3 Sabb'āsava Sutta

The Discourse on All the Influxes | **M 2**
Theme: Seven methods of overcoming all our defilements
Translated and annotated by Piya Tan ©2006, 2026

1 Sutta notes

1.1 ESSENCE OF THE SABB'ĀSAVA SUTTA

The Sabb'āsava Sutta, which details **7 ways of overcoming "all the influxes"** [2], opens with the Buddha declaring,

> Bhikshus, I say that the destruction of the influxes is for one who knows, who sees, not for one who neither knows nor sees. [§3]
> *Jānato ahaṁ, bhikkhave, passato āsavānaṁ khayaṁ vadāmi, no ajānato no apassato*.

This statement is evidently addressed to the attainment of **arhathood**, which is often referred to as "the destruction of the influxes" (*āsavānaṁ khayaṁ = āsava-k,khaya*).[1]

The reference to arhathood becomes obvious when we look at the closing verse, which clearly addresses the arhat, that is, the phrases "broken free from the fetter" (*vivattayi saṁyojanaṁ*), which is a word-play counterpointing "the samsaric cycle" (*vaṭṭa*). Finally, the arhat is said to have "made an end of suffering" (*antam-akāsi dukkhassa*) [§22].

It should be noted that although the Sabb'āsava Sutta speaks of "influxes to be abandoned" (*āsavā … pahatabbā*) by each of the 7 means [§4], they do *not* refer to seven sets of influxes (*āsava*). The emphasis is on the *means* or occasion when such a method or strategy is to be applied. The discourse refers to only **the 3 influxes**, namely, those of sense-desire, of existence, and of ignorance [1.3.2].

1.2 RELATED DISCOURSES

1.2.1 The Sabb'āsava Sutta (M 2) lists 7 means (*pariyāya*) [2] for "the restraining of all the influxes" (*sabb'āsava,saṁvara*) [§2]. This discourse has a Pali parallel, and 3 Chinese parallels, that is, in the Madhyama Āgama and the Ekottarika Āgama, and an individual translation.[2]

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[1] V 1:8; A 3:69, 4:228; It 69; Tha 116, 218, 543.

[2] The parallels are MA 10 at T26.1.431c13-432c29, entitled "extinction of influxes," 漏盡 *lòu jìn*; EA 40.6 = T125.2.-740a25-741b17, entitled 淨諸漏法 *jìng zhū lòu fǎ,* "teaching on purifying the influxes" (cf T2.740a27); and T31 (T31,-1.813a06-814b05), entitled 一切流攝守因 *yí qiè liú shè shǒu yīn*, "restraining the causes of all influxes," a discourse which the Taisho ed says was tr by the Parthian translator **Ān Shìgāo** (安世高), who worked btw c148 and 170 CE (on An Shigao, see A Forte, *The Hostage An Shigao and His Offspring*, 1995, and P Harrison, "An Shigao," in Oxford Ency Bsm, 2004; cf SVR Char, "Methods and Principles Used in Translating the Buddhist Tripiṭaka into Chinese," in *Chinese Culture* 32,3 1991: 45, who notes that trs by An Shigao tend to be quite literal, in contrast to the more polished and free renderings of later translators). While M 2 and EA 40.6 occur in Jeta's grove at Sāvatthī, MA 10 and T31 locate it in the Kuru country. MA 10 has been studied in detail by THICH Minh Chau, *The Chinese Madhyama Agama and the Pali Majjhima Nikaya*, 1991:83-84, 215-222. **Mahā,prajñā,pāramitā,śāstra** in T1509 = T25.243b29, tr E Lamotte, *Le Traité de la Grande Vertu*, 1970a: 1590, refers to a discourse on 7 ways of restraining the influxes, an obvious reference to the present discourse, whose title it records as the discourse "on restraining all the influxes," 一切漏障經, *yí qiè lòu zhàng jīng*. A sutra quotation parallel to the speculation on a self described in M 2 (M 1:8,4) can be found in Abhk 3:25 (P Pradhan, *Abhidharmakośabhāṣya*, 1967:133,18; noted by Pasadika, *Kanonische Zitate*

1.2.2 The Pali parallel is **the Āsava Sutta** (A 6.58), which however begins with the Buddha's declaring that a monk with 6 qualities is worthy of offerings and respect when he is successful in applying 6 of the 7 methods listed here.[3] Interestingly, the first of the 7 methods [§4]—that of "seeing" (*dassana*)—is omitted. A study of the Sutta, however, would show that this is not surprising, as it only deals with those qualities of *a monastic* which would make him a worthy recipient of offerings and respect.

1.2.3 Dhammapāla, in his Iti,vuttaka Commentary, refers to M 2 as **the Sabb'āsava,saṁvara Pariyāya**, "the exhortation on the restraining all the influxes." This suggests that either the Sutta is ancient or is well known, probably both, when it has yet to have a standard title, but is only referred to *descriptively*.

1.3 THE INFLUXES AND THE FETTERS

1.3.1 The influxes

1.3.1.1 The term "**influx**" (*āsava*) refers to a category of defilements existing at the deepest level of the mind, and which fuel and sustain samsaric existence. The Commentaries derive ***āsava*** (BHS *āśrava, asrava*) from √ŚRU, "to flow." The prefix *ā-* can mean "inward" or "outward." Hence, it can be rendered as "influxes, influences," since they fuel our existence and prolong our suffering. Physically, it also refers to pus and other discharges from a festering wound; hence, it can also be translated as "outflows, effluents," or more poetically as "cankers, corruptions, taints."

Psychologically, we may understand these "**influxes**, inflows" as workings of the sense-objects and mind-objects as they are perceived (sensed)[4] or conceived (imagined),[5] on account of *greed, hate or delusion* (on a preconscious level),[6] which, in turn, feed their deep roots in the unconscious, that is, the latent tendencies (*anusaya*), as sense-lust (*kāma,taṇhā*), aversion (*paṭigha*) and ignorance (*avijjā*).[7]

1.3.1.2 Discourses, such as **the Mahā Saccaka Sutta** (M 36), give a clear definition of ***āsava*** as "states that defile, bring about rebirth, give trouble, ripen in pain, bringing further rebirth, decay and death" (*āsavā saṅkilesikā ponobhāvikā sadarā dukkha,vipākā āyatiṁ jāti,jarā,maraṇiyā*).[8] In fact, the 3 influxes are virtually synonymous with craving (*taṇhā*), that is, the craving for sense-pleasures, for being and for ignorance, that head the dependent arising formula.[9]

Upon the attaining of arhathood, when the saint's mind is freed from the mental influxes, he reviews his liberation with this lion-roar:

> He understands, "Birth is destroyed. The holy life has been lived. Done what is to be done, there is no more of this state of being."
>
> *Khīṇā jāti vusitaṁ brahma,cariyaṁ kataṁ karaṇīyaṁ nâparaṁ itthattāyâ ti pajānāti.*

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im Abhidharmakośabhāṣya des Vasubandhu, 1989a: 57), cf also the Chinese trs of this quotation in T1558 (T29.49a6) and T1559 (T29.205c26). [Analayo, *A Comparative Study of the Majjhima Nikāya,* Habilitationsschrift 2006: 4 f n23.]

[3] A 6.58/3:387-390, SD 62.1.

[4] "Perceive" (*sañjānāti*), ie, recognize or identify a sense-experience: SD 17.4 (esp 2.2).

[5] "Conceive" (*maññati*) or ideate*:* **Mūla,pariyāya S** (M 1,3), SD 11.8; SD 6.1 (4.3).

[6] On the conscious, preconscious, unconscious, and subconscious as applicable to early Buddhism, see SD 17.8a (6.1); **The unconscious,** SD 17.8b (1).

[7] See ***Anusaya***, SD 31.3 (esp 8.2); **Sammā Diṭṭhi S** (M 9,65-67) SD 11.14.

[8] M 36,47/1:250.

[9] See **Dependent arising,** SD 5.16.

Or, more briefly, when at the end of a discourse, the listeners attain arhathood, this declaration is made:

> During this teaching, the hearts of monks were freed from the influxes through non-clinging.
> *Anupādāya āsavehi cittāni vimucciṁsû ti.*
> (D 2:42, 44, 45; M 3:20, 287; S 2:187, 189, 3:68, 132. 4:20;
> A 4:135; Sn p149; V 1:14, 19, 20, 35, 3:8)

1.3.2 The influxes, 3 or 4?

1.3.2.1 The Sabb'āsava Sutta (M 2) mentions these **3 influxes** [§6.1], namely:[10]

(1) the influx of sense-desire,	*kām'āsava*
(2) the influx of (desire for) existence, and	*bhav'āsava*
(3) the influx of ignorance.[11]	*avijjâsava*

This set of 3 influxes (*āsava*) is evidently ancient. It is clear from **the Sabb'āsava Sutta** that *influx* is simply a more ancient term for "fetter" (*saṁyojana*). The influx of sense-desire is eradicated by the path of non-returning, and the influxes of existence and of ignorance, by that of arhathood.

1.3.2.2 In due course, some suttas and the Abhidhamma list **4 influxes** (*āsava*), adding the "influx of views," namely:[12]

(1) the influx of sense-desire,	*kām'āsava*
(2) the influx of (the desire for) existence,	*bhav'āsava*
(3) the influx of views, and	*diṭṭh'āsava*
(4) the influx of ignorance.[13]	*avijjâsava*

This set of 4 influxes is also known as "**floods**" (*ogha*) (since they overwhelm us), or as "**yokes**" (*yogā*) (since we are bound to them). This set of 4 influxes was probably introduced at a time when the traditional emphasis shifted from that on *meditation* to that on *doctrine*, at a time when the Buddha allowed unawakened candidates to renounce, and this tetrad is also favoured by the Abhidhamma.

1.3.2.3 Although **the 4 influxes** evolved from the 3 influxes, the quartet is very common in the suttas. Buddhaghosa explains that the influx of **existence** is the attachment to and desire for the realms of form and of formlessness, and as such, is the craving for the dhyanas and attainments, on account of the false views of eternalism and annihilationism. As such, the influx of **views** is subsumed under the influx of existence (MA 1:67). Ignorance here refers to the fundamental ignorance of reality, that is, not truly

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[10] *Tayo **āsavā**, kāmâ~o, bhavâ~o, avijjâ~o,* D 3:216,9 ≠ M 1:55,10; MA 1:86,20, 3:41,25 (on M 1:361,24); A 3:414,-11; S 4:256,4 = 5:56,15 = 189,29; Vbh 347,11.

[11] **D 33**,1.10(20)/3:216; M 1:55, 3:41; A 3.59, 67, 6.63.

[12] MA 1:62,6 f (on M 1:6,32 and qu S 4:256,4) *tayo 'me … **āsavā** kāmâ~o bhavâ~o avijjâ~o" tidhā āgatā. aññesu ca suttesu abhidhamme ca te eva diṭṭhâ~ena saha catudhā āgatā*; V 3:5,27 f; D 2:81,26 = 84,5 *passim*; SA 2:65,1 f; *cattāro ~ā*, AA 2:355,28 on A 1:241,24; AA 3:79,1 on A 2:38,28; AA 2:321,24 (on A 3:245,13) *kāma,paccayā ~ā nāma kāma,hetukā cattāro ~ā*; AA 3:395,20 (A 3:388,1); ThaA 1:202,23; 214,26; Nc 105,2; Peṭk 10,10, 94,5 f, 162,25; Nett 114,3 = 124,33; *kāmâ~o ca bhavâ~o ca appaṇihitena vimokkha,mukhena pahānaṁ gacchanti, diṭṭhâ~o suññatāya, avijjâ~o animittena*, 119,3; Dhs 1448; Kvu 515,2.

[13] D 16,2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937.

understanding the 4 noble truths. Ignorance can also be understood as giving rise to delusion which is the basis for views.

1.3.3 The 3 influxes & the 10 fetters[14]

1.3.3.1 In the older texts, there are only **3 kinds of influxes** (*āsava*)—that is, omitting the influx of views. They refer to the deep-seated propensities (later termed "latent tendencies," *anusaya*), as well as unwholesome cognitive processes (formations arising from sense-perceptions). Each of these influxes projects itself as one of the 3 unwholesome roots (*akusala,mūla*) of greed (*lobha*), hatred (*dosa*) and delusion (*moha*), on a preconscious level, compelling us to break the precepts.[15]

1.3.3.2 Apparently, the 3 influxes were in due course expanded into **the 10 fetters** (*dasa saṁyojana*). As sets, we can see that their components connect neatly with one another. The fetters (*saṁyojana*) are a rearrangement of the influxes, reflecting how they are weakened or abandoned as we progress on the path of sainthood. The most important of these fetters to be abandoned are the first 3 [§11.2]: upon their abandonment, one gain streamwinning. [1.3.3.5]

1.3.3.3 In these early models, *the influx of sense-desire* refers to the first 5 or "lower" fetters[16] (since they bind us to the "lower worlds," that is, the sense-worlds). The Sabb'āsava Sutta mentions "**the 3 fetters**" of these as follows:[17]

(1)	personality view	(*sakkāya,diṭṭhi*),	
(2)	attachment to rituals and vows	(*sīla-b,bata parāmāsa*),	
(3)	spiritual doubt	(*vicikicchā*).	[§11.2]

According to the Commentary, only *the first 2 fetters* are influxes (*āsava*) [1.3.1]; but the 3rd, **doubt**, is, technically, only **a fetter** (*saṁyojana*), and not an influx (MA 1:73). However, *functionally*, they are overlap in sense. It is not an *influx* in the sense that we are not unwholesome or "bad" merely because of doubt, but it leaves our mind open to the influence of sense-desires": like animals, we "fight, flee or freeze" depending on what we make of the experience. Then, we are likely to act *unwholesomely,* that is, moved by greed, hate or delusion.

Thus, doubt—arising from lack of knowledge, incomplete knowledge or wrong understanding—holds us back from progressing on the path, or in learning the real truth. We tend to be conditioned by our experiences and the suggestions of others. Hence, we need to overcome doubt so that knowledge and wisdom will arise in us to help us understand what is going on, and thus progress to awaken to true reality.[18]

1.3.3.4 The remaining 5 fetters are called **the "higher" fetters**[19] (as they bind us to the form and formless realms). The influx of existence refers to the fetters of desire for *form existence* and for *formless existence*. The influx of ignorance covers *conceit, restlessness and ignorance*. **The 3 influxes**, being a

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[14] Similar nn are found at SD 65.17 (3.1.1).

[15] Interestingly, instead of the term *āsava,* we find *kilesa* (defilement) more commonly used in Comys.

[16] Ie the first 5 of the 10 fetters: see below. In some places, no 5 (*kāma,rāga*) is replaced by ill will (*vyāpāda*). The first 5 are the lower fetters (***oram,bhāgiya***), and the rest, the higher fetters (***uddham,bhāgiya***). The abandonment of the lower 5 fetters makes one a non-returner (*opapātika* or *anāgāmī*) (**Ānâpāna,sati S**, M 118,10), SD 7.13.

[17] The sequence of the 3 fetters is not fixed; sometimes, "doubt" is listed as (2).

[18] On the 3 fetters and "views" are influxes, see SD 56.13 (1.1.1.5).

[19] *Uddham,bhāgiya saṁyojana,* see prec n; also Table 1.3.3.5.

shorter set, is likely to be the older, and are used as a psychological explanation of the Dharma, that is, in connection with *meditation*: how we should understand the nature of sensing and thinking, and manage them so that we progress in our meditation.

