

# 18

## (Indriya) Samaṇa,brāhmaṇa Suttā 1+2

The 1<sup>st</sup> & 2<sup>nd</sup> (Indriya) Discourses on Recluses and Brahmins | S 48.6 & S 48.7 (S 5:194 f + 195 f)

Theme: The true standards of religion and spirituality: the 5 faculties

Translated & annotated by Piya Tan ©2020

### 1 Introduction

#### 1.1 SUTTA SIGNIFICANCE

##### 1.1.1 Samaṇa,brāhmaṇa

**1.1.1.1** While in **the (Indriya) Punabbhava Sutta** (S 48.21), SD 56.14, the Buddha declares that he has himself fully understood and mastered the 5 spiritual faculties—those of *faith, energy, mindfulness, concentration and wisdom*—here in **the (Indriya) Samaṇa,brāhmaṇa Suttā 1 & 2**, he declares that the same should be the case with “the recluses and the brahmins” (*samaṇa,brāhmaṇa*).

Historically, the twin compound, **samaṇa,brāhmaṇa**, “recluses and brahmins,” refers to the 2 major divisions of religious specialists into which Indian society had evolved by the Buddha’s time. Basically, the brahmins (*brāhmaṇa*), hereditary priests upholding the Vedic tradition, were the dominant class, but they were rapidly losing their dominance.

Their lingering influence were relegated to the far west of the Ganges plain of northern central India, which was seeing **the 2<sup>nd</sup> urbanization** with the new prosperity of powerful kingdoms that were merging into India’s earliest empires. It was the Iron Age, and the metal provided better weapons for armies, and better tools for agriculture and vehicles for commerce.<sup>1</sup>

The population was growing; food and wealth were aplenty. With specialization of labour and the money economy, people had more leisure time. Hence, with sufficient basic life supports at their disposal, they had more time to speculate about other things. The growing, spreading wealth and the urban crowd, a milieu like that of modern Singapore, attracted opportunists in droves to the privileges, pleasures, prestige and promise of the religious life patronized by the gullible rich and shameless mighty.<sup>2</sup>

**1.1.1.2** These fortune hunters, tartuffes and charlatans formed the bulk of **the wanderers** (*paribbājaka*) who led peripatetic lives drawn to where they could attract a good loyal following. The more serious and respected amongst these wanderers were known as **recluses** (*samaṇa*), who were generally more organized, living morally disciplined lives, meditating and preaching to each their congregations. The best known of these recluses were the Jains led by Nigaṇṭha Nāta,putta (also known as Mahāvīra) and the Sakya,puttiyas (“sons of the Sakya”) led by the Buddha.

**The brahmins** (*brāhmaṇa*), steeped in texts and traditions, proclaimed themselves as the only path to heaven, especially for dead house-fathers, for whose families they performed elaborate and expensive rituals, served kings and basically tried to monopolize the religious scene. Their influence was, however, fast fading with the rise of the powerful kshatriya or noble class, to which the Buddha belonged.<sup>3</sup>

**1.1.1.3** However, the twin compound, recluses and brahmins, is likely to have been “naturally adapted”<sup>4</sup> by the Buddha refer to refer of his own exemplary followers, as obvious from the 2 suttas in this

<sup>1</sup> Further, see SD 36.14 (1.1.2); SD 53.24 (1.2.2.3).

<sup>2</sup> For an overview of India of the Buddha’s time, see SD 4.18 (App) The 16 great states.

<sup>3</sup> See SD 25.1 (1).

<sup>4</sup> On the Buddha’s “natural adaptation,” see SD 39.3 (3.3.4).

chapter.<sup>5</sup> The Buddha, in fact, attracted numerous intelligent and spiritually inclined brahmins into his sangha of renunciants, so that it is not surprising that he uses *brāhmaṇa* as a positive type and ideal in Buddhist practice, unequivocally rejecting its class connotation. Indeed, the Buddha’s monastic community was perhaps history’s first historical case of a classless society.

