hate,  
delusion,**<sup>61</sup>

(1) cultivates right intention

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(2) cultivates right speech

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(3) cultivates right action

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(4) cultivates right livelihood

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(5) cultivates right effort

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(6) cultivates right mindfulness

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(7) cultivates right concentration

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

63 This noble eightfold path, bhikshus, is to be cultivated for the utter destruction of these 5 lower fetters.

<sup>60</sup> As in (**Agga**) **Tathāgata S 2** (S 45.139), SD 49.17.

<sup>61</sup> *Rāga,vinaya,pariyosānaṃ dosa,vinaya,pariyosānaṃ moha,vinaya,pariyosānaṃ.*

**CYCLE 3.3: The utter destruction (*parikkhāya*) cycle**(11) The “plunging into the death-free” (*amat’ogadha*) cycle**The 5 lower fetters****64** Bhikshus, there are these 5 lower fetters (*oram, bhāgiya saṃyojana*).**65** What are the five? They are:

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (1) self-identity view;             | <i>sakkāya, diṭṭhi</i>        |
| (2) spiritual doubt;                | <i>vicikicchā</i>             |
| (3) attachment to rituals and vows; | <i>sīla-b, bata, parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma, rāga</i>             |
| (5) repulsion.                      | <i>paṭigha</i>                |

These, bhikshus, are the 5 lower fetters.

**The path schedule 11** (the “plunging into the death-free”)**66** The noble eightfold path is to be cultivated for the utter destruction (*parikkhāya*) of these 5 lower fetters.**67** What is the noble eightfold path?**68** THE *AMAT’OGADHA* FORMULA

Here, bhikshus, a monk

(1) cultivates right view

<b>that plunges into</b>	<b>the death-free,</b>
<b>that crosses over to</b>	<b>the death-free,</b>
<b>that ends in</b>	<b>the death-free;</b>

(2) cultivates right intention*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(3) cultivates right speech*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(4) cultivates right action*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(5) cultivates right livelihood*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(6) cultivates right effort*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(7) cultivates right mindfulness*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(8) cultivates right concentration*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free.***69** This noble eightfold path, bhikshus, is to be cultivated for the utter destruction of these 5 lower fetters.



**CYCLE 3.4: The utter destruction (*parikkhāya*) cycle**  
 (12) The “bending towards nirvana” (*nibbāna, ninna*) cycle

### The 5 lower fetters

**70** Bhikshus, there are these 5 lower fetters (*oram, bhāgiya saṃyojana*).

**71** What are the five? They are:

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (1) self-identity view;             | <i>sakkāya, diṭṭhi</i>        |
| (2) spiritual doubt;                | <i>vicikicchā</i>             |
| (3) attachment to rituals and vows; | <i>sīla-b, bata, parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma, rāga</i>             |
| (5) repulsion.                      | <i>paṭigha</i>                |

These, bhikshus, are the 5 lower fetters.

### The path schedule 12 (the “bending towards nirvana”)

**72** The noble eightfold path is to be cultivated for the utter destruction (*parikkhāya*) of these 5 lower fetters.

**73** What is the noble eightfold path?

**74** THE *NIBBĀNA, NINNA* FORMULA

Here, bhikshus, a monk

(1) cultivates right view

<b>that bends</b>		<b>towards nirvana,</b>
<b>that slopes</b>		<b>towards nirvana,</b>
<b>that tends</b>		<b>towards nirvana;</b>

(2) cultivates right intention

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(3) cultivates right speech

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(4) cultivates right action

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(5) cultivates right livelihood

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(6) cultivates right effort

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(7) cultivates right mindfulness

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(8) cultivates right concentration

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana.*

**75** This noble eightfold path, bhikshus, is to be cultivated for the utter destruction of these 5 lower fetters.

## 4

CYCLE 4.1: The abandonment (*pahāna*) cycle(13) The “dependent on solitude” (*viveka,nissita*) cycleThe 5 lower fetters76 Bhikshus, there are these 5 lower fetters (*oram,bhāgiya saṃyojana*).