The 10 fetters (*saṁyojana*), a more comprehensive set, as the term suggests, clearly refers to how they bind us to existence and rebirth; this, then, is used in the existential explanation of the Dharma. This is helpful as a more "popular" explanation of *karma and rebirth*; that is, the way we react to what our thoughts create and shape the virtual world we live in, like hamsters running the wheels in their cages.

1.3.3.5 Hence, both models—the influxes and the fetters—effectively cover the same aspects, and is a matter of how they are explained to the practitioner. In fact, **the 10 fetters** (*dasa saṁyojana*) can be subsumed under the 3 influxes (*āsava*) in this way:

The 10 fetters (*saṁyojana*)		**The 3 influxes (*āsava*)**
(1) personality view	*sakkāya,diṭṭhi*	
(2) spiritual doubt	*vicikicchā*	
(3) attachment to rituals and vows	*sīla-b,bata parāmāsa*	(1) the influx of sense-desire
(4) sensual lust	*kāma,rāga*	
(5) repulsion	*paṭigha*	
(6) greed for form existence	*rūpa,rāga*	(2) the influx of existence
(7) greed for formless existence	*arūpa,rāga*	
(8) conceit	*māna*	(3) the influx of ignorance
(9) restlessness	*uddhacca*	
(10) ignorance	*avijjā*	

(S 5:61; A 5:13; Vbh 377)[20]

Table 1.3.3.5 The fetters and the influxes[21]

The 4th influx, according to the later model, is **the influx of view***,* would cover *conceit* and *restlessness* (fetters 8 and 9) [Table 3.1.1.3], as both of them arise on account of not fully understanding the true nature of the mind and reality, even at this level of the learner who, although being a saint, is still not an arhat yet. Technically, since views arises from ignorance, the influx of view, is subsumed under the influx of ignorance, the last of the 10 influxes.[22]

1.3.3.6 We earlier mentioned that, according to Buddhaghosa, *the first two* of the 3 fetters are also influxes (*āsava*) [1.3.1]; but the third, *doubt*, as we have noted, is only a fetter (*saṁyojana*), and not an influx (MA 1:73). This difference, however, is merely a technicality; for, as we can see the *influxes* are a simple shorthand for the 10 *fetters.*

The saints have uprooted, or at least significantly weakened, *both* the influxes and the fetters. The path of streamwinning destroys the influx of view (*diṭṭh'āsava*); the path of non-returning, the influx of sensual desire (*kām'āsava*); and the path of arhathood, the influxes of existence (*bhav'āsava*) and of ignorance (*āvijjâsava*). However, as noted, the streamwinners, too, have abandoned the influx of views, but this is of the "lower" kind, which binds us to the sense-world in a negative manner. The arhats, on the

[20] On how the 4 influxes fit into the 10 fetters, see SD 50.12 (2.5.2.2) + Table.

[21] Cf Table 2.3.2 The influxes and the fetters (SD 62.1).

[22] On the influx of views (*diṭṭh'āsava*) as embodying the 1st 3 fetters (*saṁyojana*), see SD 50.12 (2.5.2.3) & SD 56.13 (1.1.1.5).

other hand, have fully understood the 4 noble truths, and abandoned *all* views, including the "higher" ones, which bind us to the form and formless realms.[23]

1.4 THE 4 FLOODS

1.4.1 The term ***āsava*** (literally, "influx, outflow"; figuratively, "canker") comes from *ā-savati,* "to flow towards" (that is, either "into" or "out" towards the observer), that is, they are defilements that "occur and flow from the mind" (*āsavantîti āsavā … manato pi savanti pavattanti*).[24] It has also been variously translated as "taints ('deadly taints,' RD), corruptions, intoxicants, biases, depravity, misery, bad (influence)," or simply left untranslated.

1.4.2 The Abhidhamma lists 4 influxes: those of (1) sense-desire (*kām'āsava*), (2) (desire for eternal) existence (*bhav'āsava*), (3) views (*diṭṭh'āsava*), (4) ignorance (*avijjâsava*).[25] These 4 are also known as "floods" (*ogha*) (see below) and "yokes" (*yoga*).[26]

The following Suttas have the word ***ogha*** ("flood") in their titles:

Ogha,taraṇa Sutta	(S 1.1)	flood metaphor without mention of the influxes
(Jambu,khādaka) Ogha Sutta	(S 38.11)	the 3 influxes [see below]
(Sāmaṇḍaka) Ogha Sutta	(S 39.11)	the 3 influxes [see below]
(Magga) Ogha Sutta	(S 45.171)	the way out of the floods is the eightfold path
(Bojjhaṅga) Ogha Suttā	(S 46.121)	the way out of the floods is the awakening-factors
(Mūla) Ogha Sutta 1	(S 46.175)	removing the 3 unwholesome roots
(Satipaṭṭhana) Ogha Sutta	(S 47.95)	the way out of the floods is the 4 focuses of mindfulness
(Indriya) Ogha Sutta	(S 48.115)	the way out of the floods is the 5 spiritual faculties
(Mūla) Ogha Sutta 2	(S 48.169)	removing the 3 unwholesome roots
(Samma-p,padhāna) Ogha S	(S 49.45)	the way out of the floods is the 4 right strivings
(Bala) Ogha Sutta	(S 50.45)	the way out of the floods is the 5 spiritual powers
(Mūla) Ogha Sutta 3	(S 50.99)	removing the 3 unwholesome roots
(Iddhi,pāda) Ogha Sutta	(S 51.77)	the way out of the floods is the 4 paths of success
(Jhāna) Ogha Sutta	(S 53.45)	the way out of the floods is the dhyanas

1.4.3 The list of **3 influxes**—those of sense-desire (*kām'āsava*), (desire for) existence (*bhav'asava*) and ignorance (*avijjâsava*)—(omitting the influx of views) is probably older and is frequently found in the

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[23] On the 10 fetters (*saṁyojana*), see **Kīṭāgiri S** (M 70), SD 11.1 (5.1). On streamwinning & the 10 fetters, see **Udakûpama S** (A 7.15), SD 28.6 (1.2). On the arhat, see **Laṭukikopama S** (M 66,17/1:454), SD 28.11. See also M:ÑB 42 f.

[24] MA 1:61,13; AA 2:182,28 ≠ UA 176,2; SA 2:64,26.

[25] **Ambaṭṭha S** (D 3,2.2.33(6)), SD 21.3; **Mahā,parinibbāna S** (D 16,2.4), SD 9; **Sabb'asava S** (M 2,6) + SD 30.3 (1.3), **Sammā Diṭṭhi S** (M 9,70), SD 11.14; **Cha-b,bisodhana S** (M 112,20), SD 59.7; **Ti,kaṇṇa S** (A 3.58/1:165), SD 94.5; **(Te,vijja) Jāṇussoṇī S** (A 3.59/1:167), SD 80.16, **Nibbedhika (Pariyāya) S** (A 6.63,9.2), SD 6.11. For details on ***āsava,*** see **Sabb'āsava S** (M 2) + SD 30.3 (1.3.1+2.3.2); also SD 4.25 (5); SD 10.16 (1.6.8). On the influxes and the fetters, see SD 30.3 (1.3).

[26] **D 33**,1.11(32)/3:230, **D 34**,1.5(5)/3:276 the 4 things that conduce to diminution; **(Magga) Yoga S** (S 45.172/-5:59); **(Catukka) Yoga S** (A 4.10/2:10); **Maṅgala J** (J 7/1.374,19 f); cf MA 1:129 (*catūhi yogehi yutto loka,sannivāso catu,yoga,yojito*); VbhA 35. Mentioned or referred to at Pm 1.442, 561; Dhs §§1059, 1096-1100; Vbh §937. On *ogha + yoga,* see Pug 21; Vism 211, 684; cf D 2:274, *pāpimā yogāni,* "the bonds of the Bad One"; It 80, *yogā pamocenti bahu,janaṁ*, "free the many from bonds."

suttas. The 3 influxes are also closely related to the 10 fetters (*dasa saṁyojana*), of which they are clearly a precursor.[27]

1.4.4 The destruction of the influxes (*āsava-k,khaya*) is equivalent to **arhathood**.[28]

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SD 30.3(1.4) Ogha Pañha Sutta

The Discourse on the Question of Floods • **S 38.11**/4:257
= **(Jambu,khādaka) Ogha Sutta** (S 38.11), SD 75.22(11)
Traditional: S 4.4.1.11 = Saṁyutta 4, Saḷāyatana Vg 4, Jambukhādaka Saṁy 1, Jambukhādaka Vg 11
Theme: The 4 mental influxes as floods

1 "The flood! The flood! (*ogha*),"[29] it is said, avuso Sāriputta.
What, now, avuso, is the flood?"

2 "Avuso, there are these 4 floods:

(1) The flood of sense desire.	*kām'ogha*
(2) The flood of existence.	*bhav'ogha*
(3) The flood of views.	*diṭṭh'ogha*
(4) The flood of ignorance.	*avijj'ogha*

These, avuso, are the 4 floods."

3 "But, avuso, is there a path, is there a way, for abandoning these floods?"
"Indeed, avuso, there is the way, there is the path, for abandoning these floods."

4 "But what, avuso, is the path, what is the way, for the abandoning of these floods?"
"This, avuso, is the noble eightfold path, for the abandoning of these floods, that is to say:

(1) right view;	*sammā diṭṭhi*
(2) right intention;	*sammā saṅkappa*
(3) right speech;	*sammā vācā*
(4) right action;	*sammā kammanta*
(5) right livelihood;	*sammā ājīva*
(6) right effort;	*sammā vāyāma*
(7) right mindfulness;	*sammā sati*
(8) right concentration;	*sammā samādhi*

This, avuso, is the path, this is the way, for the abandoning of these floods."

5 "Auspicious, avuso, is the path; auspicious is the way, for the abandoning of these floods.[30]
And, avuso Sāriputta, it is indeed enough for diligence."[31]

— *ekādasamaṁ* —

[27] See SD 50.12 (2.5.2).
[28] See D 3:220, 275; A 2:163, 165; A 1:146, 192, 194; cf V 2:83; Sn 594, 656. On the influxes (*āsava*), see Dh:CP 454 n7 & Tha:N 133 n47.
[29] For an old n by T W Rhys Davids for the Pali-English Dictionary (PED), see JPTS 1919:44-46.
[30] *Bhaddako āvuso maggo bhaddikā paṭipadā etesaṃ oghānaṃ pahānāya.*
[31] *Alañ ca pan'āvuso sāriputta appamādāya.*

2 The 7 methods of self-restraint

2.0 ANALYSIS OF THE 7 METHODS

2.0.1 The 5 restraints

2.0.1.1 According to the Commentaries, the Sabb'āsava Sutta deals with "the means of restraining all the influxes" (***sabb'āsava,saṁvara,pariyāya***), where the word "restraining, restraint" (***saṁvara***) has the sense of "to be abandoned" (*pahatabba*), as evident from the question at the start of each of the 7 sections [eg §5]. The Sutta also specifies that these methods only work "for one who knows, who sees, not for one who neither knows nor sees" (*jānato … passato … , no ajānato no apassato*) [§3].

2.0.1.2 Buddhaghosa, in reference to the phrase *sabb'āsava,saṁvara*, helpfully explains the key term, ***saṁvara*** ("restraint"), following a well-known commentarial set, as being fivefold, that is, through moral virtue, mindfulness, knowledge, effort and patience.

In fact, the Sabb'āsava Sutta includes (in practice), amongst its own set of 7, these very same **5 restraints** (*saṁvara*), as follows:

(1)	restraint through moral virtue	(*sīla saṁvara*)	avoiding unsuitable seats and resorts	[§19]
(2)	restraint through mindfulness	(*sati saṁvara*)	restraining the sense-faculties	[§12]
(3)	restraint through knowledge	(*ñāṇa saṁvara*)	through wisely reflecting	[§13-16]
(4)	restraint through effort	(*viriya saṁvara*)	removing unwholesome thoughts	[§20]
(5)	restraint through patience	(*khanti saṁvara*)	through enduring	[§18]

(Vism 1.18/7; MA 1:62 f; PmA 14.447; VbhA 330; DhsA 315)

2.0.2 The 2 key methods

However, these 5 restraints refer only to the middle 5 methods of overcoming the mental influxes. Strictly speaking, only the first and seventh (the last) methods are actually effective in uprooting the influxes. These 2 methods—seeing (*dassana*) and cultivation (*bhāvanā*)—between them comprise the 4 supramundane paths.

The other 5 methods cannot directly uproot the influxes. They can only keep the influxes under control during the preparatory stages of practice, and so facilitate their eventual destruction by the supramundane paths.

2.0.3 The 7 methods and the 8 path-factors

A closer look at these 7 methods or means (***pariyāya***)[32] of abandoning the influxes show that they are related to the noble eightfold path as follows:

	The 7 methods of abandoning the influxes		**the path-factors**
(1)	influxes abandoned by seeing	*dassana pahatabb'āsava*	right view;
(2)	influxes abandoned by restraint	*saṁvara pahatabb'āsava*	right intention & speech;
(3)	influxes abandoned by reflective use*	*paṭisevanā pahatabb'āsava*	right action;
(4)	influxes abandoned by endurance*	*adhivāsanā pahatabb'āsava*	right livelihood;
(5)	influxes abandoned by avoidance*	*parivajjanā pahatabb'āsava*	right effort;

[32] Comy glosses *pariyāya* with "means or method" (*kāraṇa*) (MA 1:61). See ***Pariyāya Nippariyāya*****,** SD 68.2. See also **(Āsava-k,khaya) Jhāna S** (A 3.88), SD 33.8 (1).

(6) influxes abandoned by removal*	*vinodanā pahatabb'āsava*	right mindfulness;
(7) influxes abandoned by cultivation	*bhāvanā pahatabb'āsava*	right concentration.

2.0.4 The 4 spiritual supports (*caturâpassena*)

2.0.4.1 Those methods of influx-restraint here that are marked with an asterisk (*)—that is, the methods of (3) reflective use, (4) endurance, (5) avoidance, and (6) removal—form a set of their own, known as "**the 4 spiritual supports**" (*caturâpassena*). This is clearly an ancient set, as they are the natural qualities of an arhat and the Buddha in terms of using life-supports (*paccaya*), especially food, clothing, shelter and health support.[33]

2.0.4.2 As such, methods (1) seeing and (2) restraint, and the last, (7) cultivation have been omitted. (1) "**Seeing**" (*dassana*) has to do with the cultivating of right view, which the unawakened has to arduously and mindfully cultivate. The arhats are free of all views, while the other saints have given up various degrees of wrong views. The arhats, as such, would naturally regard what they use with detachment and wisdom.

2.0.4.3 While the unawakened and the learners (the saints short of the arhats) have to cultivate (2) **restraint** (*samvara*) in terms of using the life-supports, the arhats, of account of their having destroyed all the defilements, are always morally virtuous and mindful, and as such naturally restrained.

2.0.4.4 The unawakened and the learners still have to work on some (7) **cultivation** (*bhāvanā*), that is, practising meditation and mindfulness, as laid out in the 7 awakening-factors [2.7.1]. Again here, the arhats are fully accomplished meditators, most of whom can attain the dhyanas easily and at will. Even if they are not dhyana attainers, they have uprooted all their defilements.

2.1 INFLUXES ABANDONED BY SEEING

We will now examine each of these 7 methods of restraining influxes, especially in terms of how the path-factors are related to them.

2.1.1 Seeing

2.1.1.1 The term ***dassana*** means "seeing, vision," but has a more positive connotation than *diṭṭhi* ("view"), but is here synonymous with "right view" (*sammā diṭṭhi*). *Dassana,* as used in the Sabb'āsava Sutta, refers to the first of the four supramundane paths, that is, the path of streamwinning (*sotāpatti,-magga*). It is so called because it gives us the first glimpse of nirvana, and that we are following the flow of wholesome states heading towards nirvana.