### 1.1.2 Similarity and difference

**1.1.2.1** In terms of teachings, both the 2 (**Indriya Samaṇa,brāhmaṇa Suttas** (S 48.6 + 7). are *identical*: they teach that those who have anything to do with religion at all should understand and master the 5 spiritual faculties: *faith, energy, mindfulness, concentration and wisdom*. These, as we have seen, are the universal **standards of faith**, the benchmark of spirituality. The rationale is clear: when we declare we are persons of faith, but we lack *faith, energy, mindfulness, concentration and wisdom*, aren’t we contradicting ourselves? [1.2].

**1.1.2.2** The only difference between the 2 suttas—**S 48.6** and **S 48.7**—is that the 1<sup>st</sup> Sutta (**S 48.6**) is slightly abridged—it simply lists the 5 faculties, and then declares that those recluses and brahmins who do not understand, as they really are, **the arising and ceasing, the gratification, the danger and the escape**—are not worthy of being called recluses and brahmins.

This Sutta applies **the *samudaya* pentad**. This seems to be a sort of warning: despite seeing “the arising and the ceasing” of the faculty, we fail to see its significance. We treat *faith*, etc, as if they were otherwise: permanent, satisfying, having an abiding essence. This is a common problem with religions generally, discussed in detail below. [1.2]

On the other hand, in **S 48.7**, those recluses and brahmins who fully understand the true nature of the faculties, regard them each as **a faculty** (like the 1<sup>st</sup> noble truth); both the faculty’s **arising** and **ceasing** are understood, too (like the 2<sup>nd</sup> and the 3<sup>rd</sup> truths, respectively). And, finally, the faculty is seen as **the way leading to the ending of suffering** (like the 4<sup>th</sup> noble truth). The treatment here is more elaborate, and also taken as a reflection following the *sacca* tetrad. [1.1.3]

**1.1.2.3** **The (Indriya) Samaṇa,brāhmaṇa Sutta 2** (S 48.7) lays out the lesson of the 5 spiritual faculties *in full*. Every faculty is repeated for each component of the ***sacca* tetrad**, which follows the sequence of the 4 noble truths. The parallel between the 4 truths and the *sacca* tetrad are very close. [Diagram 1.1.3].

### 1.1.3 The *sacca* tetrad

In **Diagram 1.1.3** below, we can see how **the *assāda* triad** is an abridgement of the *sacca* tetrad, which is, in turn, a close parallel of the 4-truth formula:

<b>the 4 noble truths</b>	<b>the <i>assāda</i> triad</b>	<b>the <i>sacca</i> tetrad</b>
(1) the 1 <sup>st</sup> noble truth: <u>suffering</u> ( <i>dukkha</i> )	-----▶	(faculty) <i>indriya</i>
(2) The 2 <sup>nd</sup> noble truth: <u>craving</u>	gratification <i>assāda</i>	arising <i>samudaya</i>
(3) The 3 <sup>rd</sup> noble truth: <u>ceasing</u> (nirvana)	danger <i>ādīnava</i>	ceasing <i>nirodha</i>
(4) The 4 <sup>th</sup> noble truth: <u>the path</u>	escape <i>nissaraṇa</i>	the path ... <i>nirodha,gamini,- paṭipada</i>

**Diagram 1.1.3:** The truths, *assāda* and the faculties

<sup>5</sup> Ch 26, the last chapter of **Dhammapada**, for example, is about the Brahmin as the ideal Buddhist saint or practitioner.

**1.1.3.1 The *sacca* tetrad** comprises the faculty (either one of the 5 spiritual faculties, or one of the 6 sense-bases, its arising, its ceasing, and the way leading to its ceasing. In both the suttas in SD 56.18—**the (Indriya) Samaṇa,brāhmaṇa Suttas 1+2** (S 48.6 + 7)—the tetrad is applied in a somewhat positive way, since the 5 faculties are usually wholesome.

However, even good things may be misunderstood or misapplied, especially in religion. This is clear in the study of the 5 spiritual faculties as the bases for “true standards of faith” [1.2], whether as religiosity or as spirituality; that is, respectively, whether we believe in institutionalized religion or tribal faith, or practise it personally as a private or direct experience of the holy and good.