77 What are the five? They are:

- |                                     |                             |
|-------------------------------------|-----------------------------|
| (1) self-identity view;             | <i>sakkāya,diṭṭhi</i>       |
| (2) spiritual doubt;                | <i>vicikicchā</i>           |
| (3) attachment to rituals and vows; | <i>sīla-b,bata,parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma,rāga</i>            |
| (5) repulsion.                      | <i>paṭigha</i>              |

These, bhikshus, are the 5 lower fetters.

The path schedule 13 (“dependent on solitude”)78 The noble eightfold path is to be cultivated for the abandonment (*pahanāya*) of these 5 lower fetters.

79 What is the noble eightfold path?

80 THE *VIVEKA,NISSITA* FORMULA

Here, bhikshus, a monk

(1) cultivates right view

**that is dependent on solitude,  
dependent on fading away  
dependent on cessation  
ripening in letting go**      **(of lust) [on dispassion],  
(of suffering),<sup>62</sup>  
(of defilements).<sup>63</sup>**

(2) cultivates right intention*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(3) cultivates right speech*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(4) cultivates right action*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(5) cultivates right livelihood*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(6) cultivates right effort*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(7) cultivates right mindfulness*that is dependent on solitude, on fading away, on cessation, on maturing in letting go;*(8) cultivates right concentration*that is dependent on solitude, on fading away, on cessation, on maturing in letting go.*<sup>62</sup> “Cessation,” *nirodha*, ie, “cessation of suffering”.<sup>63</sup> “Letting go (of defilements),” *vossagga*, effectively synonymous with *paṭinissagga*, “relinquishment,” eg in *Ān-āpāna,sati S* (M 118.21/3:83), SD 7.13; also *Eka,dhamma S* (S 54.1/5:313). See *Viveka,nissita*, SD 20.4 (7.3). On these 4 aspects of the *viveka,nissita* formula following the 4-truth model—ie *viveka,nissita* = 1<sup>st</sup> truth, *virāga,nissita* = 2<sup>nd</sup> truth, *nirodha,nissita* = 3<sup>rd</sup> truth, and *vossagga,nissita* = 4<sup>th</sup> truth—see *Viveka,nissita*, SD 20.4 (7.9).

**81** This noble eightfold path, bhikshus, is to be cultivated for the utter destruction of these 5 lower fetters.

**CYCLE 4.2: The abandonment (*pahāna*) cycle**  
(14) The “abandoning the roots” (*mūla,vinaya*) cycle

### The 5 lower fetters

**82** Bhikshus, there are these 5 lower fetters (*oram,bhāgiya saṃyojana*).

**83** What are the five? They are:

- |                                     |                             |
|-------------------------------------|-----------------------------|
| (1) self-identity view;             | <i>sakkāya,diṭṭhi</i>       |
| (2) spiritual doubt;                | <i>vicikicchā</i>           |
| (3) attachment to rituals and vows; | <i>sīla-b,bata,parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma,rāga</i>            |
| (5) repulsion.                      | <i>paṭigha</i>              |

These, bhikshus, are the 5 lower fetters.

### The path schedule 14 (the “abandoning the roots”)

**84** The noble eightfold path is to be cultivated for the abandonment (*pahanāya*) of these 5 lower fetters.

**85** What is the noble eightfold path?

**86** THE \**MŪLA,VINAYA* FORMULA<sup>64</sup>

Here, bhikshus, a monk

(1) cultivates right view

**which ends in the removal of  
ends in the removal of  
ends in the removal of**      **lust,  
hate,  
delusion,**<sup>65</sup>

(2) cultivates right intention

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(3) cultivates right speech

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(4) cultivates right action

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(5) cultivates right livelihood

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(6) cultivates right effort

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(7) cultivates right mindfulness

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

(8) cultivates right concentration

*that ends in the ridding of lust, ends in the ridding of hate, ends in the ridding of delusion;*

**87** This noble eightfold path, bhikshus, is to be cultivated for the abandonment of these 5 lower fetters.

<sup>64</sup> As in (**Agga**) **Tathāgata S 2** (S 45.139), SD 49.17.