2.1.1.2 THE WELL-LOOKING PARABLE. An analogy would help here. **A streamwinner** is like a thirsty traveller who has reached a deep well of cool clear water. He *looks* into the well and *sees* the water at its bottom. This is like the streamwinner's vision of nirvana. He knows that he is thirsty and yet he is able to know that the water will quench his thirst in due time. Understandably, a streamwinner's faith in the Dharma is unshakable as he has a clear vision of nirvana, even though he has not fully attained it yet.[34]

[33] On these 4 spiritual supports of an arhat, see SD 43.15 (2.4).

[34] This parable is my own, elaborated from the one given in **(Musīla Narada) Kosambī S** (S 12.68), which actually refers to a nonreturner (S 12.68/2:115-118), SD 70.11.

In this sense, streamwinning can be said to be **the path of seeing** (*dassana magga*). Hence, the 3 higher paths—those of once-returning, nonreturning and arhathood—are called **the paths of cultivation** (*bhāvanā magga*) because they cultivate the vision of nirvana to the point at which all defilements are destroyed.[35]

2.1.2 Unwise attention

2.1.2.1 The first way in which influxes are to be abandoned is by seeing or vision (*dassana*) [§5-11], which defines "unwise attention" (*ayoniso manasikāra*) [§§5-8] and "wise attention" (*yoniso manasikāra*) [§§§9-11]. **Unwise attention** is defined as mental effort whereby influxes of sense-desire, of existence, or of ignorance arise and remain [§§5-6]. Such unwise attention proliferates negative thinking about the past, the future, and the present (the "16 doubts") [§7], and the arising of 6 kinds of self-views [§8].

2.1.2.2 How do the influxes grow through unwise attention? When we attend to gratification (*assāda*) in the 5 cords of sense-pleasures, *the influx of sense-desire* arises; when we attend to gratification in the exalted states (that is, the dhyanas), *the influx of being* arises; and when we attend to any mundane state through the 4 perversions (*vipallāsa*), *the influx of ignorance* arises and grows. (MA 1:67)

2.1.2.3 The Commentary explains *unwise attention* as attention that is unskillful in means (*anupāya,-manasikāra*), attention shown in the wrong way (*uppatha,manasikāra*), that is, by way of the 4 perversions, namely:

what is impermanent	is taken to be permanent	*anicce niccan ti*	
what is painful	is taken to be pleasurable	*dukkhe sukhan ti*	
what is nonself	is taken to be self, and	*anattāni attan ti*	
what is impure	is taken to be pure	*asubhe subhan ti*.	(MA 1:64)[36]

Unwise attention, in other words, is based on *ignorance*, which starts off the dependent arising of formations, and so on leading to the whole mass of suffering, and the prolonging of the samsaric cycle (*vaṭṭa*) (MA 1:64 f). In short, unwise attention is the root of samsaric existence; for, it increases ignorance and craving.

2.1.3 Wise attention and right view

2.1.3.1 WISE ATTENTION. Wise attention (*yoniso manasikāra*) is knowing the skill in mental means (*upāya,manasikāra*) and attending in the right way (*patha,manasikāra*), and also where not to direct the attention [§9], so that influxes of sense-desire, of existence, or of ignorance do not arise or remain [§10].[37] The Commentary says that wise attention leads to true knowledge (*vijjā*), that is, right view, the first path factor. This knowledge sets rolling the dependent ending of suffering, which ends formations, and so on and the ending of the whole mass of suffering, that is, the "rolling back" (*vivaṭṭa*) or breaking of the samsaric cycle (MA 1:64 f). It is in this sense that the Sutta declares that "the destruction of the influxes is for one who knows, who sees, not for one who neither knows nor sees" [§3], that is, one who has wise attention.

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[35] For related texts on the differences btw a streamwinner and an arhat, see **S 22.109-110**/3:160-161, which are given in terms of the 5 aggregates, and **S 48.2-5**/5:193, **26-27**/5:205, **32-33**/5:207 f, in terms of the 5 faculties.

[36] See **Vipallāsa S** (A 4.49/2:52; Vism 22.68/685), SD 16.11; **Satipaṭṭhāna Ss,** SD 13.1 (4.1.1).

[37] See MA 1:64 f. On wise attention, see ***Nimitta* & *anuvyañjana,*** see SD 19.14 (5).

The Commentary makes an important point that *there is no fixed way in which we can determine what is fit or unfit for attention*. The distinction lies in our mode of attention. Any mode of attention that conduces to the arising of unwholesome mental states should be avoided, while that which conduces to the arising of wholesome mental states should be cultivated (MA 1:67 f). This is an echo of the teaching of **the Nibbedhika Pariyāya Sutta** (A 6.63), where the Buddha declares that there is nothing sensual in the sense-objects, but they are so called in the "noble discipline"; for,

> The thought of lust[38] is a person's desire:[39]
> there are no sensual pleasures in the diversely beautiful[40] in the world.
> The thought of lust is a person's desire.
> The diversely beautiful (things) in the world remain just as they are.
> So here[41] the wise remove desire (for them).[42] (A 6.63,3.2/3:411), SD 6.11

When wise attention is directed towards the 4 noble truths, the first 3 fetters (self-identity view, spiritual doubt, and attachment to rituals and vows) are abandoned, and we attain the path of stream-winning, the first vision of nirvana (*paṭhama nibbāna,dassana,* MA 1:74).

2.1.3.2 SEEING AS WISE ATTENTION. This method of overcoming the influxes—that of seeing—is put first because it deals with right view (*sammā diṭṭhi*), the first link of the noble eightfold path, and one which underlies all the other seven factors of the path.[43] The Sabb'āsava Sutta significantly places this training first, not only because right view is vital in motivating us to keep to the spiritual life, but *the goal*, too, is right view, that is, the full realization of the four noble truths.

The practitioner is admonished to "wisely attend" (*yoniso manasikaroti*) to the 4 noble truths. He should examine the nature of suffering and understand it; examine the arising of suffering (that is, craving) and abandon it; examine the ending of suffering (that is, nirvana), and work towards it; and examine the path to the ending of suffering (that is, the noble eightfold path), and cultivate it.[44] Such a practice leads to right view.[45]

Notice that the Sabb'āsava Sutta does not say that the practitioner here has "fully understood" these noble truths (which would then make him an arhat), but that he "wisely attends" to them (in the way explained above). This constant and proper reflection on the noble truths will inevitably lead us to seeing the *impermanence* of all existence, animate and inanimate. When this universal truth is fully appreciated, through faith or through wisdom, we go on to become streamwinners.[46] [2.6.2(4)]

The Udakûpama Sutta (A 7.15) has an interesting imagery of the practitioner whose influxes are abandoned by "seeing" or "vision." Of the seven images of a boating disaster, the fourth is described as

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[38] On *saṅkappa,rāga*, "thought of lust" or "lustful intention," see SD 6.11 (2.2.2.4).

[39] *Saṅkappa,rāgo purisassa kāmo*. Be Ce Ee Se all give the same 5-line stanza. It recurs in **Na Santi S** (S 1.34), SD 42.6 without line a. Here [§3.4] the stress is in our own thinking or intention, while in S 1.34, it is on the nature of the world. Note how line a flows into b, and line c into d. Line e points to what should be done.

[40] "Diversely beautiful," *citra:* see SD 6.11 (2.2.2.3).

[41] "So here the wise" (***ath'ettha dhīrā'****ti atha etesu ārammaṇesu paṇḍitā chanda,rāgaṃ vinayanti,* "here then the wise removes lust and desire in the sense-objects," SA 1:63). In other words, "here" refers to our minds.

[42] On this verse's significance, see SD 6.11 (2.2.2.1).

[43] See **Cattarīsaka S** (M 11/3:71-78), SD 6.10.

[44] On the 3 phases and 12 aspects of the 4 noble truths, see **Dhamma,cakka Pavattana S** (S 56.11,9-12/5:422), SD 1.1.

[45] On the truths and right view, see **Sammā Diṭṭhi S** (M 9,13-19/1:48 f), SD 11.14.

[46] See any of the 10 suttas of **Okkanti Saṁyutta** (S 25/3:225-228), eg **(Anicca) Cakkhu S** (S 25.1/3:225), SD 16.7.

"one, having emerged (from the water), observes, looks around" (*ummujjitvā vipassati viloketi*).[47] This imagery underscores the significance that the three fetters are "influxes to be abandoned by seeing" (*āsavā dassanā pahatabbā*) [§11].

2.2 INFLUXES ABANDONED BY RESTRAINT

2.2.1 Restraint by way of the Vinaya

2.2.1.1 The 2nd way in which influxes are to be abandoned is by restraint (*saṁvara*) [§12], or more technically, sense-restraint (*indriya,saṁvara*), that is, the custody of the six senses. For monastics, there is the training in **"**moral virtue by way of restraint in keeping with the monastic code" (*pāṭimokkha,saṁ-vara,sīla*), which refers to the observance of the monastic rules, making sure that none of them are broken, and if broken (in the case of the lesser rules), that, it is rectified and one is rehabilitated. As stated in **the Sāmañña,phala Sutta**, "When he has thus gone forth, he lives restrained by the rules of the monastic code [Pāṭimokkha], possessed of proper conduct and resort."[48]

2.2.1.2 The Pāṭimokkha comprises 227 rules that govern almost every aspect of a monk's daily life so that his mind conduces to spiritual training, especially meditation. The term "resort" (***go,cara***), literally means "a cow's habitual path or pasture." Here, it refers to the two aspects of the renunciant's life. In the Canon, it refers to places that are regarded as suitable for collecting almsfood (V 2:208).

In this sense, "non-resort" (***agocara***) refers to places that are unsuitable for renunciants (whether for alms or otherwise).[49] In the Commentaries, *go,cara* usually refers to places suitable for meditation (Vism 127). We can also take *go,cara* here in a psychological sense of *ārammaṇa,* that is, sense-objects. In other words, one "possessed of proper conduct and resort" can also include the meaning "accomplished in proper conduct of body and of mind."[50]

2.2.2 Restraint by way of the Dharma

2.2.2.1 The method of restraint is only briefly formulated here in the Sabb'āsava Sutta [§12]. A fuller formulation, known as **the *nimitta anuvyañjana* passage**, is found in such discourses as **the Kūṭa,danta Sutta** (D 5), where the fuller passage reads:

> (1) Here, brahmin, on seeing **a form** with the eye, *a monk does not grasp at its signs or its details*.[51] For, on account of dwelling without restraint over the eye-faculty, the bad unwholesome states of covetousness or discontent[52] might assail him.
>
> (2) On hearing **a sound** with the ear, he does not grasp at its signs or its details. …
>
> (3) On smelling **a smell** with the nose, he does not grasp at its signs or its details. …
>
> (4) On tasting **a taste** with the tongue, he does not grasp at its signs or its details. …

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[47] A 7.15.5b/4:12, SD 28.6 esp (1.2.4).

[48] D 2,42/1:63 (SD 8.10).

[49] D 1:63 = It 118; M 1:33, S 5:187; It 96; cf Dh 22.

[50] See **Anubaddha Bhikkhu S** (S 47.3), SD 24.6a (2.3). Cf *gavesanā,* SD 43.10 (1.2.3), esp (1.2.3.2).

[51] *Na nimitta-g,gāhī hoti nânuvyañjana-g,gāhī,* lit "he is not one who grasps at a sign, he is not one who grasps at a detail (feature)." Comys say that "**appearance**" (*nimitta*) here refers to a grasping arising through one's sensual lust (*chanda,rāga,vasena*) or on account of one's view (*diṭṭhi,matta,vasena*); "**feature**" (*anuvyañjana*) here refers to finding delight by grasping at another's limb or body part (eyes, arms, legs, etc) (Nm 2:390; Nc 141, 141; DhsA 400, 402; cf MA 1:75, 4:195; SA 3:4, 394; Nc 1:55; DhA 1:74). On other meanings of *nimitta,* see SD 13.1 (3.1.4).

[52] These "bad unwholesome qualities" (*pāpakā akusalā dhammā*) are the 5 aggregates, listed in full at §68.

(5) On feeling **a touch** with the body, he does not grasp at its signs or its details. …

(6) On cognizing **a mind-object** with the mind, he does not grasp at its signs or its details.

For, on account of dwelling without restraint over the mind-faculty, the bad unwholesome states of covetousness or discontent might assail him.

Possessing this noble restraint over the sense-faculties, he experiences within himself a joy that is blameless.

This, brahmin, is how a monk guards the sense-doors. (D 5,64/1:70), SD 22.8[53]

2.2.2.2 In simple terms, the practice of sense-restraint is like careful driving. Whether you are driving in a busy city street or on the highway, you have to keep your hands on the steering-wheel, your feet on the pedals, and your eyes on the road and its peripheries (and occasionally in the view mirrors). You mindfully watch for other cars and vehicles, pedestrians, road conditions, and of course traffic signs. But you do not stare at them too long, just enough to know if you need to slow down, or to stop, or are safe to move on. That way you safely arrive at your destination.

2.2.2.3 Before that, however, you need to learn the traffic code and learn how to drive, and to do so you need to find a good driving coach. In mindfulness and meditation practice, we must begin with understanding moral virtue, especially the five precepts[54] and how to practise them. Then we need a good teacher, a spiritual friend, to teach and guide us in the first steps of meditation.

2.2.2.4 In meditation, too, we carefully observe whatever arises at the sense-doors that is prominent, noting it and letting it go, always going back to our meditation object (the "steering wheel"). We watch our mental states and know what to do next, so that we progress safely and joyfully into samadhi and on into dhyana and liberation.

2.2.3 Restraint and right intention

2.2.3.1 The method of sense-restraint given in such discourses as **the Kūṭa,danta Sutta** (D 5) [2.2.2] is an ever-ready response to sense-stimuli, so that they do not get the better of us. To be able to be "combat-ready" to fight off the mental defilements, we need to have the right mindset, that is, right intention (*sammā saṅkappa*).

2.2.3.2 All bad actions—arising through the 3 doors of action (body, speech and mind)—arise from the 3 unwholesome roots of greed, hate and delusion.[55] According to **the (Akusala,mūla) Añña,titthiya Sutta** (A 3.68), of the 3 roots, *delusion* is the most difficult to uproot,[56] and is, as such, are best or most effectively abandoned by mental cultivation [2.7].

2.2.3.3 To properly understand right intention, we first need to know what its opposite, wrong intention (*micchā saṅkappa*), is, and how they are related. All this is represented in this table:

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[53] See also **Sāmañña,phala S** (D 2,64/1:70), SD 8.10; **Kummôpama S** (S 35.240/4:177-179), SD 19.17; **(Cattāro) Padhānā S** (A 4.14/2:16 f), SD 10.2. Analysed in detail at Vism 1.53-59/20-22. For other refs, see ***Nimitta* & *anuvyañjana,*** SD 19.14 (1.1).

[54] On the 5 precepts, see **Bhaya Vera S** (A 5.174/3:204-206), SD 6.4; **Sāleyyaka S** (M 41), SD 5.2 (2).

[55] See **Saṅgīti S** (D 33,1.10(32)/3:217); **Āditta,pariyāya Sutta** (S 35.28,3-8/4:19), **(Akusala,mūla) Añña,titthiya S** (A 3.68/1:199-201), SD 16.4; a poem in **Aggi S** (It 3.5.4/92).