## 1.2 TRUE STANDARDS OF FAITH (RELIGIOSITY AND SPIRITUALITY)

### 1.2.1 The faculty of faith (*saddh'indriya*)

**1.2.1.1 The 5 spiritual faculties (*pañc'indriya*)**—those of faith, energy, mindfulness, concentration and wisdom—are an ancient and important teaching set in early Buddhism. The faculties are called *indriya* because when properly cultivated, they make “lords” or “leaders” (*inda*; Skt *indra*)<sup>6</sup> of us in a spiritual sense. Indeed, even for a mundane leader, such qualities will clearly enhance his leadership as well as his personality.

These faculties prepare us for emotional independence and spiritual freedom. In short, they are about **self-reliance** in that our only true refuge is the Dharma, the teaching and the truth regarding true reality.<sup>7</sup> The faculties raise us up from religion maturing into spirituality, rising out of crowd reliance into a true individual’s emotional independence, and, beyond, to awakening and nirvana, the final liberation from the world and suffering.

**1.2.1.2 Faith**, then, is neither about views (*diṭṭhi*), which only sees a blinkered part of the whole truth; nor about belief (*laddhi*), knowing but lacking understanding; nor even devotion (*bhatti*) which is like handing our remote to another. Such forms of faith are said to be “**rootless**” (*amūlika, saddhā*), that is, untested and unfounded, not based in wisdom (the 5<sup>th</sup> and last of the faculties). It’s like the fiat: “believe that you may understand,” which suggests indoctrination or brainwashing. Clearly, it is better and healthier “to understand that we may accept (or believe).”<sup>8</sup>

Such views and beliefs, even when they bring profound “religious experiences,” are merely forms of a “cognitive” faith of *knowing* things, especially what are preached by others as tenets of faith or religious dogmas institutionally enforced. Such a predefined faith only fixates us on a preconstructed truth which prevents us from seeing true reality, of which when we do have a taste, we are compelled to reinterpret in terms of our conditioned responses. This is the murky essence of faith-based religion.

**1.2.1.3 True faith**, on the other hand, is wholesome (*kusala*), a skillful means that keeps us morally virtuous, and mentally stable and joyful. It is a personal and direct experience of true reality that is verifiable, often quite clearly and easily. A good example of true faith is given in **the (Anicca) Cakkhu Sutta** (S 25.1) (and in any of the other 9 suttas of **S 25**, the Okkanti Saṃyutta, on streamwinning). In this case, the faith is in the reality of impermanence, which is a natural truth verifiable from our own experience. The acceptance of this truth, and habitually reflecting on it, keeps us on to the path to streamwinning.

<sup>6</sup> This is also a name and title of Sakka, lord of the devas (*devānam indo*): SD 54.2 (3.2.3.6; 4.1).

<sup>7</sup> Even the Buddha upholds the Dhamma to be above himself: the Dhamma is his refuge, too: **Gārava S** (S 6.2), SD 12.3.

<sup>8</sup> See SD 49.2 (3.5.2).

We will thus at least, “provisionally” (*pariyāyena*),<sup>9</sup> understand the nature of awakening, so that even in this life itself, if not in our dying moment, we will reach the path. We are assured of awakening.<sup>10</sup>

### **1.2.2 The faculty of energy (*viriy’indriya*)**

**1.2.2.1** Our true faith, far from the rightness and routine of official doctrine and tribal allegiance, inspires us with the **courage** (*vesārajja*) to accept our vision of true reality and share it. Our inspiration shapes us into a true individual who needs no approval of the crowd nor of the mighty nor even of the holy. We move ahead in rightness by self-effort even when we differ from the fiat or fashion of the times, or draw no adoring crowd. Like eagles, we soar on the updraft of goodness into the sky of freedom, well above the pigeons that crowd the ground.

**1.2.2.2** Having had the sweet taste of true reality, we are empowered with the effort and energy to move closer to the path of moral virtue, concentration and wisdom, the noble eightfold path, the way of awakening. This means that we are clear and skillful with our priorities, understanding the true meaning of life, and the purpose of our own.