<sup>65</sup> *Rāga,vinaya,pariyosānaṃ dosa,vinaya,pariyosānaṃ moha,vinaya,pariyosānaṃ.*

**CYCLE 4.3: The abandonment (*pahāna*) cycle**(15) The “plunging into the death-free” (*amat’ogadha*) cycleThe 5 lower fetters**88** Bhikshus, there are these 5 lower fetters (*oram, bhāgiya saṃyojana*).**89** What are the five? They are:

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (1) self-identity view;             | <i>sakkāya, diṭṭhi</i>        |
| (2) spiritual doubt;                | <i>vicikicchā</i>             |
| (3) attachment to rituals and vows; | <i>sīla-b, bata, parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma, rāga</i>             |
| (5) repulsion.                      | <i>paṭigha</i>                |

These, bhikshus, are the 5 lower fetters.

The path schedule 15 (the “plunging into the death-free”)**90** The noble eightfold path is to be cultivated for the abandonment (*pahanāya*) of these 5 lower fetters.**91** What is the noble eightfold path?**92** THE AMAT’OGADHA FORMULA

Here, bhikshus, a monk

(1) cultivates right view

<b>that plunges into</b>	<b>the death-free,</b>
<b>that crosses over to</b>	<b>the death-free,</b>
<b>that ends in</b>	<b>the death-free;</b>

(2) cultivates right intention*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(3) cultivates right speech*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(4) cultivates right action*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(5) cultivates right livelihood*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(6) cultivates right effort*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(7) cultivates right mindfulness*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free;*(8) cultivates right concentration*that plunges into the death-free, that crosses over to the death-free, that ends in the death-free.***93** This noble eightfold path, bhikshus, is to be cultivated for the abandonment of these 5 lower fetters.

**CYCLE 4.4: The abandonment (*pahāna*) cycle**  
 (16) The “bending towards nirvana” (*nibbāna, ninna*) cycle

### The 5 lower fetters

**94** Bhikshus, there are these 5 lower fetters (*oram, bhāgiya saṃyojana*).

**95** What are the five? They are:

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (1) self-identity view;             | <i>sakkāya, diṭṭhi</i>        |
| (2) spiritual doubt;                | <i>vicikicchā</i>             |
| (3) attachment to rituals and vows; | <i>sīla-b, bata, parāmāsa</i> |
| (4) sensual lust;                   | <i>kāma, rāga</i>             |
| (5) repulsion.                      | <i>paṭigha</i>                |

These, bhikshus, are the 5 lower fetters.

### The path schedule 16 (the “bending towards nirvana”)

**96** The noble eightfold path is to be cultivated for the abandonment (*pahanāya*) of these 5 lower fetters.

**97** What is the noble eightfold path?

**98** THE *NIBBĀNA, NINNA* FORMULA

Here, bhikshus, a monk

(1) cultivates right view

<b>that bends</b>		<b>towards nirvana,</b>
<b>that slopes</b>		<b>towards nirvana,</b>
<b>that tends</b>		<b>towards nirvana;</b>

(2) cultivates right intention

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(3) cultivates right speech

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(4) cultivates right action

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(5) cultivates right livelihood

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(6) cultivates right effort

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(7) cultivates right mindfulness

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana;*

(8) cultivates right concentration

*that bends towards nirvana, that slopes towards nirvana, that tends towards nirvana.*

**99** This noble eightfold path, bhikshus, is to be cultivated for the abandonment of these 5 lower fetters.

161219 170206 170427