[56] "Lust is a small fault but slow to fade away; hate is a great fault but quick to fade away; delusion is a great fault and slow to fade away" (A 3.68/1:199-201), SD 16.4.

Wrong intention	**Right intention**	**Positive quality**
thought of sensual desire	thought of renunciation	charity
thought of ill will	thought of non-ill will	lovingkindness
thought of violence	thought of non-violence	compassion
		(S 14.12/2:151-153), SD 29.8

How these unwholesome roots are replaced by the wholesome roots are detailed in **the Sa,nidāna Sutta** (S 14.12).[57]

2.2.3.4 In other words, overcoming the influxes by restraint involves our whole being, body (the 5 physical senses), speech and mind. The body is restrained from violence (breaking the first 3 precepts); no violence is expressed in speech; and there is no thought of violence. This is a mind and thoughts steeped in lovingkindness, and directed towards the dhyana. Even if we do not attain dhyana, the spiritual benefits in terms of mindfulness are still very great; for, it can be the basis for streamwinning [2.2].

2.3 INFLUXES ABANDONED BY REFLECTIVE USE

2.3.1 Proper use of life supports

2.3.1.1 The 3rd way in which influxes are to be abandoned is by reflective use (*paṭisevana*) [§13-17]. A true monastic is *economically insecure*, that is, he has no dealings with money, funds or property of any kind, and depends on the laity to support him in his worldly needs so that he can focus on his spiritual training and its goal.

2.3.1.2 The early Vinaya allows the following **4 material supports** (*catu paccaya*) of life for the monastic, namely:

(1) Almsfood (*piṇḍa,pāta*), that is, almsfood of scraps gathered on almsround (*piṇḍiya,lopa,bhojana*).
(2) Robes (*cīvara*), that is, discarded cloth taken from the refuse heap or the charnel ground (that is, shrouds), that is, rag-robes (*paṁsukula,cīvara*).
(3) Tree-foot lodging (*sen'āsana*), that is, dwelling at the foot of a tree (*rukkha,mūla,senāsana*).
(4) Medicine, support and necessities for the sick (*gilāna.paccaya,bhesajja.parikkhāra*), that is, medicine of fermented cow's urine (*pūti,mutta,bhesajja*). (Mv 1.30 @ V 1:58)[58]

2.3.1.3 The Sutta's **§14** deals with the Buddha's instruction on mindful and purposeful consumption of food as comprising 8 aspects.[59] The detailed exposition of the 8 qualities given in **Vism** §§1.89-94/31-33 does not help to determine in what way the present passage should be divided so as to make up 8 factors. One way of arriving at this eightfold listing would be to set apart the section that comes after *iti* (translated as "considering, 'Thus … '") which describes the overcoming of "old feelings, the avoidance of

[57] S 14.12/2:151-153 @ SD 29.8.

[58] Monastics are supposed to be contented with what they have of these 4 material supports: **Santuṭṭhi S** (A 4.27) + **Sulabha S** (It 4.2), SD 104.8; also SD 55.11 (3.5.2.3).

[59] The parallel passages in **Brahm,āyu S** (M 91/2:138,28), SD 63.8, and **MĀ 161** (T26.1.687b5) gives only 3 factors, 三事清淨 *sān shì qīng jìng*, but **T76** (T1.884b2) agrees with M 91 on taking up 8 conditions related to the Buddha's partaking of food, 八因緣 *bā yīn yuán*. For a list of 6 purposes when taking food according to the Jain tradition, cf Ṭhānaṅga 6.500 (**Jambuvijaya**, *Ṭhāṇaṁgasuttaṁ and Samavāyāṁgasuttaṁ*, 1985:209,10).

new feelings, the blamelessness, and the living at ease," which gives the preceding aspects as totalling 8. This implies that the part that follows *iti* is a summary of the preceding qualities.

The terms *maṇḍanāya* and *vibhūsanāya* have been respectively translated *idiomatically* as "not for fattening, not for beautifying" [§14] to reflect the drift of the "reflective use" of food. Literally, *maṇḍana* means "adornment," and *vibhūsana,* "ornament." This literal rendition of these 2 important terms may make us wonder how food may be taken as an "adornment" or as "ornament," which clearly applies better to "robes," or even "lodging" and "medicine."[60]

Ñāṇamoli's translation of **the Visuddhi,magga**[61] is helpful with regards to these two terms; he renders *maṇḍanāya* as "for smartening," and *vibhūsanāya* as "embellishment," thus:

> "**Nor for smartening**: not for the purpose of smartening, as with royal concubines, courtesans, etc; for the sake of plumpness in all the limbs, is what is meant.
>
> **Nor for embellishment**: not for the purpose of embellishment, as with actors, dancers, etc; for the sake of a clear skin and complexion, is what is meant." (Vism 1.90/31 f)

Similarly, U Thittila, in his translation of **the Vibhaṅga**,[62] renders the two terms, *maṇḍanāya* and *vibhūsanāya*, as "for physical charm, for fine physique' (Vbh:Ṭ 124). In short, for monastics, food should not be taken for the sake of attractive complexion, fleshiness or physique.

Thus we have rendered the two terms as "not for **fattening, not for beautifying**," which well evokes the sentiments in the Visuddhi,magga translation and, more importantly, the spirit of taking food with proper reflection and purpose as instructed by the Buddha.[63]

2.3.1.4 These 4 supports are to be properly used without being attached to them. Monastics are to use them in a reflective manner, mindful of their real purpose—that of being supportive of the task of awakening in this life. To this effect, the Buddha, in **the Sabb'āsava Sutta** (M 2), teaches monastics how to abandon mental fetters through reflective use by way of the 4 reflections on the supports [§§13-16].

2.3.2 Reflective use and right speech and right action

The Sabb'āsava Sutta defines those influxes to be abandoned by reflective use (*paṭisevana*) as the four reflections relating to the four supports. These reflections are meant to be mindfully recited daily or regularly by monastics, especially when making use of them. This is clearly an example of right speech.

The actual use of the 4 supports entails right action, since they are devoid of any harm to life, taking the not-given or sexual misconduct. Insofar as the supports are properly obtained, there is right action.

2.4 INFLUXES ABANDONED BY ENDURANCE

2.4.1 The urgency of the spiritual life

2.4.1.1 The fourth way in which influxes are to be abandoned is by endurance (*adhivāsana*) [§18]. The practitioner should not only bear the inclemencies of the weather, hunger, thirst, bodily pains and discomfort from external sources, but also ill-spoken words. In other words, the practitioner should not be discouraged by personal difficulties nor by difficulties from others and from the environment.

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[60] MĀ 10 (T1.432b25): 非爲肥悅 *fēi wéi féi yuè* not for fattening (or) amusement.

[61] Vism:Ñ 1956, 2nd ed 1964, 3rd ed 1975, 4th ed 1979.

[62] Vbh:T 1969.

[63] On the problems of rendering *maṇḍanāya* and *vībhūsanāya* literally, as done by Analayo, see his *A Comparative Study of the Majjhima-Nikāya,* 2011:31 nn35 f; 539 n58.

2.4.1.2 There is a set of "prophetic" discourses—those warning of "future fears" (*anāgata bhaya*)—that evokes a sense of urgency in the spiritual life, reminding and motivating us not to be hindered by any kind of hardship. **The Anāgata Bhaya Sutta 1** (A 5.77) exhorts the forest monks (and practitioners in general) to make urgent and earnest effort to "attain the unattained," lest our spiritual quest is hindered by death from

(1) the venomous bite of a snake, scorpion or centipede;
(2) accidents or ill health;
(3) dangerous animals;
(4) thieves; or
(5) non-humans (or "inhuman people"). (A 5.77/3:100-102), SD 1.10

2.4.1.3 This is a reflection on impermanence and the uncertainty of life. If we want to do good, we should do it now. We are reminded of the wise **Bāhiya Dāru,cīriya** who, meeting the Buddha while he is on almsround, all the same urgently requests his teachings, fearing that death would come to either of them. True enough, after receiving teachings, Bāhiya is killed by a fierce cow—but he dies an arhat.[64]

2.4.1.4 The Anāgata Bhaya Sutta 2 (A 5.78) is a beautiful reminder of the urgency of spiritual practice. We are reminded as follows:

(1) Our spiritual life should begin even when we are young, because it can be difficult to find spiritual teachings as we age.
(2) We should work in spiritual training while we are healthy, as it is more difficult to practise when we are ill.
(3) We should practise while food is easy to obtain; for, it is difficult to practise in times of scarcity.
(4) We should practise while the lay community has fellowship, because it is a matter of time when there is disharmony.
(5) We should practise while the monastic community has fellowship, because it is a matter of time when there is disharmony. (A 5.78/3:103-105), SD 1.10

2.4.1.5 We hear a similar tone of urgency here in not setting aside the quest for good. I recall the well-known Aesop's fable of the grasshopper and the ant. In the comfortable climate of summer, while the ants are working hard to store food for the cold and difficult winter, the grasshopper is playing around. Despite admonitions from the ants, the grasshopper goes on idling. When winter some, he is cold and starving.[65]

2.4.1.6 The Anāgata Bhaya Sutta 3 (A 5.79) warns of times when monastics will lose their spiritual roots and become worldly:

(1) They will ordain spiritually incompetent candidates, who then continue in the vicious cycle.
(2) They will fail to give training and tutelage to their students, so that the teaching deteriorates.
(3) They will talk on the Dharma without understanding it.
(4) They will neglect the Dharma and resort to exciting worldly works.
(5) They will become luxurious, corrupt and socially engaged. (A 5.79/3:105-108; cf S 2:266 f)

[64] **(Arahatta) Bāhiya S** (U 1.10/6-9), SD 33.7.

[65] See https://www.bartleby.com/library/poem/3061.html; http://en.wikipedia.org/wiki/The_Ant_and_the_Grasshopper.

2.4.1.7 The Anāgata Bhaya Sutta 4 (A 5.80) is even more specific in warning of *the deterioration of the monastics*, as they become *more urbanized*, forsaking the forest tradition:[66]

(1) They will give up their rag-robes for fine and elaborate robes.
(2) They will live in urban areas and even commit misdeeds for the sake of good food.
(3) They long for comfortable monasteries and living quarters.
(4) They live socializing with other monastics, break the celibacy rules, and give up their training.
(5) They live with monastic residents, enjoying wealth, property, land and crops.

(A 5.80/3:108-110; cf S 2:195 f; Miln 401)

2.4.2 Endurance and right livelihood

2.4.2.1 Such prophetic discourses warn monastics against falling into wrong livelihood, which would make it hard for them to keep to the spiritual path. In urban communities, we see *a widespread and systematic exploitation of the laity* through elaborate religious rituals and the religious teachings that enslave devotees as fund-raisers and temple workers. Although many such temple workers are well paid, they rarely dare to speak their minds or think outside the sectarian box, because the monastics are as powerful and feared employers.

2.4.2.2 Bona fide Buddhist workers and informed Buddhists often feel discouraged by such developments. The point to remember is that it is not *Buddhism* which is the issue here, but that there are those who misuse Buddhism or the Buddhist label for their own selfish ends. Buddhism has been hijacked, and we need to reclaim Buddhism, as it were. We do this by keeping up our practice and strengthening our fellowship and Dharma activities with other practitioners.

2.4.2.3 An aspect of *endurance* as a means of abandoning the influxes is our enduring the abuse by others of what we treasure most, the Dharma. We need to go on spreading the true and good name of the Dharma so that we dilute the effects and influence of the "money monastics" and false Buddhists, and, in due course, provide a more inspiring and effective Dharma.

2.4.2.4 An important aspect of **right livelihood** is that we need to fine-tune, focus and direct our life-style so that it is Dharma-based. That is, to say, we need to plan our time and activities so that we give a high priority, if not the highest priority, to the Dharma. In our livelihood, we should live simple but happy lives, and use our surplus wealth, resources, energy and time for the Dharma.

2.4.2.5 The best way to protect the Dharma is to study, practise, realize and teach it. The bottom line is that it is *not* the Dharma that needs protecting, but it is *we* who need the True Dharma so that we are freed from suffering.

2.5 INFLUXES ABANDONED BY AVOIDANCE

2.5.1 The 5th way by which influxes are to be abandoned is by avoidance (*parivajjana*) [§19]. The Sabb'āsava Sutta defines "avoidance" in two ways, that is, as dangerous and inconducive places, and as dangerous and distracting beings. Understandably, this teaching is originally addressed to the forest monks. A practitioner should avoid *dangerous wild animals*, such as elephants, horses, cattle, dogs, and snakes, and *dangerous places,* such as stumps, thorny bushes, chasms, cliffs, cesspits, and sewers.

[66] See Gethin 1998: 95-100.

The point here is that if a forest practitioner is hurt in any way on account of such places, it can be difficult to find help, and may even endanger his life. It would also hinder his practice. The practitioner should avoid *dangerous and distracting people,* such as distracted people and those of loose morals. He also should not visit any unsuitable place (*agocara*).

2.5.2 The positive opposite of the term is ***go,cara,*** literally, meaning "a cow's habitual path or pasture." Here it refers to two aspects of the renunciant's life. In the Canon, it refers to places that are regarded as *suitable for collecting almsfood* (V 2:208). In this sense, *agocara* refers to places that are unsuitable for renunciant's as resort (whether for alms or otherwise).[67]

2.5.3 In the Commentaries, *go,cara* refers to places suitable for meditation (Vism 127). We can also take *go,cara* here in a psychological meaning as sense-objects (that is, the commentarial sense of *ārammaṇa*). We find this sense in the phrase, "possessed of proper conduct and resort" (*ācāra,gocara,sampanna*), which as such can also include the meaning, "accomplished in proper conduct of body and of mind." In short, this means of abandoning influxes is about ensuring that our external environment conduces to the inner environment.

2.5.4 Avoidance and right effort

2.5.4.1 "Avoidance" (*parivajjana*) [§19] as a means of overcoming the influxes is very similar to the very first step in Buddhist practice, that of *moral virtue*, which, for the laity, are the 5 precepts, succinctly stated in the Sutta Nipāta, as follows:

Pāṇaṁ na hane, na ca ghātayeyya	Let one not destroy life, nor cause to kill,
na cânujaññā hanataṁ paresaṁ	nor approve of killing by others,
sabbesu bhūtesu nidhāya daṇḍaṁ	Laying aside the rod [violence] toward all beings,
ye thāvarā ye ca tasanti loke	both the still and the moving in the world. (Sn 394)

2.5.4.2 The key term here is "the three-pointed utter purity" or simply "the threefold purity" (***ti,koṭī,-parisuddha***) which comprises of:

(1) not breaking a precept oneself,
(2) not causing another to do so, and
(3) not approving of any breach of the precepts.[68]

The Sutta Nipāta Commentary on **the Dhammika Sutta** (Sn 2.14) says that, in the case of the 1st precept (against taking life), the three points form the "first half" (*purim'aḍḍhena*), that is, the negative or omission aspect, of the precept while the "latter half" (*pacchim'aḍḍhena*), that is, the positive or commission aspect, is formed by beneficent conduct (*hita,paṭipatti*) towards living beings (SnA 376). This is the pattern of practice given by the Buddha in such discourses as **the Sevitabbâsevitabba Sutta** (M 114).[69]

2.5.4.3 These two approaches to moral virtue, that is, living with a wholesome and socially-engaged body and speech, are actually the first two **right efforts**, that is, the effort to avoid (*saṁvara padhāna*)

[67] D 1:63 = It 118; M 1:33, S 5:187; It 96; cf Dh 22.
[68] **Veḷu,dvāreyya S** (S 55.7,3-12/5:353-355), SD 1.5; **Kūṭa,danta S** (D 5/1:127-149), SD 22.8 (3); SnA 376 f.
[69] M 114/3:45-61 (SD 39.8).

unarisen unwholesome states, that is, "the morality of omission," *vāritta sīla*),[70] and the effort to abandon (*pahāna padhāna*) such unwholesome states that have arisen.