We are endowed with **right effort** (*sammā vāyāma*): we are restrained in not initiating anything bad; we abandon any bad that may have arisen; we initiate and cultivate wholesome acts; and maintain such goodness. Our joy and love empower us in such efforts of body, speech and mind. Such constant and joyful energy (*viriya*) empowers us into **heroes** (*vīra*) of truth, goodness and freedom.

### **1.2.3 The faculty of mindfulness (*sat’indriya*)**

**1.2.3.1** **Mindfulness** (*sati*) is not only one of the 5 spiritual faculties (*indriya*), but on a higher path-level, one of the 5 powers (*bala*), one of the 7 awakening-factors (*bojjhaṅga*), and the 7<sup>th</sup> link of the noble eightfold path (*maggā*). In its widest sense, mindfulness is one of those mental factors (*cetasika*) inseparably associated with all karmically wholesome (*kusala*) and karmically beautiful [lofty] (*sobhana*) consciousness.

In practice, mindfulness has 4 related “focuses” (*satipaṭṭhāna*), that is, in the contemplations of *the body, of feelings, of the mind and of realities*. All this work to calm and clear the mind, and to prepare it for the attaining of concentration (*samādhi*), that is, the dhyanas. We are then just a step away from freeing oneself from the gravity of the senses and be free of the body to reach the heights of mental joy and peace.

**1.2.3.2** The range and purpose of the **4 focuses of mindfulness** (*satipaṭṭhāna*) [1.2.3.1] will give us a very good understanding of the meaning and purpose of religious faith and spiritual insight. The 4 contemplations (*anussati*)—those of the body, of feelings, of the mind and of realities—are not really separate meditation practices or techniques of calming and clearing the mind.

Even though we may apply these contemplative techniques to expedite other forms of meditation, or problem-solving and healing in spiritual counselling—but if we do only just that, we will miss the full benefit of satipaṭṭhana practice, that is, the attaining of a dhyanic mind that is directed to seeing true reality and freedom.<sup>11</sup> In fact, the singular purpose of satipaṭṭhana practice is that of attaining the path and awakening.

<sup>9</sup> On *pariyāyena* and *nippiyāyena*, see SD 56.11 (3.1).

<sup>10</sup> See S 25.1/3:225 (SD 16.7).

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**1.2.3.3 The contemplation of the body** (*kāyānupassanā*), as meditation practice, comprises the following exercises:

- (1) the mindfulness of the breath (*ānāpāna,sati*),
- (2) the minding the 4 postures (*iriya,patha*),
- (3) the mindfulness and clarity of the mind (*sati,sampajaññā*),
- (4) the mindfulness of the 31 (Commentaries: 32) parts of the body (*kaya.gata,sati* and *asubha*),
- (5) the analysis of the 4 elements (*dhatu,vavatthāna*), and
- (6) the cemetery meditations (*sīvathika*) or the 9 stages of bodily decomposition.

Although these are each a meditation in their own right, and are often treated so in other suttas, in satipatthana practice, they work as part of the 4 contemplations, leading on to calm and clarity, even to dhyana [1.2.3.7].

**1.2.3.4 The contemplation of feelings** (*vedanā'nupassanā*) is the effort of clearly seeing feelings as they arise, as being pleasant, unpleasant or neutral feelings of the body or of the mind (that is, sensual feelings, suprasensual feelings, indifferent feeling). Essentially, this is knowing and accepting the affective tones of the mind or heart, just as it is. This is how we get to truly and really know our feelings, refining them, filtering away the negative ones, and building up the wholesome ones. This is how meditation inspires our daily life with joy, creativity and spirituality.

**1.2.3.5 The contemplation of the mind** (*cittānupassanā*) consists of seeing and understanding any state of mind, whether lustful or not, hateful or not, deluded or not, cramped or distracted, developed or undeveloped, surpassable or unsurpassable, concentrated or unconcentrated, liberated or unliberated. This refers to knowing and accepting the mind *just as it is*, and that way, we better understand what is bad, what is good for it, and skillfully realize just this; hence, we keep the mind calm, and, in due time, clear, too.