2.5.4.4 This self-training is fully effected with the next method—that of the influxes to be abandoned by *removal* [2.6], which works to remove the roots of the problem. If this task of removal is still unaccomplished, then there is the last method—that of the influxes to be abandoned by *cultivation* [2.7], which entails the last two **right efforts**: the effort to cultivate unarisen wholesome states (*bhavanā,padhāna*) and the effort to maintain wholesome states that have arisen (*anurakkhaṇa,padhāna*).

2.5.4.5 As part of the eightfold path (*magga*), these 4 right exertions are called "**right efforts**" (*sammā,vāyāma*); but by themselves, they are known as the "right strivings" (*samma-p,padhānā*),[71] and they are:

(1)	the effort to avoid (unwholesome states);	*saṁvara,padhāna*
(2)	the effort to abandon (unwholesome states);	*pahāna,padhāna*
(3)	the effort to cultivate (wholesome states); and	*bhavanā,padhāna*
(4)	the effort to maintain (wholesome states).	*anurakkhaṇa,padhāna*

(D 33,1.11(10)/3:225 f = A 4.14/2:16 f), SD 10.2

2.6 INFLUXES ABANDONED BY REMOVAL

2.6.1 Removing bad unwholesome states

2.6.1.1 The 6th way in which influxes are to be abandoned is by removal (*vinodana*) [§20]. Earlier on, in the abandoning of influxes through restraint [2.2.3], we discussed how the 3 unwholesome roots[72] are removed, at least temporarily. This method involves understanding the path-factor of right intention. What is briefly formulated here in the Sabb'āsava Sutta is more fully discussed—that is, both wrong intentions and right intentions—in **the Dvedha Vitakka Sutta** (M 19).[73]

2.6.1.2 For the complete uprooting of these roots, we need to go right down into the unconscious mind and uproot the latent tendencies (*anusaya*) of lust (*rāga*), ill will (*paṭigha*) and ignorance (*avijjā*).[74] To do this, we need a deeper understanding and experience of right view, along with the path-factors of mental concentration (right effort, right mindfulness and right concentration). We have already examined right effort [2.5.2] in connection with the influxes to be removed by avoidance. So we will now examine right mindfulness (*sammā sati*), after which we will examine right concentration [2.7.2].

2.6.1.3 According to **the Mahā Cattarīsaka Sutta** (M 117) right intention is "right" because it is rooted in right view. Only with the *right view* of insight can we really understand wrong view. Wrong view grasps at situations and things by regarding them with the characteristics of permanence, pleasure, and self, but right view removes that confusion by understanding it (MA 4:131).

2.6.1.4 Interestingly, the Mahā Cattarīsaka Sutta states that there are two types of **right intention**, that is,

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[70] SnA 1:31 (Ee *cāritta,sīlena*); ThaA 3:20; CpA 309.

[71] See V 1:22; D 2:120; M 3:296, 2:96; S 1:105, 3:96; A 2:15, 16, 74, 4:13, 125.

[72] On these 3 unwholesome modes of thought, Comy cites Vbh 362 (MA 1:81).

[73] M 19/1:114-118 (SD 61.1). See also D 3:215, 226; A 1:276, 2:252, 3:429, 446.

[74] On latent tendencies, see **Pahāna S** (S 36.3/4:205 f), SD 31.1; ***Anusaya***, SD 31.3; **The unconscious,** SD 17.8b.

Type of right intention	**Definition**
(1) the right intention with mental influxes, partaking of merit, ripening in birth-basis [the aggregates];[76] and	intention of renunciation,[75] intention of non-ill will, intention of non-violence[77]
(2) the right intention that is noble, without mental influxes, supramundane, a path factor.[78]	thinking, thought, intention, attainment of dhyana and focus, directing of the mind, verbal formation.[79]

One who makes an effort to give up wrong intention, to cultivate right intention—this is one's right effort.

One who is mindful gives up wrong intention and dwells cultivating right intention—this is one's right mindfulness.

Thus these three things run along with right intention, turn around it, that is to say: *right view, right effort, right mindfulness*.[80] (M 117,10-15/3:73), SD 6.10

In short, the whole effort of abandoning the influxes by removal is powered by right mindfulness, which we will now turn to.

2.6.2 Removal and right mindfulness: the 4 focuses of mindfulness

2.6.2.1 The whole effort of abandoning the influxes by removal, that is, removing it at the roots, anchored by right mindfulness (*sammā sati*), that is, **the 4 focuses of mindfulness** (*satipaṭṭhāna*), which are as follows:

(1) contemplation of the body	(*kāyânupassanā*)	body-based meditation;
(2) contemplation of feelings	(*vedanā'nupassanā*)	feeling-based meditation;
(3) contemplation of the mind	(*cittânupassanā*)	mind-based meditation;
(4) contemplation of mind-objects	(*dhammânupassanā*)	dharma-based meditation.

The 4 focuses of mindfulness form a complete system of mindfulness ("meditation") practice for the development of calm and insight. The method is given at length in **the Mahā Satipaṭṭhāna Sutta** (D 22) and **the Satipaṭṭhāna Sutta** (M 10),[81] and mentioned in a collection of short suttas forming **the Satipaṭṭhāna Saṁyutta** (S 47).[82]

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[75] "Intention of renunciation," *nekkhamma saṅkappa,* also tr "intention of desirelessness." Opp: *kāma saṅkappa,* "intention of lustfulness." See Gethin, *The Buddhist Path to Awakening,* 2001:190, 191 f.

[76] *Atthi bhikkhave sammā,saṅkappo s'āsavo puñña,bhāgiyo upadhi,vepakko.* On birth-basis (*upadhi*), see SD 28.11 (3.2).

[77] Stock def of right intention as a factor of the noble eightfold path: **Sacca,vibhaṅga S** (M 141,25/3:251), SD 11.11.

[78] *Atthi bhikhave sammā,saṅkappo ariyo an'āsavo lok'uttaro magg'aṅgo.* On acquisition (*upadhi*), see SD 28.11 (3.2).

[79] Here the factor of intention (*saṅkappa*) is identified with initial application (*vitakka*), that is instrumental in bringing about dhyana by fixing and directing the mind upon its object. For initial application as "verbal formation" (*vacī,saṅkhāra*), see **Cūḷa Vedalla S** (M 44,15/1:301), SD 40a.9.

[80] Comy: This refers only to the factors co-existent with supramundane right intention. At the start of the practice, the 3 mundane right intentions arise separately, but at the moment of the supramundane path, a single right intention arises cutting off the threefold wrong intention. As such, the supramundane right intention may also be regarded as the intention of desirelessness, non-ill will and non-violence. The same method applies to right speech, etc. (MA 4:132)

[81] M 10/1:55-63 (SD 13.3).

(*1*) In practical terms, we begin this level of practice with **contemplation of the body** (*kāyânupassanā*), that is, with a body-based meditation.[83] The most popular method here is the breath meditation; but there is also the walking meditation, and the awareness of body-parts.[84] The purpose of body-based meditation is basically to calm the body to the extent that we do not need to bother about it at all. Then we are able to direct our attention fully on feelings and the mind.

(*2*) In fact, if we are able to totally let go of our body in meditation, it means that we have transcended all the 5 mental hindrances.[85] We will then attain and dwell in dhyana. As a precursor to dhyana, the **contemplation of feeling** (*vedanā'nussati*)—or feeling-based meditation—of any bodily sensations is done so that we fully focus on the mind. On emerging from dhyana, such bodily sensations are clearly seen as they truly are.[86]

2.6.2.2 Beginners who are not dhyana-attainers must progress from the body-based meditation on to observing thoughts and feelings. In meditation lingo, however, both of them are generically referred to as **feelings**,[87] which are *bodily* (painful, pleasant), *mental* (painful, joyful), and neutral feeling. When we experience *bodily feelings*—that is, our reactions to the physical sense-bases: the eye, ear, nose, tongue, or body—we simply regard them as impermanent, or notice how they rise and fall, and let go of them. Otherwise, it might help to mindfully adjust ourselves to a more comfortable posture, or even do some walking meditation.

2.6.2.3 *Mental feelings* are a bit more complicated: they are what we usually call "thoughts." They tend to be distorted and coloured by past experiences. We need to understand all such feelings as being *mind-made,* and coming from the past, or directed to the future, and bring our attention back to the present moment of focus (say, the breath). This is what is called "present-moment awareness."

2.6.2.4 *Neutral feelings* are bit trickier, and generally refer to when we are unable to relate to the mental object because we have had no previous experience of it, or any recall of it. A neutral feeling is not directly experienced, and can only be known in retrospect. A neutral feeling, too, should be regarded as being impermanent. All these are a part of feeling-based meditation.

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[82] See esp **(Anubaddha) Bhikkhu S** (S 47.3.4/5:143), SD 24.6a. For the Sutta and its comys, see Soma Thera, *The Way of Mindfulness,* Kandy: Buddhist Publication Society, 1981. An easy modern approach is found in Nyanaponika, *The Heart of Buddhist Meditation,* London: Rider, 1962, & U Silananda, *The Four Foundations of Mindfulness,* Boston: Wisdom Books, 1990.

[83] See **Satipaṭṭhāna S** (M 10,4-31/1:56-59), SD 13.3.

[83] See esp **(Anubaddha) Bhikkhu S** (S 47.3,4/5:143), SD 24.6a. For **Satipaṭṭhāna S** (M 10) & its comys, see Soma Thera, *The Way of Mindfulness,* Kandy: Buddhist Publication Society, 1981. An easy modern approach is found in Nyanaponika, *The Heart of Buddhist Meditation,* London: Rider, 1962, & U Silananda, *The Four Foundations of Mindfulness,* Boston: Wisdom Books, 1990.

[83] See **The body in Buddhism,** SD 29.6a (2.1).

[84] For details, see **Kāya,gatā,sati S** (M 119/3:88-99), SD 12.21.

[85] The 5 hindrances are sense-desire, ill will, sloth and torpor, restlessness and worry, and doubt: see ***Nīvaraṇa***, SD 32.1.

[86] **Anāpāna,sati S** (M 118), in fact, gives three kinds or stages of the breath meditation: (1) the beginner's breath satipatthana (M 118,15-22/3:82 f); (2) the perfection of satipatthana in breath meditation (M 118,23-28/3:83-85), ie where the hindrances are overcome; and (3) the perfection of the awakening-factors in breath meditation (M 118,29-44/3:85-88), ie, where the defilements are overcome, leading to awakening.

[87] For details, see **Vedanā,** SD 17.3.

(*3*) In the "**contemplation of the mind**" (*cittânussati*) or mind-based meditation, we become aware of the mind simply as being defiled (lustful, hating, deluded) or not, whether it is troubled by any of the 5 hindrances,[88] or whether it is concentrated or not, or whether it is freed or not. At this level, we may be aware of feelings, too. So, we often need to mindfully attend to whichever object is dominant, whether it is a feeling or a mental state.

(4) When we are able to let go of any arisen feeling or mental state naturally, we are able to go on to the "**contemplation of dharmas**" (*dhammânupassanā*) or reality-based meditation. This is done after the fact, that is to say, there is some level of mental focus and stillness. Emerging from that focus, we *review* that state. The Satipaṭṭhāna Sutta compilers have listed the following dharmas that could arise at this stage, and how they should be dealt with:

1 The 5 mental hindrances[89]

he understands	the presence or absence of *a mental hindrance*;
he understands	the arising of an unarisen hindrance;
he understands	the letting go of an arisen hindrance;
he understands	the non-arising of the abandoned hindrance.

2 The 5 aggregates[90]

he understands	*the aggregate*;
he understands	its arising;
he understands	its passing away.

3 The 6 sense-bases & sense-objects

he understands	*the sense-base and its object*;
he understands	whatever fetter[91] that arises dependent on both;
he understands	the arising of an unarisen fetter;
he understands	the letting go of an arisen fetter;
he understands	the non-arising of the abandoned fetter.

4 The 7 awakening-factors

he understands	the presence of the awakening-factor;
he understands	the absence of the awakening-factor;
he understands	the arising of an unarisen awakening-factor;
he understands	the perfection of an unarisen awakening-factor.

[88] They are sense-desire, ill will, sloth and torpor, restlessness and worry, and doubt: see ***Nīvaraṇa*****,** SD 32.1.

[89] See prec para.

[90] Note that in the case of the 5 aggregates, there is *no* mention of "understanding the non-arising" of an aggregate. The reason for this is clearly because the 5 aggregates—form, feeling, perception, formations and consciousness—are seen as arising and passing away *together*, ie, as an "aggregate"; eg, the *form* of an arhat, such as the Buddha (who is awakened), still arises and passes away; so does his *feeling*, etc, but they are all free from clinging. In this sense, we do not have to contemplate on their "non-arising," as in the case of the other sets.

[91] The 10 fetters (*saṁyojana*) listed here are not those in connection with sainthood (streamwinning, etc) (see **Ānāpānasati S**, M 118,9-12 & nn @ SD 7.1), but of the Abhidhamma tradition, namely, sensual desire (*kāma-c,-chanda*), repulsion (*paṭigha*), conceit (*māna*), views (*ditthi*), doubt (*vicikicchā*), desire for existence (*bhava,rāga*), attachment to rituals and vows (*sīla-b,bata parāmasa*), jealousy (*issā*), avarice (*macchariya*) and ignorance (*avijjā*) (Vbh 17).

5 The 4 noble truths

he understands	the noble truth that is suffering;
he understands	the noble truth that is the arising of suffering;
he understands	the noble truth that is the ending of suffering;
he understands	the noble truth that is the path leading to the ending of suffering.

In practice, however, only (1) and (4) are really significant.[92] For the meditator who is not a dhyana-attainer, the first 3 satipatthanas are used for the abandoning of the 5 mental hindrances in their gross forms. After that, we are ready to embark on the 4th satipatthana (the observation of dharmas or realities). In other words, once all these hindrances are abandoned, there is clear *mindfulness*. This is the kind of mindfulness that is expedient in the perception of impermanence, that leads to streamwinning, which we should try our best to cultivate here and now.[93]

2.7 INFLUXES ABANDONED BY CULTIVATION

2.7.1 The 7 awakening-factors

2.7.1.1 The 7th and last means, in which influxes are to be abandoned by cultivation (*bhāvanā*) [§21], is the most important, in the sense that it goes right into to the heart of the problem, the mind itself. The Sabb'āsava Sutta defines the abandoning of influxes by cultivation as the 7 awakening-factors (*satta bojjhaṅga*), that is, the awakening-factors of

(1) mindfulness,	*sati sambojjhaṅga*
(2) investigation of states,	*dhamma,vicaya sambojjhaṅga*
(3) effort,	*viriya sambojjhaṅga*
(4) zest (joyful interest),	*pīti sambojjhaṅga*
(5) tranquillity,	*passaddhi sambojjhaṅga*
(6) concentration, and	*samādhi sambojjhaṅga*
(7) equanimity.	*upekkhā sambojjhaṅga*

These 7 awakening-factors are part of the 37 limbs of awakening (*bodhi,pakkhiya dhamma*), and are discussed in some detail in **the Satipaṭṭhāna Sutta** (M 10,42) and **the Ānâpāna,sati Sutta** (M 118,29-40).[94]

2.7.1.2 In practice, however, the "removal" of influxes builds up from the previous methods. Through our practice of satipatthana [2.6.2], as non-dhyana attainers, we are able to abandon all the mental hindrances, at least temporarily. Any absence of the hindrances means that we are likely to have clear *mindfulness*, with which we are able to *investigate* any mental state (in review, we notice we have overcome the hindrances). This understanding fuels our *effort* to continue the meditation, and there arises *zest* or joyful interest in what we are doing. So powerful is this zest (sometimes called rapture), both our body and mind become *tranquil.* With the settling of all bodily activity and sensing, the mind is free to fully focus on itself, and so attains *samadhi* or full concentration, leading to *equanimity*, here a generic term for the 4 dhyanas. This is how **the awakening-factors** work on a simple level.[95]

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[92] See Sujato's **Mūla Satipaṭṭhāna**, SD 13.4.

[93] However, streamwinning can also be attained *without* dhyana: see **(Anicca) Cakkhu S** (S 25.1/3:225), SD 16.7.

[94] M 10,42/1:62; M 118,29-40/3:85-87. These 7 awakening-factors form the 6th of the famous "7 sets" of teachings that is the essence of early Buddhism: see ***Bodhi,pakkhiya Dhamma***, SD 10.1.

2.7.1.3 These 7 awakening-factors (*sambojjhaṅga*), as the name suggests, conduce to our awakening to the direct knowledge of reality, that is to say, when they are perfected, we are freed from suffering.[96] A summary of their dynamics is given as follows:

The awakening factors	**The awakening process**[97]
(1) mindfulness	"He establishes mindfulness before him." (M 2,67/1:71)
(2) investigation of states	"The monk sees that these 5 hindrances are abandoned in him; seeing that these 5 hindrances are abandoned in him." (M 2,75.1/1:73)[98]
(3) (mental) effort	[Effort is made at the "mindfulness" level. In fact, the first three stages work together.][99]
(4) zest	"Gladness arises; because of gladness, zest arises; when the mind is zestful," (M 2,75.1/1:73)
(5) tranquillity	"The body becomes tranquil; when the body is tranquil, he knows happiness" (M 2,75.1/1:73)
(6) samadhi [stillness]	"When he is happy, his mind is stilled [concentrated] … he enters and remains in **the 1st dhyana**, accompanied by initial application and sustained application. Free of initial application and sustained application, with zest and happiness born of solitude, he enters and remains in **the 2nd dhyana**, free from initial application and sustained application, accompanied by zest and happiness born of samadhi." (M 2,75.2+77/1:73 f)
(7) equanimity	"He experiences happiness with the body. He enters and remains in **the 3rd dhyana**, of which the noble ones declare, 'Happily he dwells in equanimity and mindfulness.'… He enters and dwells in **the 4th dhyana**, with mindfulness fully purified by equanimity." (M 2,81/1:75)

2.7.2 Cultivation and right concentration

2.7.2.1 Suttas dealing with the noble eightfold path invariably define "**right concentration**" (*samma samādhi*) as the 4 dhyanas.[100] A dhyana is a profoundly blissful mental state when we are totally free (for that duration at least) from the physical body, and experience the pure mind. This is a state perfectly rid of all the 5 mental hindrances, so that the mind is fully free and blissful. Emerging from such a state, the mind is laser-sharp and crystal-clear, so that we can either direct it towards supersensory powers[101] or to spiritual liberation, or both.

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[95] For the *perfection* of the awakening-factors in breath meditation, see **Ānâpāna,sati S** (M 118,29-44/3:85-88), SD 7.13. See above here under (2) n on Ānâpāna,sati S.

[96] For the *perfection* of the awakening-factors in breath meditation, see **Ānâpāna,sati S** (M 118,29-44/3:85-88), SD 7.13. See prec n.

[97] This is based on the "fruit of recluseship" (*sāmañña,phala*) model: see esp **Sāmañña,phala S** (M 2), SD 8.10. Cf **Mahā Assapura S** (M 39,10-18/1:273-277), SD 10.13.

[98] Gethin: "The parallel between *dhamma-vicaya* and *samanupassati* is less explicit than the rest, but in this kind of context surely any derivative of *passati* can be seen as connoting *paññā* (= *dhamma,vicaya*). Cf Vbh 194-202 (passim) which identifies *anupassanā* in the context of the *satipaṭṭhāna* formula with *paññā*." (2001:171)

[99] Gethin, however, thinks that "[o]nly *viriya-sambojjhaṅga* fails to find a direct parallel here." (2001:171)

[100] See eg **Mahā Satipaṭṭhāna S** (D 22,21/2:313), SD 13.2; **Sacca Vibhaṅga S** (M 141,31/3:252), SD 11.11; **(Magga) Vibhaṅga S** (S 45.8,10/5:10), SD 14.5; **Samādhi Bhāvanā S** (A 4.41,2/2:45), SD 24.1; **(Ti) Sikkhā S** (A 3.88,3/1:235), SD 24.10c; cf **Mahā Suññata S** (M 122,7b-8d/3:111), SD 11.4.

[101] On such powers, see **Miracles**, SD 27.5a esp (4-6).

2.7.2.2 The Cha-ḷ-ābhijāti Sutta (A 6.57) says that whether we are born in dark or in bright circumstances, we can still work for awakening in this life itself.[102] That is, if we renounce the world for the purpose of spiritual development:

> While living thus as a renunciant, having abandoned the 5 hindrances, the mental impurities that weaken wisdom, his mind well established in the 4 focuses of mindfulness, having cultivated the 7 awakening-factors according to reality, he is reborn in nirvana … .
>
> (A 6.57,7+10/3:386+387), SD 23.10

2.7.2.3 This discourse, in fact, contains a kind of summary of the Sabb'āsava Sutta; for, their key ideas are as follows:

(1) training ourselves so that the mind is clear of *the mental hindrances* (Methods 1-5):
(2) practising the 4 focuses of mindfulness, that is, attaining *dhyana* (Method 6):
(3) cultivating the 7 awakening-factors, that is, cultivating *wisdom* (Method 7):
(4) attaining *nirvana* as a result. (A 6.57/3:383-387), SD 23.5

2.7.3 Destroying the influxes

2.7.3.1 The last method of overcoming influxes shown in the Sabb'āsava Sutta is that of "cultivation" (*bhāvanā*) [§21], which is elaborated as the 7 awakening-factors (*satta bojjhaṅga*) laid out in 7 paragraphs, each of which starts with these words:

> Wisely reflecting, he cultivates the awakening-factor, …
> dependent on solitude,[103] dependent on fading away (of lust) [dispassion], dependent on cessation (of suffering), ripening in letting go (of defilements) [relinquishment].[104]
> *… paṭisaṅkhā yoniso… sambojjhaṅgaṁ bhāveti*
> *viveka,nissitaṁ virāga,nissitaṁ nirodha,nissitaṁ vossagga,pariṇāmiṁ.*

This famous pericope or stock passage is known as **the *viveka,nissita* formula**.[105] Here, however, these 7 awakening-factors are specifically given to expedite the cultivation of the 3 higher supramundane paths, by which the influxes undestroyed by the first path will be uprooted.

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[102] Cf **(Tamo,joti) Puggala S** (S 3.21/1:93-96), SD 18.6; abr in A 4.85/2:85 f & Pug 4.19/51 f.

[103] Here "solitude" (***viveka***), or seclusion, has a special reference to the overcoming of the 5 mental hindrances (*pañca nīvaraṇā*). This whole phrase, beginning with "dependent on solitude"e is called **the *viveka,nissita* formula**. See Gethin 2001: 162-168. According to **Paṭisambhidā,magga,** there are 5 kinds of "solitude" (*viveka*), ie overcoming of the hindrances: (1) solitude through suppression (*vikkhambhana viveka*); (2) solitude through the substitution of opposite or displacement by opposites (*tad-aṅga viveka*); (3) solitude through cutting off (*samuccheda viveka*); (4) solitude through tranquillization (*paṭipassaddhi viveka*); and (5) solitude through escape (*nissaraṇa viveka*) (Pm 1:27, 2:219-224; Vism 13.12/410, 22.110/693). See also "Introduction to the Satipaṭṭhāna Suttas," SD 13.1 (4.2.1).

[104] MA says that there are 2 kinds of letting go or relinquishment (of suffering) (***vossagga***): "giving up" (*pariccāga*), ie the abandonment of defilements (*kilesa*), and "entering into" (*pakkhandana*), and it is the way itself (*maggo eva vossagga,pariṇāmī*), culminating in nirvana (MA 1:85 f = SA 1:159 = VbhA 316). **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 *indriya* and *bala* (2001: 162 f). This formula shows that that each *bojjhaṅga* is to be developed successively "as dependent on solitude, dispassion [fading away] and cessation" (Gethin 2001:166). See ***Viveka,nissita,*** SD 20.4.

[105] See ***Viveka,nissita***, SD 20.4.

2.7.3.2 According to Bodhi, the terms "**solitude**" (*viveka*), "**fading away**" (*virāga*) and "**cessation**" (*nirodha*) may all be understood as referring to nirvana. Their use in this context signifies that the cultivation of the awakening-factors is directed to nirvana as its goal during the preparatory stages of the path, and as its object with the attainment of the supramundane path (M:ÑB 1172 n48).

2.7.3.3 The Commentary explains that the word ***vossagga*** (rendered here as "letting go") has two meanings: those of "giving up" (*pariccāga*), that is, the abandonment of defilements, and "entering into" (*pakkhandana*), that is, culminating into nirvana (MA 1:86). Having given up mental defilements that hold us in the cyclic world, we free ourself to gain the death-free, nirvana.

2.7.3.4 At the end of the Sutta, the monks joyfully approve of it. Although the Sutta is said to be addressed to "bhikshus [monks]," it is traditionally understood that this is just a synecdoche for any meditation practitioner, including lay meditators.[106] In other words, anyone—monastic or lay—who properly meditates or trains his mind would be able to be spiritually liberated.

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Sabb'āsava Sutta

The Discourse on All the Influxes

M 2

1 Thus have I heard.
At one time, the Blessed One was staying in Anātha,piṇḍika's park in Jeta's grove[107] near Sāvatthī.[108]
1.2 There the Blessed One addressed the monks, "Bhikshus!"
"Bhante," the monks answered the Blessed One in assent.
The Blessed One said this:
2 "Bhikshus, I will teach you **the means of restraining all the influxes**.[109] **[7]**
Listen well to it. Pay careful attention. I will speak."
"Yes, bhante," the monks answered the Blessed One in assent.
The Blessed One said this:

Summary

3 "Bhikshus, I say that **the destruction of the influxes** is for one who knows, who sees, not for one who neither knows nor sees.[110]

[106] Buddhaghosa, in his comy on **Satipaṭṭhāna S** (M 10,3/1:50), says that "a monk" (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipatthana) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251). See **Satipaṭṭhāna Ss**, SD 13.1 (3.1.1).

[107] *Jeta,vana,* so called, says Comy, because it is "grown, maintained and guarded by prince Jeta" (*tañ hi Jetena rāja,kumārena ropitaṁ saṁvaddhitaṁ paripālitaṁ*) (MA 1:60; KhpA 111; PmA 3:533). As such, it is not an ordinary wild forest, but a cultivated grove.

[108] On tr *sāvatthiyaṁ* as "near (*samīpe*) Sāvatthī," rather than "*in* Sāvatthī," see Comys, eg SA 1:13; AA 1:15; KhpA 112; UA 57; PmA 3:534.

[109] "Restraining all the influxes," *sabb'āsava,saṁvara,pariyāya*: see Intro (2).

3.2 And knowing what, bhikshus, seeing what, is there the destruction of the influxes?
There is **wise attention** (*yoniso manasikāra*) and **unwise attention** (*ayoniso manasikāra*).
On account of unwise attention, bhikshus, unarisen influxes arise, and arisen influxes grow.
On account of wise attention, bhikshus, unarisen influxes do not arise, and arisen influxes are abandoned.

4 Bhikshus,[111]

(1) there are influxes to be abandoned by seeing;	*dassana*
(2) there are influxes to be abandoned by restraint;	*saṁvara*
(3) there are influxes to be abandoned by reflective use;	*paṭisevanā*
(4) there are influxes to be abandoned by endurance;	*adhivāsanā*
(5) there are influxes to be abandoned by avoidance;	*parivajjanā*
(6) there are influxes to be abandoned by removal;	*vinodanā*
(7) there are influxes to be abandoned by cultivation.	*bhāvanā*

(1) Influxes to be abandoned by seeing (*dassana pahatabb'āsava*)

5 And what, bhikshus, are the influxes **to be abandoned by seeing [vision] (*dassana*)**?[112]

UNWISE ATTENTION

5.2 Here, bhikshus, an untutored worldling [ignorant ordinary person],
who has no regard for the noble ones, unskilled in the way of the noble ones,
undisciplined in the teaching [Dharma] of the noble ones,
who has no regard for the true individuals, unskilled in the ways of the true individuals,
undisciplined in the teaching of the true individuals,[113]
5.3 does not understand what states [things] should be attended to,
what states [things] should not be attended to.
5.4 Not understanding what states should be attended to, not understanding what states should not be attended to,
he attends to states that should not be attended to, and
does not attend to states that should be attended to.

6 And what, bhikshus, are the states that should not be attended to, but to which he *attends*?
Bhikshus, there are those states that are attended to

where the unarisen **influx of sense-desire** arises,	or the *arisen* influx of sense-desire *grows*;
where the unarisen **influx of existence** arises,	or the *arisen* influx of existence *grows*;
where the unarisen **influx of ignorance** arises,	or the *arisen* influx of ignorance *grows*.

These are the states that should *not* to be attended to, but to which he *attends*.

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[110] *Janato ahaṁ bhikkhave passato āsavānaṁ khayaṁ vadāmi, no ajānato no apassato.*

[111] Udāna Comy gives this list as the 7 ways of abandoning the influxes. Its long numerical analysis of asavas is summarized as follows: (1) karmic defilement (*kamma,kilesa*) (Pāsādika S, D 29,22; Pāda Doṇa S, A 4.36,4); (2) defilements present and of future states (V 3:21,19); (3) sense-desires, existence and ignorance (Ti Āsava S, S 38.8); (4) Abhidhamma: these 2 + views [below]; (5) conducive to the 5 realms (Nibbedhika Pariyāya S, A 6.63,10.2); (6) to be abandoned through the 6 sense-restraints (Chakka Āsava S, A 6.58); (7) abandoned in 7 ways (Sabb'āsava S, M 2,4). (UA 176 f)

[112] "Seeing," or vision, ie, using insight to gain direct knowledge.

[113] Although "true individuals" (*sappurisa*) is a synonym of "noble ones" (*ariya*), the former's mention here refers to the ordinary unawakened "good worldling" determined in Dharma practice, whether monastic or lay.

6.2 And what, bhikshus, are the states that should be attended to but to which he does *not* attend?[114]

Bhikshus, there are those states that should attend to

where the *unarisen*	influx of sense-desire	does *not* arise,
or the *arisen*	influx of sense-desire	are *abandoned*;
where the *unarisen*	influx of existence	does *not* arise,
or the *arisen*	influx of existence	are *abandoned*;
where the *unarisen*	influx of ignorance	does *not* arise,
or the *arisen*	influx of ignorance	are *abandoned*.

These are the states that *should* be attended to but to which he does *not* attend.

6.3 By attending **[8]** to those states that he should not be attended to, and not attending to states that he should be attended to,

unarisen influxes arise and arisen influxes grow.