**1.2.3.6 The contemplation of realities** (*dhammānupassanā*) is perceiving or recognizing realities as they arise in the mind. We know whether one of the 5 hindrances (*nīvaraṇa*) is present or not; we know how it arises; how it is overcome; and how it no more arises in the future. We know the nature of each of the 5 aggregates (*khandha*), how it arises and ceases. We know the 12 bases of mental activity: the eye and visual object, the ear and audible object, the nose and smell-object, the tongue and taste-object, the body and tactile object, and the mind and mind-object; we know the mental fetters (*saṃyojana*), how each arise, how it is overcome, and how it no more arises. We know whether any of the 7 awakening-factors is present or not, know how it arises and how it comes to be fully developed. We understand each of the 4 noble truths as it really is.

**1.2.3.7 The 4 contemplation sections** of the Satipaṭṭhāna Sutta are not merely a collection of meditation methods or mindfulness instructions. It is true that, in practice, we should start with one of the 6 meditations in the 1<sup>st</sup> contemplation (on the body), the most popular being the breath meditation.<sup>12</sup> As a **satipatthana practice**, however, the breath-watching is, technically, only a part of the full cycle of 4 contemplations of the body, feelings, the mind and realities.

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<sup>12</sup> The breath meditation is exceptional in that it *can* be a complete practice in itself: **Ānāpāna,sati S** (M 118), SD 7.13. As a satipatthana practice, the breath-watching is, technically, a part of the whole cycle of 4 contemplations of the body, feelings, the mind and realities.

Note that the Satipaṭṭhāna Sutta features only the 1<sup>st</sup> tetrad of the breath meditation.<sup>13</sup> **The refrain** after each contemplation reminds us to “**contemplate**” (*anupassati*), fully attend, to the breath or any of the other 5 meditations as “*the body in the body*,” “*the feeling in the feeling*,” “*the mind in the mind*,” “*the dharma in the dharma*,” that is, objectively, just as it is, free from any distraction.

Naturally, we should watch this “**internally**,” that is, within oneself, but on special occasions, it may be possible for us to watch it “**externally**,” in others, too. We may focus on the *arising* aspect alone, or the *ceasing* aspect alone, or on both *arising and ceasing*. At some point, we need *not* direct our attention to the meditation-object, but be simply aware, objectively, “There is this body,” letting go of all other thoughts and views.<sup>14</sup>

**1.2.3.8** In satipaṭṭhana practice, **the 4 contemplations** (*anussati*) cover all **the 5 aggregates** (*pañca-k-khandha*). In the body contemplation, for example, there is *the body* (form, *rūpa*); as we watch the body (eg, the breath), we *feel* joyful (feeling, *vedanā*); when it recurs, we *recognize* it (perception, *saññā*); even as we go through this process, we are creating good karma, or we see the joy as being mind-made and impermanent (formation, *saṅkhārā*). At any point, especially earlier on, our mind may react in various ways, in a focused or a distracted manner: this is consciousness (*viññāṇa*).

**1.2.3.9** How does *satipaṭṭhāna*—by way of the 4 contemplations—serve as **standards of faith** (of religiosity and spirituality)? Whether we believe in religion as an institution or experience it personally as spirituality, our “faith” begins with **the body** and its perceived imperfections. Yet all that we *have*, so to speak, is our body; all that we *are* is **our mind**. To be exact, we have a conscious body,<sup>15</sup> a collection of earth, water, fire and wind (respectively, solid, liquid, heat and gaseousness),<sup>16</sup> animated by *the mind*.

In the suttas, such as in **the Sāmañña,phala Sutta** (D 2), the Buddha defines **the body**, thus:

“This body (of mine) is form, made up of the 4 great elements;<sup>17</sup>  
born from mother and father,  
built up on rice and porridge,  
subject to impermanence, rubbing and pressing, breaking up, crumbling away.  
And this consciousness of mine is stuck here, bound up here.”<sup>18</sup> (D 2,85/1:76,33), SD 8.10

Hence, the physical body is neither good nor bad, neither holy nor evil—it is essentially impermanent;<sup>19</sup> hence, *unsatisfactory*, and *has no real control over even itself*. It has no essence divine or otherwise whatsoever. The real question is not a mythical *who* created “us”? Rather, it is an empirical *what* created it, or a verifiable *how* does it arise?