7 THE 16 DOUBTS

He unwisely attends in this way:[115]

(1) '*Was* I in **the past**?'
(2) 'Was I *not* in the past?'
(3) '*What* was I in the past?'
(4) 'How was I in the past?'[116]
(5) 'Having been *what*, did I become what in the past? [What was I before I became that in the past?]'

(6) '*Will* I be in **the future**?'
(7) 'Am I *not* in the future?'
(8) '*What* will I be in the future?'
(9) '*How* will I be in the future?'
(10) 'Having been *what*, will I become what in the future? [What now would lead me to that future state?]'"

Or else, right now he inwardly has doubts about **the present**, thus:

(11) '*Am* I?'[117]
(12) 'Am I *not*?'
(13) '*What* am I?'
(14) '*How* am I?'
(15) '*Where* has this being *come* from?'
(16) '*Where* will it [this being] *go*?'[118]

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[114] See Intro (2.1.2).

[115] This passage on the "16 doubts" is found in **Sabb'āsava S** (M 2,7 f/1:8), **Mahā Taṇhā,saṅkhaya S** (M 38,23/-1:265) & **Paccaya S** (S 12.20/2:26 f). In **Paccaya S** (S 12.20), it is said that one who sees dependent arising (*paṭicca samuppāda*) with right wisdom would not speculate in these ways (S 12.20,18-20/2:26 f). See **Bhadd'eka,ratta S** (M 131), SD 8.9 (3).

[116] Comy: Eg "What was I like, tall or short, fair or dark?" (MA 1:69).

[117] Comy: He doubts his own aggregates, or his own existence (MA 1:69).

[118] Comy says that this passage shows that the influx of views (*diṭṭh'āsava*) (not expressly mentioned in the Sutta), is subsumed under the heading of doubt. (MA 1:70). "However," notes Bodhi, "it might be more correct to say that the taint [*āsava*] of views, disclosed by §8, emerges out of unwise attention in the form of doubt. The

THE 6 SELF-VIEWS

8 To one who unwisely attends [unwisely directs his attention] in this way, one or other of 6 views arises, that is,[119]

(1) the view, 'A self exists for me,'[120] arises as true and real for him;[121]
(2) the view, 'No self exists for me,'[122] arises as true and real for him;
(3) the view, 'I perceive a self with a self,'[123] arises as true and real for him;
(4) the view, 'I perceive not-self with a self,' arises as true and real for him;
(5) the view, 'I perceive a self with not-self,' arises as true and real for him;
(6) or else, he has such a view as this:[124]

'It is this self of mine that speaks,[125] and feels here and now karmic results both good and bad; but this self of mine is permanent, everlasting, eternal, not subject to change, it will endure forever.'[126]

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various types of doubt are already pregnant with the wrong views that will come to explicit expression in the next section" (M:ÑB 1170 n38)

[119] Of these 6 views, (1+2) represent the two basic opposites of eternalism and annihilationism. However, the view "no self exists for me" here is not the Buddha's non-self doctrine but the materialist view that identifies the individual with his/her body, and thus holds that there is no personal continuity after death. Views (3-5) "may be understood to arise out of the philosophically more sophisticated observation that experience has a built-in reflexive structure that allows self-consciousness, the capacity of the mind to become cognizant of itself, its contents and the body with which it is interconnected. Engaged in a search for his 'true nature,' the untaught ordinary person will identify self either with both aspects of the experience (view 3), or with the observer alone (view 4), or with the observed alone (view 5). The last view is a full-blown eternalism in which all reservations have been discarded." (M:ÑB 1170 n39)

[120] *Atthi me attā'ti*, alt tr: "There is a self of mine": this is an eternalist view.

[121] *Atthi me attā'ti vā assa saccato thetato diṭṭhi uppajjati*. "As true and real," *saccato thetato.* This is the materialist view that body and "self" (soul etc) are identical; the self does not survive death. See: **Alagaddûpama S** (M 22,25/1:138; cf 22.36/1:140); **Yamaka S** (S 22.85,34/3:112); **Anurādha S** (S 22.86,21/3:118 = S 44.2.21/4:384); **Titth'āyatana S** (A 3.61.2-4/1:174 f x3); Vbh 376 f (×4), 382 (×6); Pug 3.17/38 (×12); Kvu 67 f (×13). Vbh:T tr *saccato thetato* as "firmly as truth" (Vbh:T 487).

[122] *N'atthi me attā'ti,* alt tr, "There is no self of mine": this is an annihilationist view.

[123] The next 3 views may arise from philosophical observation that experience had a natural reflexive structure that allows for self-consciousness, the mind knowing itself, its contents and the body with which it is connected. An untutored worldling seeking his "true nature" (the self or soul) will identify it either with both aspects of the experience (view 3), or with the observer alone (view 4), or with the observed alone (view 5).

[124] This last view is that of one totally abandoned to the eternalist view.

[125] "That speaks and feels" (*vado vedeyyo*) explained by Comy as the conviction of the eternalists. *Vada* is the vocal act. *Vedeyyo* is that which experiences (*vediyati*). The self as speaker represents the conception of the self as the *agent* of action (the doer); the self as feeler, the conception of the self as passive *subject* (the knower). So it means it experiences, undergoes (*anubhavati*). What does it feel (know, *vedeti*)? It experiences (*paṭisaṁvedeti*) now here, now there, the fruits of karma that are good and that are bad. "Now here, now there" refers to a womb, destiny, station, abode, species, or mental object. (MA 1:71). This seems to suggest an identical transmigrating entity in a succession of different lives, as view held by the monk Sāti, as recorded in **Mahā Taṇhā,saṅkhaya S** (M 38,5): see Comy ad loc on *vado vedeyyo*: "That which speaks , that which feels, and that which experiences now here, now there, karmic fruits that are good and that are bad, that is, consciousness (*viññāṇa*), bhante, that I am speaking of." (MA 2:305 f)

[126] *Yo me ayaṁ attā vado vedeyyo tatra tatra kalyāṇa,pāpakānaṁ kammānaṁ vipākaṁ paṭisaṁvedeti so kho pana me ayaṁ attā nicco dhuvo sassato avipariṇāma,dhammo sassati,samaṁ tath'eva ṭhassatî'ti.* As at **Mahā Taṇhā,saṅkhaya S** (M 38,5/1:258), SD 7.10. The newly reborn Mahā Brahmā who arises in a re-evolved universe hold such a thought (**Brahma,jāla S,** D 1,2.5/1:18), and the gods reborn thereafter have the same view of Brahma

8.2 This holding on to views, bhikshus, is called
a thicket of views, a wilderness of views, a twisting of views, a wriggling of views, a fetter of views.[127]

8.3 Fettered by **the fetter of view**, bhikshus, the untutored worldling is not freed from birth, from decay, from death, from sorrow, from lamentation, from physical pain, from mental pain, from despair: he is not freed from suffering, I say!

WISE ATTENTION

9 But, bhikshus, an instructed noble disciple, who has regard for the noble ones,
is skilled in the teaching of the noble ones,
well disciplined in the Dharma of the noble ones,
who has regard for the true individuals,
skilled in the teaching of the true individuals,
well disciplined in the Dharma of the true individuals,[128]
understands what states should be attended to, understands what states should not be attended to.[129]

9.2 Understanding what states **[9]** should be attended to,
understanding what states should not be attended to,
he attends to states that should be attended to,
does not attend to states that should not be attended to.

STATES THAT SHOULD *NOT* BE ATTENDED TO

10 And what, bhikshus, are the states that should *not* be attended to, to which he does *not* attend?
Bhikshus, there are those states that are attended to
where the unarisen influx of sense-desire arises, or the arisen influx of sense-desire grows;
where the unarisen influx of existence arises, or the arisen influx of existence grows;
where the unarisen influx of ignorance arises, or the arisen influx of ignorance grows.
These are the states that should *not* to be attended to, and to which he does *not* attend.

STATES THAT *SHOULD* BE ATTENDED TO

10.2 And what, bhikshus, are the states that should be attended to, to which he *attends*?
Bhikshus, there are those states that are attended to

where the *unarisen*	influx of sense-desire	does *not* arise,
or the *arisen*	influx of sense-desire	are *abandoned*;
where the *unarisen*	influx of existence	does *not* arise,
or the *arisen*	influx of existence	are *abandoned*;
where the *unarisen*	influx of ignorance	does *not* arise,

(D 1,2.6/1:18), SD 25. Comy says that in a conventional sense, the phrase, "will endure forever," refers to such things as the moon, the sun, the earth, and the mountains (MA 1:71).

[127] An almost identical statement is found in **Aggi Vaccha,gotta S** (M 72,14/1:485), SD 6.15. See also Nm 1:113, 2:446; Pm 1:138, 141

[128] Comy says that those who are ariyas are also true individuals, and vice versa. The Dharma of the ariyas is also that of the true individual, and vice versa. What is the Vinaya of ariyas is also that of the true individuals, and vice versa. They are one and the same, of the same sense and equal, when one arises so does the other. (*Yeva te ariyā, teva te sappurisā. Yeva te sappurisā, teva te ariyā. Yo eva so ariyānaṁ dhammo, so eva so sappurisānaṁ dhammo. Yo eva so sappurisānaṁ dhammo, so eva so ariyānaṁ dhammo. Yeva te ariya,vinayā, teva te sappurisa,vinayā. Yeva te sappurisa,vinayā, teva te ariya,vinayā. Ariye'ti vā sappurise'ti vā, ariya,dhamme'ti vā sappurisa,dhamme'ti vā, ariya,vinaye'ti vā sappurisa,vinaye'ti vā esese eke ekatthe same sama,bhāge tajjāte tañ,ñevâti,* MA 1:24). However, while *ariya* refers only to the Buddha, *sappurisa* refers to pratyeka-buddhas (*pacceka,buddha*) and the Buddha's saint disciples (*sāvaka*) (MA 1:21). For other details, see SD 47.3a (1.2.1).

[129] Alt tr: "understands what things to pay attention to, what things not to pay attention to."

or the *arisen* influx of ignorance are *abandoned*.

These are the states that *should* be attended to, to which he *attends*.

By not attending to states that he should not be attended to, and attending to states that he should be attended to, unarisen influxes do not arise and arisen influxes are abandoned.

11 SEEING THE TRUTHS

He wisely attends, 'This is **suffering**.'
He wisely attends, 'This is the arising of suffering.'
He wisely attends, 'This is the ending of suffering.'
He wisely attends, 'This is the way to the ending of suffering.'[130]

BREAKING THE 3 FETTERS & STREAMWINNING

11.2 When he thus wisely attends in this way, these **3 fetters** are abandoned, that is to say:[131] self-*identity view, spiritual doubt, attachment to rituals and vows*.[132]

These, bhikshus, are called the influxes that are to be abandoned by **seeing**.[133]

(2) Influxes to be abandoned by restraint (*saṁvara pahatabb'āsava*)

12 And what, bhikshus, are the influxes **to be abandoned by restraint**?[134]

SENSE-RESTRAINT (CUSTODY OF THE SENSES)

Here,[135] bhikshus,

(1) a monk, wisely reflecting, dwells restrained in **the eye faculty**.
Bhikshus, while influxes, vexing and feverish,[136]
may arise in one who dwells *unrestrained* in the eye faculty,
even so, there are no influxes, vexing and feverish,
in one who dwells restrained in the eye faculty.[137]

(2) Wisely reflecting, he dwells restrained in **the ear faculty**.
Bhikshus, while influxes, vexing and feverish,
may arise in one who dwells *unrestrained* in the ear faculty,

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[130] The 4 noble truths are here treated as a subject of reflection and insight. Comy says that up to the attainment of streamwinning path, "attention" denotes insight (*vipassanā*) but at path-moment, it is path-knowledge (*magga,-ñāṇa*). Insight directly apprehends the first two truths, since its objective range is the mental and physical phenomena grouped under suffering and its arising. It knows the other 2 truths only inferentially. Path-knowledge makes the truth of ending its object, apprehending it by penetration as object (*ārammaṇa*). Path-knowledge performs 4 functions in terms of the 4 truths: (1) it fully *understands* the truth that is suffering; (2) it *abandons* the arising of suffering; (3) it *realizes* the ending of suffering; and (4) it *cultivates* the way to the ending of suffering (MA 1:73). On the 3 phases and 12 aspects of the 4 noble truths, see **Dhamma,cakka Pavattana S** (S 56.11,9-12/5:422), SD 1.1.

[131] For details, see **Ākaṅkheyya S** (M 6,11), SD 59.1.

[132] Comy says that *the self-identity view* and *clinging to rituals and vows*, both included in the influx of views, are influxes (*āsava*) as well as fetters (*saṁyojana*), while *doubt* is classified only as a fetter, not an influx. But, because it is included here among the "influxes to be abandoned by seeing," it may be spoken of as an influx (MA 1:73). On influxes and fetters, see Intro (1.3.3).

[133] The path of streamwinning cuts off the first 3 fetters.

[134] Cf **Āsava S** (A 6.58,2-5/3:387=389), SD 62.1. Strictly speaking, this method and the foll 4, do not uproot the influxes, but only act as a temporary restraint: see Intro (2.0.2).

[135] Ie, "in this teaching" (MA 1:75).

[136] This fever (*pariḷāha*) is that of defilements and of their karmic fruits (MA 1:77)

[137] Clearly here, the primary factor behind the effectiveness of such restraint is mindfulness: see Intro (2.2.2).

even so, there are no influxes, vexing and feverish,
in one who is dwells restrained in the ear faculty.

(3) Wisely reflecting, he dwells restrained in **the nose faculty**.
Bhikshus, while influxes, vexing and feverish,
may arise in one who dwells *unrestrained* in the nose faculty,
even so, there are no influxes, vexing and feverish,
in one who dwells restrained in the nose faculty.

(4) Wisely reflecting, he dwells restrained in **the tongue faculty**.
Bhikshus, while influxes, vexing and feverish,
may arise in one who dwells *unrestrained* in the tongue faculty,
even so, there are no influxes, vexing and feverish,
in one who dwells restrained in the tongue faculty.

(5) Wisely reflecting, he dwells restrained in **the body faculty**.
Bhikshus, while influxes, vexing and feverish,
may arise in one who dwells unrestrained in the body faculty,
even so, there are no influxes, vexing and feverish,
in one who dwells restrained in the body faculty.

(6) Wisely reflecting, he dwells restrained in **the mind faculty**.
Bhikshus, while influxes, vexing and feverish,
may arise in one who dwells unrestrained in the mind faculty,
even so, there are no influxes, vexing and feverish,
in one who dwells restrained in the mind faculty.

Bhikshus, while influxes, vexing and feverish, may arise in one who dwells unrestrained, **[10]**
even so, there are no influxes, vexing and feverish, in one who dwells restrained.

These, bhikshus, are the influxes that are to be abandoned by **restraint**.

(3) Influxes to be abandoned by reflective use (*paṭisevana pahatabb'āsava*)

13 And what, bhikshus, are the influxes **to be abandoned by reflective use**?[138]

REFLECTION ON MONASTIC ROBE

(1) *Paṭisaṅkhā yoniso cīvaraṁ paṭisevati*
yāvad eva sītassa paṭighātāya,
uṇhassa paṭighātāya,
ḍaṁsa,makasa,vāt'ātapa, siriṁsapa,
samphassānaṁ paṭighātāya,
yāvad eva hiri,kopīna-p,paṭicchādan'
attthaṁ.

Wisely reflecting, he uses **the robe**:
only for warding off heat,
for the sake of warding off cold,
for the sake of warding off the touch of mosquitoes,
flies, the wind, the burning sun, and creeping things;
only for the purpose of covering up the privies, out
of moral shame.

[138] These 4 reflections are stock: **Pāsādika S** (D 29,22/3:130), SD 40a.6 abridged; **Sabb'āsava S** (M 2,13-16/1:10), SD 30.3; **Āsava S** (A 6.58,4/3:388 f), SD 62.1; **Nm** 2:496. For details, see Vism 1.85-97/30-35.

14 REFLECTION ON FOOD[139]

(2) *Paṭisaṅkhā yoniso piṇḍapātaṁ paṭisevati*
n'eva davāya na madāya na maṇḍanāya
na vibhūsanāya
yāvad eva imassa kāyassa ṭhitiyā yāpanāya
vihiṁsûparatiyā
brahma,cariyânuggahāya
iti purāṇañ ca vedanaṁ paṭihaṅkhāmi
navañ ca vedanaṁ na uppādessāmi
yātrā ca me bhavissati anavajjatā ca
phāsu,vihāro ca.

Wisely reflecting, he uses [takes] **almsfood**:
not for amusement,[140] not for intoxication,
not for fattening, not for beautifying,[141]
but only for keeping this body going and enduring,
for ending hunger pangs,[142]
for the sake of supporting the holy life,[143]
considering, "Thus I shall get rid of an old feeling,[144]
and not let a new feeling arise,
and, in this way, I will be blameless,
and live at ease."[145]

15 REFLECTION ON LODGING

(3) *Paṭisaṅkhā yoniso senāsanaṁ paṭisevati*
yāvad eva sītassa paṭighātāya
uṇhassa paṭighātāy
ḍaṁsa,makasa,vāt'ātapa,siriṁsapa,-
samphassānaṁ paṭighātāya
yāvad eva utu,parissaya,vinodana,-
paṭisallān'ārām'atthaṁ.

Wisely reflecting, he uses **a lodging**:
only for warding off cold,
for warding off heat,
for warding off the touch of mosquitoes, flies,
the wind, the sun, and creeping things,
only for avoiding weather hazards,
for the purpose of enjoying solitude.

16 REFLECTION ON MEDICINE

(4) *Paṭisaṅkhā yoniso gilāna-p,paccaya,-*
bhesajja,parikkhāraṁ paṭisevati
yāvad eva uppannānaṁ veyyābādhikānaṁ
vedanānaṁ paṭighātāya
avyābajjha,paramatāya.

Wisely reflecting, he uses **medicine, support and necessities for the sick**,
only for warding off feelings of illness
that have arisen,
only for the sake of non-affliction at most.

17 Bikshus, while influxes, vexing and feverish, may arise for one who uses them not,[146] even so, there are no influxes, vexing and feverish, for one who uses them (with reflection).

These, bhikshus, are the influxes that are to be abandoned by **reflective use**.

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[139] This reflection is found by itself at **Mahā Assa,pura S** (M 39,9/1:273), SD 10.13; **Sekha S** (M 53,9/1:355), SD 21.14; **Gaṇaka Moggallāna S** (M 107,5/3:2), SD 56.3; **Sāriputta Saddhi,vihārika S** (S 35.129/4:104); **Rathôpama S** (S 35.239/4:176, 177), SD 55.14; **Apaṇṇaka Paṭipada S** (A 3.16/1:114), SD 74.11; **Aparihāna S** (A 4.37.4/2:40); **(Taṇhā) Bhikkhuṇī S** (A 4.159.4/2:145), SD 10.14; **Nanda S** (A 8.9.3/4:167); **Nm** 1:240, 241, 368× 2, 484; **Nc:Be** 292; **Dhs** 231; **Vbh** 249; **Pug** 25.

[140] This stock: M 1:355; A 2:40, 145; Dhs 1346; Pug 21; Vbh 249.

[141] On these 2 aspects, see (2.3.1.3).

[142] Vism 1.92/32.

[143] Buddhaghosa distinguishes 2 kinds of holy life (*brahma,cariya*): the teaching (*sāsana*) as a whole, and the holy life of the path (*magga brahma,cariya*), ie sainthood (Vism 1.92/32).

[144] The "old feeling" is that of hunger, the "new feeling" refers to *not* over-eating.

[145] "Live at ease" (*phāsu,vihāra*) refers to bodily ease or comfort, free from pain and distraction, so that we could direct our mind to meditation.

[146] One who has *no* medicine to use will suffer in various ways, even causing unwholesome mental states; but for the one who use it reflectively, there is nothing negative about it.

(4) Influxes to be abandoned by endurance (*adhivāsana pahatabb'āsava*)

18 And what, bhikshus, are the influxes **to be abandoned by endurance**?
Here, bhikshus, a monk, wisely reflecting,
bears cold, heat, hunger, thirst, the touch of mosquitoes, flies, the wind, the sun, and creeping things.
He endures the ways of words ill-spoken, unwelcome,
and arisen bodily feelings that are painful, racking, sharp, piercing, repugnant, disagreeable, deadly.[147]
Bhikshus, while influxes, vexing and feverish, may arise in one who lacks endurance,
even so, there are no influxes, vexing and feverish, in one who endures them.

These, bhikshus, are the influxes that are to be abandoned by **endurance**.

(5) Influxes to be abandoned by avoidance (*parivajjana pahatabb'āsava*)

19 And what, bhikshus, are the influxes **to be abandoned by avoidance**?
Here, bhikshus, a monk, wisely reflecting,
avoids a wild elephant,
avoids a wild horse,
avoids wild cattle,
avoids a wild dog,
a snake, a stump, **[11]** a thorny spot, a chasm, a cliff, a cesspit, a sewer.[148]
Wisely reflecting,
(he avoids) whatever **place** that is unsuitable for sitting,[149]
whatever place that is unsuitable for going,[150]

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[147] *Uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇ'aharānaṁ adhivāsaka,jātiko hoti*. A person under 20 is unlikely to be able to endure these hardships, and is therefore not allowed to be ordained (V 4:130). The passage (beginning "bears heat..." to here) recurs in **Sabb'āsava S** (M 2/1:10), SD 30.3; **Kāya,gata,sati S** (M 119,35/3:97), SD 12.21; **Danta,bhūmi S** (M 125,30/3:136 f), SD 46.3; **(Rāja) Nāga S** (A 4.114/2:117 f), SD 46.8; **Ātappa,karaṇīya S** (A 3.49/1:153) ×2; **(Rāja) Nāga S** (A 4.114/2:118), SD 46.8; **(Dve) Roga S** (A 4.157/2:143), SD 42.16; **Khama Paṭipadā S 2** (A 4.165/2:153) ×2; **Upaṭṭhāka S 1** (A 5.123/-3:144); **(Pañcaka) Sota S** (A 5.140(5)/3:163), SD 51.13; **(Chakka) Āsava S** (A 6.58(3)/3:389). SD 62.1; **Ākaṅkha S** (A 10.71(6)/5:132), SD 82.12; **Nm** 2:487; **V** 1:78×2, 302+303 (*uppannānaṁ* ... etc), 3:321, 322×2, 327, 4:130. See **Sabba,kamma,jaha S** (U 3.1.4/21), SD 37.3 n, for detailed refs.

[148] *Ahiṁ khāṇuṁ kaṇṭaka-ṭ,ṭhānaṁ sobbhaṁ papātaṁ candanikaṁ oḷigallaṁ.* The last 2 words occur in M 1:11, 73, 448, 3:168; A 1:161, 3:389; *caṇḍanika* at Tha 567.

[149] Comy says this refers an improper seat, ie, the 2 "indeterminate" (*aniyata*) rules (V 3:188 191). The first *aniyata* forbids a monk sitting alone with a woman in a hidden place; the second forbids a monk sitting in a secluded spot with a woman where their conversation cannot be heard by others. Besides these, there are other rules that forbid a monk fraternizing with a woman in any way (such as Saṅghādisesa 2-4 = V 3:120, 128, 133). See Vism 1.45-48/18 f. For tr, see V:H 1:332 f.

[150] Comy alludes to 5 such places unsuitable for almsround (MA 1:80). Actually 6 such places are listed by Vbh, ie the haunts (incl dwellings) of prostitutes (*vesiyā gocara*), of widows (*vidhavā gocara*), of spinsters (*thulla,kumārī gocara*), of eunuchs (*paṇḍaka gocara*), of nuns (*bhikkhuṇi gocara*), and public houses (*pān'āgāra gocara*): these terms can also be translated as "resorting to" (*gocara*) such people or place for alms. The first five are all women (ie, there is the danger of being accused of consorting with them, etc), and public houses often have inebriate and unreligious people. The Vbh also lists palaces, dwellings of ministers and other sectarians who are hostile of Buddhists as unsuitable resorts. (Vbh 247).

whatever kind of **association** with bad friends.[151]
Since if he were to sit on an unsuitable seat, go to an unsuitable place,
that wise colleagues in the holy life would firmly regard as the bases for bad;
then, wisely reflecting, he avoids
that <u>place</u> that is unsuitable for sitting,
that *place* that is unsuitable for going,
that kind of <u>association</u> with bad friends.[152]

Bhikshus, while influxes, vexing and feverish, may arise in one who does not avoid such things, even so, there are no influxes, vexing and feverish, in one who avoids them.

These, bhikshus, are <u>the influxes that are to be abandoned by **avoidance**</u>.

<u>(6) Influxes to be abandoned by removal (*vinodana pahatabb'āsava*)</u>

20 And what, bhikshus, are the influxes **to be abandoned by removal**?

Here, bhikshus, wisely reflecting, a monk[153]
does not tolerate an arisen <u>thought of sensual desire</u>:
he abandons it, removes it, makes an end of it, brings it to nought;
he does not tolerate an arisen <u>thought of ill will</u>:
he abandons it, removes it, makes an end of it, brings it to nought;
he does not tolerate an arisen <u>thought of violence</u>:
he abandons it, removes it, makes an end of it, brings it to nought;
20.2 he does not tolerate <u>any</u> bad, unwholesome state that arises now and then;
he abandons it, removes it, makes an end of it, brings it to nought.[154]

Bhikshus, while influxes, vexing and feverish, may arise in one who does not remove such things, even so, there are no influxes, vexing and feverish, in one who removes them.

These, bhikshus, are <u>the influxes that are to be abandoned by **removal**</u>.

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[151] *Yathā,rūpe pāpake mitte bhajantaṁ.* See **Spiritual friendship: A textual study,** SD 34.1 esp (3.1).

[152] The whole sentence here: *Yathā,rūpe anāsane nisinnaṁ yathā,rūpe agocare carantaṁ yathā,rūpe pāpake mitte bhajantaṁ viññū sa,brahmacārī pāpakesu ṭhānesu okappeyyuṁ, so tañ ca anāsanaṁ tañ ca agocaraṁ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti:* as at **Āsava S (**A 6.58.6/3:389), SD 62.1. A difficult sentence which apparently eluded I B Horner (M:H), E M Hare (A:H 3:277) and Ñāṇamoli/Bodhi (M:ÑB), all of whom take *okapeyyuṁ* as meaning "would/might suspect." On *okapeyyuṁ* as opt 3 pl of *okappeti,* "to hold as right, fix one's mind on," see MA 1:81,3 (*okapeyyun ti saddaheyuṁ,* "were to have faith in") & CPD.

[153] On these 3 unwholesome modes of thought, Comy cites Vbh 362 (MA 1:81). They are also listed (with their opps) in **Dvedha Vitakka S** (M 19,2/1:114): see Intro (2.6.1).

[154] *Uppann'uppanne pāpake akisale dhamme nâdhivāseti pajahati vinodeti byantikaroti anabhāvaṁ gameti.* Cf a slightly longer version at **(Chakka) Āsava S** (A 6.58,7.2), SD 62.1. This additional sentence seems to allude to the 4th of the 4 biases (*agati*), fear. 4 motives": **Āgati S 1** (A 4.17), SD 89.7; **Saṅgaha Bala S** (A 9.5,6.4) n, SD 2.21. Called "motives" (*ṭhāna*) in **Sigal'ovāda S** (D 31,5), SD 4.1; SD 1.12 (6.4.1.3); SD 53.5 (2.2.1.1).

(7) Influxes to be abandoned by cultivation (*bhāvanā pahatabb'āsava*)

21 And what, bhikshus, are the influxes **to be abandoned by cultivation**?

(1) Here, bhikshus, a monk, wisely reflecting, cultivates the awakening-factor of **mindfulness**,
dependent on solitude,[155] dependent on fading away (of lust) [dispassion],
dependent on cessation (of suffering), ripening in letting go (of defilements) [maturing in relinquishment].[156]

(2) Wisely reflecting, he cultivates the awakening-factor of **dharma-investigation**,[157]
dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.

(3) Wisely reflecting, he cultivates the awakening-factor of **effort**,
dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.

(4) Wisely reflecting, he cultivates the awakening-factor of **zest**,
dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.

(5) Wisely reflecting, he cultivates the awakening-factor of **tranquillity**,
dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.

(6) Wisely reflecting, he cultivates the awakening-factor of **concentration**,
dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.

(7) Wisely reflecting, he cultivates the awakening-factor of **equanimity**,
dependent on solitude, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go.[158]

Bhikshus, while influxes, vexing and feverish, may arise in one who does not cultivate such things, even so, there are no influxes, vexing and feverish, in one who cultivates them.

These, bhikshus, are the influxes that are to be abandoned by **cultivation**.

Conclusion

22 Bhikshus, insofar as a monk

has abandoned by	seeing	those influxes that should be abandoned by *seeing*,
has abandoned by	restraint	those influxes that should be abandoned by *restraint*,
has abandoned by	reflective using	those influxes that should be abandoned by *reflective using*,
has abandoned by	endurance	those influxes that should be abandoned by *endurance*,
has abandoned by	avoidance	those influxes **[12]** that should be abandoned by *avoidance*,

[155] Here "solitude" (***viveka***), or seclusion, has a special reference to the overcoming of the 5 mental hindrances (*pañca nīvaraṇā*): see Intro (2.7.3).

[156] *Viveka,nissitaṁ virāga,nissitaṁ nirodha,nissitaṁ vossagga,pariṇāmiṁ:* see Intro (2.7.3).

[157] Comy explains that here one "investigates" (*vicināti*) the four noble truths (MA 1:83).

[158] Cp this passage with the closing of **Ānāpāna,sati S** (M 118,42/3:88), SD 7.13 in ref to the perfection of the 7 awakening-factors.

has abandoned by removal those influxes that should be abandoned by *removal*,
has abandoned by cultivation those influxes that should be abandoned by cult*i*vation—
this, then, bhikshus, is called
a monk who dwells restrained in the restraint
of all the influxes; *bhikkhu sabb'āsava,saṁvara,saṁvuto viharati*
he has cut off craving,[159] *acchecchi taṇhaṁ*
broken free from the fetter,[160] *vivattayi saṁyojanaṁ*
and with the complete penetration[161] of conceit,[162] *sammā mānâbhisamayā antam-akāsi dukkhassa*
he has made an end of suffering."

The Blessed One said this. Satisfied, the monks rejoiced in the Blessed One's word.

— evaṁ —

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[159] Cf M 1:122; S 1:12, 4:205; A 1:134, 2:240, 3:246, 445, 4:8; It 47; DhsA 58 = DhsA:PR 1:77.

[160] Comy says this refers to the 10 fetters [1.3.3] (MA 1:87).

[161] Comy: This complete penetration (*abhisamaya*) is through "seeing" (*dassana*) and "abandoning" (*pahāna*) (MA 1:87). The word "abandoning" is not used in any of the 7 methods of the Sabb'āsava S, but clearly refers to "removal" (*vinodana*), the sixth method.

[162] See Sn 342. For the 10 conceits, see Nm 80 = Nc 505.