<sup>13</sup> M 10,4/1:56 (SD 13.3). For all the 4 tetrads or 16 aspects of breath meditation, see **Ānāpāna,sati S** (M 118) + SD 7.13 (4).

<sup>14</sup> For details on this whole para, see M 10,5/1:56 (SD 13.3) both text and nn.

<sup>15</sup> On the conscious body (*sa,viññāṇaka kāya*), see SD 17.8a (12.3); SD 56.1 (4.3.2.2) n.

<sup>16</sup> See **Mahā Rāhul’ovāda S** (M 11,8-11, with §12 on “space”), SD 3.11; **Mahā Hatthi,pādōpama S** (M 28,6), SD 6.16.

<sup>17</sup> The 4 great (or primary) elements (*mahā,bhūtā*): earth, water, fire, wind, ie, essentially, solid and resistance, liquid and cohesiveness, heat and decay, and air and movement respectively (**Mahā Rāhul’ovāda S** (M 62,8-11/1:421-423), SD 3.11; also D 1:214 Vism 11.27 Abhs 154); see **Rūpa**, SD 17.2a.

<sup>18</sup> The full pericope: *Ayaṃ (kho me) kāyo rūpī cātum,mahā,bhūtiko mātā,pettika,sambhavo odana,kummāsūpacayo anicc’ucchādana,parimaddana,bhedana,viddhaṃsana,dhammo. Idañ ca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhan’ti*. See eg **Sāmañña,phala S** (D 2,85/1:76,33), SD 8.10; SD 29.6a (1.3.1.2; 3.4).

<sup>19</sup> See SD 29.6a (1.3.4).

**1.2.3.10** When we see and understand our body in this manner [1.2.3.9], then, it becomes a vehicle for spiritual awakening. But like any vehicle, it does not know where to go unless we drive it or set the GPS (global positioning system) and follow it. Since the body is sense-based, comprising the eye, ear, nose, tongue and body, it is easily flooded with sense-data from them. These sense-data (sense-objects and sense-consciousnesses) are the gravity that holds us earthbound.<sup>20</sup>

To get beyond the gravity of the sense-bound body, we need to free ourself (temporarily at least) of the 5 physical sense. To rise above the physical, to master **the mental**, we need to master mindfulness (which we have been discussing here), which is the basis for the attainment of **concentration**, focusing the mind into its own full power to propel us into **the dhyanas**, the transcorporeal mental states of bliss and power [1.2.4].

### **1.2.4 The faculty of concentration (samādh'indriya)**

**1.2.4.1** Religion, when it sees divinity as being outside and above us, is often fascinated by the *outer* mirages of our inner being, the heart that is mind and matter. The mind that is freed of the body, unbounded by the senses is able to see *beyond* these mirages and what limits or defines the body and the mind.

We are defined and limited by our **senses**; what we see as religion and religious power are merely the experiences of our *senses* (the body) and the mirages of our sense-dependent *mind*. Just as we differ in how we see and sense things, we differ in our views and visions of higher realities: God, the gods, the heavens, divinity, salvation, happiness.

We each construct the mirage within and project it outwardly, and then surprise ourself with it. It's like the first time we see our reflection on the calm water-surface and think it is some demon or deity. Each of us see a different darker or higher being reflected in that image.

In religion, we often see only darkly, limited by our own sense-based mind and heart, spurred by views, hopes, fiats and dogmas. Religions that look up to the skies and the heavens can only see that far. They imprison and mummify what they see as holy or divine, within the walls of words and worship. Religion, then, becomes a protracted battle of the Word for the minds and hearts of others, and then caging them in their own higher, thicker walls of Theology. It has no idea of *mental concentration*, the power of the focused and freed mind, of **samādhi**, the word-free still and clear heart of spirituality.

**1.2.4.2** Even at the tender age of 7, the spiritually precocious child Siddhattha tasted **samadhi**. He sat long and still in time's shadow to rise beyond the gravity of his senses, and revel in the bliss and light of **the 1<sup>st</sup> dhyana**.<sup>21</sup> Later, in his adult struggle for awakening, he found no answers from the best meditation teachers of his day. He found no answer even when he dwelled 6 long years keeping to the extremes of body-denying yoga popular then: he nearly died for this.

Such self-suffering saints have died, and men have worshipped them, but not for wisdom. For, there is no greater love than this, that the Buddha lives, teaching us Dhamma to this day that we may see and gain the death-free, too.

**1.2.4.3** Then, the Bodhisattva recalled his childhood epiphany that is the 1<sup>st</sup> dhyana and realized, "I **fear not the pleasure that has nothing to do with sensual desires and unwholesome states!**"<sup>22</sup> He

<sup>20</sup> These 6 sense-faculties + the 6 sense-objects + the 6 sense-consciousnesses = the 18 elements: **Bahu, dhatuka S** (M 115,4), SD 29.1a. On the 1<sup>st</sup> 2 pairs—the 12 sense-bases or 12 elements: **Sabba S** (S 35.23), SD 7.1.

<sup>21</sup> See SD 52.1 (5.2).

<sup>22</sup> *Na kho ahaṃ tassa sukhasa bhāyāmi, yaṃ taṃ sukhaṃ aññatt' eva kāmehi aññatra akusalehi dhammehi* On the 2 kinds of pleasures—sensual pleasure and the joy of renunciation—see **Mahā Saccaka S** (M 36,32.2), SD

turned to the middle way: that of *the healthy mind in a healthy body*. Turning inward into his own body, directed his calm and clear mind to **his breath**.

In his samadhi, he noticed how the physical breath gives life to the sense-based body. As he rose beyond the senses, his breath, too, was freed from the body. Indeed, this breath is the path of samadhi that leads up to the door to awakening. His key is **dhyana** that frees the mind from the sense-world. The greatest spiritual masters of his days were still held back by the notion of some divine Essence of being, some eternal God, some abiding Soul.

These are the fetters and shackles that hold us captive to the world of form, even to the formless world. Breaking these walls of ideology and theology, surpassing all this, he finally awakens to buddhahood, fully liberated from the world and the heavens. Yet, he remains in the world for 45 more years—teaching the 4 noble truths (the true nature of existence and beyond) so that we, too, can reach the very same path he has found.

### 1.2.5 The faculty of wisdom (*paññ'indriya*)

**1.2.5.1** Man's wisdom is indeed foolishness in the eye of the gods, even God (*brahmā*). In their blissful high heavens, they have no inclination to seek beyond their profound bliss. Man, burdened by a sense-fettered body, frail and frivolous, saw all this, realizing that it is but a reflection of the reality of the world that supports the body. In every world-cycle, when humans evolve to be able to see beyond being mere bodies, to discover **the mind**, they empower themselves to rise beyond their bodies to harness the mind's powers. This singular man is **the Buddha**, the first to awaken to true reality, and who then awakens others.

The Buddha discovered that the mind's greatest power is the vision of its own liberation from the world limited by time and space. While religion asks the wrong *questions* about the world and creation, forcing their *answers*, the Buddha looks deep into existence and sees what is really there: **impermanence**. His keen eye and sharp mind see the significance of this simple but vital truth. It means that this whole world, including us, is not only *subject to change*, but is also *unsatisfactory*. We have no real control over such a senseless soulless world.

His great wisdom is not to piously look far away into the dark heavens, but rather smile into the radiance of his own mind. There, he sees the space of full freedom from the stifling crowded world of things and thoughts. We are the creators of our own virtual worlds. Now, we can dismantle this falsity and be free of it all. Seeking the builder of this house, he finds none. His mind attains the unconditioned, the ending of suffering, **nirvana** (Dh 153 f). Such is the Buddha's wisdom and we are his heirs.

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## SD 56.18a

## (Indriya) Samaṇa,brāhmaṇa Sutta 1

The 1<sup>st</sup> (Indriya) Discourse on Recluses and Brahmins | S 48.6/5:194 f

S 5.4.1.6 Saṃyutta Nikāya 5, Mahāvagga 4, Indriya Saṃyutta 1, Suddhika Vagga 6

Theme: Mastering the 5 faculties: the *samudaya* pentad

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

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49.4; **Laṭukikôpama S** (M 66,21/1:455), SD 28.11; **Arāṇa Vibhaṅga S** (M 139,9.3/3:233), SD 7.8. On pleasure felt by the awakened mind, see **Uṇṇābha S** (S 51.15), SD 10.10.

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

## THE SAMUDAYA PENTAD

**3** Those recluses or brahmins, bhikshus, who do not understand, as they really are, **the arising and the ceasing, the gratification, the danger and the escape**<sup>23</sup> regarding these 5 faculties: I do *not* consider them to be recluses among recluses or brahmins among brahmins, **[195]** and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life, enter and dwell in the goal of recluseship or the goal of brahminhood.

**4** But, bhikshus, those recluses and brahmins who do understand, as they really are, *the arising and the ceasing, the gratification, the danger and the escape* regarding these **5 faculties**—they I consider to be recluses among recluses and brahmins among brahmins, *and these venerable ones, by realizing it for themselves with direct knowledge, in this very life, enter and dwell in the goal of recluseship or the goal of brahminhood.*”

*Chaṭṭham*

## SD 56.18b

## (Indriya) Samaṇa,brāhmaṇa Sutta 2

The 2<sup>nd</sup> (Indriya) Discourse on Recluses and Brahmins | S 48.7/5:195 f  
S 5.4.1.7 Sāmyutta Nikāya 5, Magāvagga 4, Indriya Sāmyutta 1, Suddhika Vagga 7  
Theme: Mastering the 5 faculties: the *sacca* tetrad

## THE SACCA TETRAD

**3** “Those recluses or brahmins, bhikshus, who do *not* understand the faculty of faith,  
... the arising of faith,  
... the ceasing of faith,  
... the way leading to the ceasing of faith.

*saddh’indriyaṃ na-p,pajānāti*  
*saddh’indriya,samudayaṃ na-p,pajānāti*  
*saddh’indriya,nirodhaṃ na-p,pajānāti*  
*saddh’indriya,nirodha,qamini,paṭipadaṃ*  
*na-p,pajānāti*

*who do not understand the faculty of energy*, ... the arising of energy, ... the ceasing of energy, ... the way leading to the ceasing of energy;

*who do not understand the faculty of mindfulness*, ... the arising of mindfulness, ... the ceasing of mindfulness, ... the way leading to the ceasing of mindfulness;

*who do not understand ... the faculty of concentration*, ... the arising of concentration, ... the ceasing of concentration, ... the way leading to the ceasing of concentration;

*who do not understand the faculty of wisdom*, **[196]** ... the arising of wisdom, ... the ceasing of wisdom, ... the way leading to the ceasing of wisdom:

they I do not consider to be recluses among recluses, or brahmins among brahmins, and these venerable ones do *not*, by realizing it for themselves with direct knowledge,

<sup>23</sup> S:B wrongly tr this as a “gratification triad”: see SD 56.16 (1.1.2).

in this very life, enter and dwell in the goal of recluseship or the goal of brahminhood.

**4** But, bhikshus, those recluses and brahmins  
who do understand the faculty of **faith**,

... the arising of faith,

... the ceasing of faith,

... the way leading to the ceasing of faith;

*saddh'indriyaṃ pajānāti*

*saddh'indriya,samudayaṃ pajānāti*

*saddh'indriya,nirodhaṃ pajānāti*

*saddh'indriya,nirodha,gamini,paṭipadaṃ  
pajānāti*

who do understand the faculty of **energy**,

the arising of energy, the ceasing of energy, the way leading to the ceasing of energy;

who do understand the faculty of **mindfulness**,

the arising of mindfulness, the ceasing of mindfulness, the way leading to the ceasing of mindfulness;

who do understand the faculty of **concentration**,

the arising of concentration, the ceasing of concentration, the way leading to the ceasing of concentration;

who do understand the faculty of **wisdom**, [196]

the arising of wisdom, the ceasing of wisdom, the way leading to the ceasing of wisdom:

they I consider to be recluses among recluses, or brahmins among brahmins,  
and these venerable ones *do*, by realizing it for themselves with direct knowledge,

in this very life, enter and dwell in the goal of recluseship or the goal of brahminhood.

— Sattamaṃ —

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